# INTER NETWORK CONFERENCE

## MALTA CONFERENCE PROCEEDINGS
### 16 | 18 SEPTEMBER, 2010

## PATRICIA MATA

### (coord.)

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# INTERCULTURAL EDUCATION AS A PROJECT FOR SOCIAL TRANSFORMATION. LINKING THEORY AND PRACTICE TOWARDS EQUITY AND SOCIAL JUSTICE

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# INTRODUCTION

*Patricia Mata*

*The INTER Network, created in 2007 with the financial support of the
European Commission (REF.: 134367-LLP-1-2007-1-ES-COMENIUS-
CNW), aims to improve quality of education and contribute to innovation
in schools by:*

*• Assisting them in adoption/implementation of an intercultural approach.*

*• Fostering the reflection on cultural diversity and providing a scenario in
which to cooperate, exchange and elaborate practical tools for initial and
in-service teacher training.*

*The INTER Network intends to create a learning community where
teaching and learning are conceived as an active and cooperative process.
We think that we learn mostly by experience and when we establish links
between theory and practice. The cooperation with others is a priority to
clarify concepts or procedures, and to learn from others' expertise.*

*This Conference aims to deeply explore Intercultural Education theory and
practice within the context of societal transformation, equity and social
justice. The term "Intercultural Education" has frequently appeared in
academic papers on education and contemporary society. Educational
policies and regulations, and the communications media have also started
to this type of terminology. Its rapid spread and use, however, have had
one negative effect, confusion: it seems to be treated as a magic word, the
very use of which has the effect of invoking modernity. However, what is
being discussed are other kinds of measures and concepts which have also*

*been known by other names such as: compensatory education, special programs, education for indigenous peoples, education for immigrants, and events to celebrate cultural differences, just to name a few.*

*The Conference approaches to Intercultural Education theory and practice starting from the following assumptions:*

*• Intercultural Education is not just about cultural differences, but about all of our characteristics as individuals and as members of groups, going beyond religious or ethnic customs, because although we are diverse, we share a common humanity.*

*• Acknowledging Diversity must be the basis of Education, not the exception. By acknowledging diversity we can avoid a homogenizing approach as well as hypertrophying differences and forming special groups according to social categories that are established "a priori" (nationality, age, language, religion, social class, gender, etc.).*

*• Everyone, teachers and students, is involved, as active agents, in teaching/learning processes.*

*• We all have an obligation to contribute to the process of making teaching and learning significant for the lives of the people involved in them.*

*• Evaluation is part of learning and the process as a whole, and teaching in particular, should be evaluated, not just the students.*

*• The practice of Education depends on each context and as such, there are no universal recipes because Education involves a process of daily, contextualized change.*

*• Education cannot contribute to legitimizing social inequality but, on the contrary, must contribute to unmasking the mechanisms, such as racism and xenophobia, sexism and classism, which perpetuate social inequality.*

*• Thinking that we are all equal and acting as if this were so does not make us all equal; rather, the disadvantages and the privileges continue to determine the process, and remain unmasked.*

*• It is necessary to constantly experiment, reflect on, and imagine Education, using whatever useful resources we have at hand to change the*

*traditional educational approach that fails more and more students (and teachers) every day, not only immigrants and indigenous people.*

*• Diversity of individuals, groups, skills, and points of view enriches education itself, cooperation, and professional collaboration, because it allows us to think up more varied and/or alternative solutions.*

*• Education is a political issue: The Intercultural approach leads to transforming school and society towards equity and social justice, by means of the democratization of structures and processes and the development of a critical and global citizenship.*

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# I. LINKING THEORY AND PRACTICE

# TOWARDS AN ETHNOGRAPHY OF DIVERSITY

*Discourses and Practices inside "Intercultural" Institutions: the case of the Universidad Veracruzana Intercultural in Mexico*

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Multicultural discourse has reached Latin American higher education in the form of a set of policies targeting indigenous peoples. These policies are strongly influenced by the transfer of European notions of 'interculturality', which, in the Mexican context are understood as positive interaction between members of minority and majority cultures. In Mexico, innovative and often polemical 'intercultural universities or colleges' are being created by governments, by NGOs or by pre-existing universities. This trend towards 'diversifying' the ethno-cultural profiles of students and curricular contents coincides with a broader tendency to force institutions of higher education to become more 'efficient', 'corporate' and 'outcome-oriented'. Accordingly, these still very recently established 'intercultural universities' are often criticized as being part of a common policy of 'privatization' and 'neoliberalization' and of developing curricula particular to specific groups which weakens the universalist and comprehensive nature of Latin American public universities. Indigenous leaders, on the contrary, frequently claim and celebrate the appearance of these new higher education opportunities as part of a strategy of empowering actors of indigenous origin or African descent. Going beyond this polemic, this paper presents the first findings of an activist anthropological and ethnographically-based case study of the actors participating in the configuration of one of these new institutions of higher education, the Universidad Veracruzana Intercultural (UVI), located at the Mexican gulf coast. This article examines the way UVI has appropriated the discourse of interculturality on the basis of fieldwork conducted in the four indigenous regions where the UVI offers a B.A. in 'intercultural management for development'. The study focuses on the actors' teaching and learning practices, which are strongly shaped by an innovative and hybrid mixture of conventional university teaching, community-oriented research and 'employability'-driven development projects.

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## INTRODUCTION

The anthropological notion of cultural diversity has in recent decades gone through a series of modifications. Initially ethnic minorities were stigmatized as a 'problem' and scarcely integrated or were specified according to an essentialist and functionalist notion of culture. Then recognition of diversity was demanded as a 'right' – by a given minority, by indigenous peoples or even for the sake of humanity as a whole, as in the case of the Universal Declaration on Cultural Diversity (UNESCO 2002). More recently cultural diversity is being proclaimed as a key 'resource' – for intercultural education, for diversity management, and for the development of essential competences in knowledge-based societies (García Canclini 2004). This gradual modification reflects a critical, sometimes selective reception and appropriation of the legacy of multiculturalism by social sciences in general and anthropology in particular. Anthropologists have contributed their professional practice in programmes dedicated to the 'interculturalization' of institutions that provide educational, socio-cultural and social services (Dietz 2009). In Latin America, such anthropological-pedagogical programmes illustrate the end of classical *indigenismo* – that is, programmes specifically designed by non-indigenous social scientist to integrate indigenous communities into their respective nation-states. Such programmes have highlighted the necessity of combining existing and long-standing national traditions of basic level 'indigenous education' with this multicultural focus and of expanding them into high-school and higher education. In this way, through a close collaboration between applied anthropology and post- *indigenismo* educational projects, novel higher education institutions have been created. In some instances these institutions are explicitly focussed on indigenous populations – known as 'indigenous universities'. In other contexts they are called 'intercultural universities' (Casillas Muñoz & Santini Villar 2006) and they target society in general by following an 'intercultural education for all' focus (Schmelkes 2008).

Inspired by the principles of 'activist anthropology' developed by Hale (2006, 2008), we are currently carrying out a dialogical-ethnographic case study inside one of these new, culturally diversified institutions, the *Universidad Veracruzana Intercultural* (UVI) in Mexico. Our project aims at

analysing how participation in such a programme by indigenous and non-indigenous people and the teaching by anthropologists and other social scientists shape the still recent move towards the social, political and even legal recognition of diversity within public universities. Through academic programmes that principally target indigenous and non-indigenous students living in marginalized, rural and indigenous communities, the UVI is trying to diversify supposedly universalist academic 'knowledge'. The aim is to relate academic knowledge to local , subaltern, 'ethno-scientific' and alternative knowledge, all of which mutually hybridize each other and thus create new, diversified, 'entangled' and 'globalized' cannons of knowledge (Mignolo 2000, Escobar 2004). As will be illustrated below, this emerging *diálogo de saberes* or 'dialogue among different kinds of knowledge' (De Sousa Santos 2006; Mato 2007), which involves 'inter-cultural', 'inter-lingual' and 'inter-actor' dimensions, also forces academic anthropology to redefine its basic theoretical concepts as much as its methodological practices, that are still all too mono-logically and mono-lingually oriented.

## FROM PILOT PROGRAMME TO UNIVERSITY STRUCTURE? THE CREATION OF THE UVI

In order to generate education systems that are more pertinent to the cultural realities and needs of the target population, the present decentralization efforts of higher education institutions have been accompanied by programs to diversify curricular content and teaching-learning methods. In this way, in 2005 the Universidad Veracruzana (UV), an autonomous, public higher education institution based in Xalapa, the state capital of Veracruz located at the Mexican Gulf coast (see figure 1), decided to open its own 'Intercultural Programme.' This programme focuses preferentially on the claims to higher education in and for indigenous regions of the state. As one of the most culturally and linguistically diverse states of Mexico, Veracruz is shaped by diverse ethnic and linguistic groups (cf. below), that are mostly of indigenous origin and are nowadays inhabiting the most economically marginalized and infrastructurally isolated regions of the country (UVI 2005).

In order to attend to these populations, and in sharp contrast to other 'intercultural universities' promoted by the Mexican federal government (Schmelkes 2008), the so-called 'Universidad Veracruzana Intercultural' programme (cf. http://www.uv.mx/uvi) was not created as a 'new university'. Instead, the UVI emerged from within an established public university. It originated from a 'Multicultural Education Seminar in the State of Veracruz' (SEMV), run by a team consisting mainly of local anthropologists coordinated by Sergio Téllez Galván at the Institute of Research in Education of the UV. They offered continuous learning courses as well as postgraduate courses for professionals in the field of intercultural education and intercultural studies (Téllez/Sandoval/González 2006).



**Figure 1: The state of Veracruz (UVI 2005)**

An academic interest in developing culturally pertinent educational programmes was combined with the demands of indigenous organizations and movements for broader and better adapted higher education options in indigenous regions and communities. An agreement was established in November 2004 between the UV and the General Coordination for Intercultural and Bilingual Education (CGEIB) of the federal government's Min-

istry of Education (SEP) to start such an intercultural program from within the university. Since then, the resources for this venture have been provided principally by the general budgets of the Veracruz state government, through federal government funding from CGEIB and from the UV's own budget. In August 2005, this 'intercultural programme' started by offering two B.A. degrees in four regional centres: one in 'Sustainable Regional Development' and the other in 'Intercultural Management and Education'. The first two generations of UVI students entered the university through one of these two degree programmes. However, both the community's demands for a greater range of academic courses and the impossibility of generating 'conventional' degree courses in indigenous regions led the UVI staff, composed mainly of anthropologists, educators, agronomists and linguists, to redesign the studies on offer. They opted for just one degree course with a multimodal structure and diverse orientations (cf. below). Hence, since August 2007 the students who had already started their degree courses were integrated into the new B.A. degree in 'Intercultural Management for Development', which is able to offer a wider range of educational options without reducing the number of regional campus locations where this B.A. is taught.

## DECENTRALISING OR DEVOLVING?
## THE 'INTERCULTURAL REGIONS' OF THE UVI

Even though Veracruz University already had a decentralised system of five campuses distributed throughout the state, these academic centres were concentrated in urban areas, where conventional degree courses based on western university models were taught. From the very beginning the new programme decided to establish centres in less privileged and in the most marginalised areas of the state. As a colonial or postcolonial legacy, these regions are where a mostly indigenous population lives (Lomnitz Adler 1995). After carrying out a regional diagnosis that applied a combination of ethnolinguistic and socioeconomic criteria, along with marginalisation, social and human development factors (UVI 2005), four 'intercultural regions' were chosen.[3] Within these indigenous communities the new centres

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3  This term was employed to reflect the plural ethnic nature and internal diversity that characterises each of the indigenous regions in the state of Veracruz.

of the UVI were established: the Huasteca intercultural region based in Ixhuatlán de Madero; the Totonacapan intercultural region based in Espinal; the Grandes Montañas intercultural region based in Tequila; and the Selvas intercultural region based in Huazuntlán (see figure 2). In each of the four regional centres, the UVI hired a regional coordinator, an academic support facilitator, five full time lecturers and several part time lecturers.

The central office in Xalapa administers the programmes of study and offers continuous training courses for both UVI staff and the wider university community (cf. below). Apart from rather conventional academic decision making structures, the UVI maintains a close relationship to the communities' local mayors, civil, agrarian, and/or religious authorities as well as to representatives of NGOs and civil associations which are active in the respective region. They jointly consult the UVI with regard to its teaching activities and research projects carried out by students and academic staff together with local communities in the regions. Nevertheless, academic decision-making still is strictly centralized in Xalapa, which implies that a real devolution has not taken place until now. mostly due to the university´s insistence in holding control of curricular as well as staff hiring processes.



**Figure 2: The four UVI regional centres inside the state of Veracruz (Ávila Pardo & Mateos Cortés 2008)**

## TRANSDISCIPLINARY TEACHING METHODS? TOWARDS AN 'INTERCULTURAL MANAGEMENT FOR DEVELOPMENT'

As previously mentioned, the B.A. degree in 'Intercultural Management for Development' is presently offered in the four regional centres. It comprises an official and formally recognised degree programme in eight semesters that responds to an inter- or transdisciplinary, multimodal, flexible curriculum. The programme requires student autonomy and that has been adopted inside the UV as a whole. Students choose 'educational experiences' instead of classical subject courses, which are grouped by area (basic-instruction, disciplinary, terminal and free choice courses) and per module (conventional face-to-face classes, virtual or e-learning classes and/or a combination of both types of teaching styles). Face-to-face classes with the local teaching staff make up the vast majority of teaching lessons at the beginning of the B.A. programme, but these "traditional" classes are then grad-



**Figure 3: Structure of the Degree in Intercultural Management for Development (UVI 2007)**

ually complemented by more specific courses, which are either taught by "itinerant" teaching staff from other **UVI** regions or they are offered through virtual teaching and other e-learning modes. Similarly, face-to-face tutoring by the local staff is accompanied by distance -learning tutors, who "circulate" among the four regions for specific thesis supervision processes.

The 'educational experiences' generate a range of educational itineraries called 'orientations'. These are not disciplinarily specialized curricula, but are interdisciplinary fields of knowledge which are needed for a professional future as 'intercultural managers', knowledge brokers and intercultural translators (see figure 3). Starting from a shared study programme, the individual student chooses her or his own itinerary leading her/him to a particular field of knowledge (cf. the arrows in figure 3) in which these mediating and translating skills are then applied.

Since 2007, the following **orientations** have been offered in the four UVI regional centres:

• Communication: according to its programme of studies, this orientation 'prepares professionals in the field of cultural promotion, based on the diversified use of media and communication and a critical view of their role in the construction of identities within a framework of globalization. (...) The training focuses on participative methodologies that enable a contextualized appropriation of tangible and intangible heritage' (UVI 2007: n.p.).

• Rights: this orientation 'strives to prepare human resources to improve the areas of justice and legal issues in order to promote effective access of vulnerable sectors of society to the legal system, as well as to secure human rights as a guarantee for broader legal security' (UVI 2007: n.p.).

• Languages: this orientation 'fosters an academic re-valuing, management and mediation of inter-lingual communication processes within an intercultural focus' (UVI 2007: n.p.).

• Health: this orientation 'seeks to improve the health situation in the indigenous regions of Veracruz, through the training of professionals who can act as intermediaries between traditional medicine and state-run health services for communities' (UVI 2007: n.p.).

• Sustainability: finally, this orientation 'establishes spaces for the inter-cultural construction of knowledge for training professionals capable of contributing to the improvement of the quality of life in the regions and the construction of options for sustainable development, thanks to the generation of knowledge, skills and attitudes targeting the re-appraisal, development and promotion of ancestral knowledge associated with dialogical society-nature relations' (UVI 2007: n.p.).

Independently of the orientation the students choose, this B.A. programme is shaped by an early and continuous immersion of students and lecturers in activities carried out inside the host community. The programme is based on a cross-cutting methodological axis, so that courses and modules include methodologies of community and regional diagnosis, ethnographic tools, participatory project management and evaluation. From the first semester onwards students begin to carry out their own research and knowledge transfer activities inside their home communities.

## CREATING NEW HYBRID SUBJECTS?
## THE UVI STUDENTS

Taken together, the three generations of UVI students currently involved in the B.A. programme (2005-2009, 2006-2010 and 2007-2011) in the five different orientations and in the four regional study centres, total 562 students, of whom 336 are women and 226 are men. Of this student body, 335 are native speakers of an indigenous language and 227 only speak Spanish. The main indigenous languages spoken by students are Náhuatl, Tachiwn tutunaku (Totonaco); Núntah+'yi (Zoque-popoluca); Diidzaj (Zapoteco); Ñahñü (Otomí); Teenek (Huasteco); Hamasipijni (Tepehua); and Tsa jujmí (Chinanteco). Classes are normally taught in Spanish, but certain kinds of teaching and project activities are also carried out in the main indigenous language in the region: in Náhuatl (in the Huasteca, Grandes Montañas and Selvas centres), in Totonaco (in the Totonacapan centre), in Zoque-popoluca (in the Selvas centre) and in Otomí (in the Huasteca centre).

The indigenous regions of Veracruz are still marked by a striking lack of educational options at high-school level so that students have often been obliged to pursue precarious modes of distant education such as *telese-cundarias* and *telebachilleratos*, which are post-primary schools which lack the complete range of teachers and which are therefore run through satellite-TV educational programmes. For this reason the 'normal' process of choosing students through multiple choice entrance exams is not applied in the UVI regional centres. Instead, students must run through a qualitative selection interview and present a personal letter of their motives for pursuing studies at the UVI as well as a letter of recommendation by a traditional, civil or religious authority of their local community. Given the recent nature of this new kind of university, the first UVI Intercultural Managers for Development will graduate 2010 and will start working as project managers, mediators, translators, liaison officers and/or technical assistants in governmental or non-governmental projects. Others will work through self employment in local and regional development initiatives or consultancies.

To achieve a smooth transit from UVI studies to employment, the majority of students have started rather early to carry out intermediary and advisory activities and to design projects while still studying. Almost all of the UVI students are from indigenous regions and would not otherwise have been able to access higher education in urban centres. However, recently an increase in student mobility between regions is perceivable due to the fact that more students who are from other regions, including urban centres, have decided to apply to study at the UVI.

As mentioned above, the B.A. in Intercultural Management for Development is taught through a mixed format that combines conventional face-to-face classes in small groups with newer kinds of workshop-based classes and intensive community outreach work, which students carry out under the supervision of a lecturer-tutor and in close collaboration with communal authorities, NGOs and civil associations present in the regions. For this reason, the UVI has signed a series of agreements with local actors and regional networks, who get involved as counterparts in the extra-curricular teaching and learning process. Through such early work experiences the students have to compare, contrast and translate diverse types of knowledge: formal and informal, academic and community-based, professional

and experiential, generated in both rural and urban contexts by both indigenous and non-indigenous actors. This continuous exchange of knowledge and methodologies, of academic versus community-rooted kinds of knowledge, is generating new, rather hybrid subjects which are able to oscillate not only between different kinds of knowledge, but also between rather diverse ways of putting knowledge into daily practice inside and outside their communities of origin.

## NEW INTERMEDIARIES?
## THE ROLE OF THE TEACHING STAFF

The UVI lecturers cover a wide range of humanities, social sciences and engineering disciplines and include many young, recently graduated teachers who are just starting postgraduate or Ph.D. studies. These lecturers and tutors are not employed with regard to their ethnic origin, but following criteria of professional experience and considering above all their intimate knowledge of and their rootedness inside the region in which their UVI centre is located. Accordingly, most UVI lecturers and tutors come from the region in which they work and thus provide their students not only with academic, but also with local and regional knowledge. Other non-academic professionals and/or local experts also participate in the teaching of certain modules or of specific courses which are directly related to their own professional practices. In total, the UVI has a teaching body of approximately sixty, including full time and part time staff, as well as those in charge of designing and coordinating the B.A. orientations from the central office in Xalapa.

A substantial change that is currently underway within the UVI is associated with the relationship between teaching, research and community outreach services. Until recently, research and project implementation activities were mainly carried out by students, while lecturers concentrated on teaching and on tutoring projects carried out by their respective students. A university-wide process of 'departmentalization' [4] started inside the UV in recent years in an effort to bridge the traditional gap between university

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4 In general terms, these university 'departamentalization' efforts are detailed in Universidad Amazónica de Pando (2005) and Zambrano Leal (2006).

**Figure 4: The UVI loop of research, teaching and outreach (Dietz & Mateos Cortés 2007)**

teaching, organised in 'faculties', and research, channelled through 'research institutes'. By creating the new figure of 'departments', the UVI is in the process of transforming its 'orientations', offered as part of the B.A. programme in Intercultural Management for Development, into the future departments of 'Communication', 'Sustainability', 'Languages', 'Law' and 'Health'. Each department is made up of the lecturers in charge of their respective orientation in each of the four regional centres and in the central office in Xalapa, thus forming small units that combine tasks of teaching, research and community outreach. Hence, the lecturers' outreach research activities are closely linked to community demands and to ongoing student projects. The result is a mutually enforcing and complementary 'loop' of circular teaching, research and community outreach activities, as illustrated in figure 4.

## DIVERSITY AS A RESOURCE?
## THE ANTHROPOLOGICAL CONTRIBUTION

The recognition of cultural diversity, the development of culturally pertinent educational programmes and interculturality as a new form of initiating relations between diverse cultural, linguistic and ethnic groups – these

are the anthropological principles which shaped this new kind of university from its very beginnings. Furthermore, the team of mainly anthropologists and educators that designed this programme had the explicit general purpose of favouring democratic coexistence in Veracruz society, as well as the processes of generating knowledge in the localities of the Intercultural Regions, through the training of professionals and intellectuals committed to the economic and cultural development of community, regional and national territories, whose activities contribute to promoting a process of revaluing and revitalising the native cultures and languages. These will be attained by privileging cultural diversity and the participation of communities under the principles of sustainability of the regions of interest, a sense of belonging in the communities to avoid out-migration and protection of the environment (UVI 2008: n.p.).

These objectives and their underlying proposals have developed since the programme was created in 2005. Originally, the UVI was principally promoted from an anthropological-academic field, when lecturers and researchers from a predominantly European school of 'Intercultural Studies' (Abdallah-Pretceille 2001, Gundara 2001, Aguado Odina 2003) generated new spaces for research and teaching within the UV (Ávila Pardo & Mateos Cortés 2008). Strongly influenced by the contemporary anthropologies of ethnicity and of education, the team that promoted this pilot project opted for a mainstreaming, not minority-centred focus on interculturality (Téllez Galván 2000, Dietz 2009). A special emphasis was placed on the development of new 'intercultural competences', understood as the students´ future key competences for mediating and translating between different linguistic and cultural traditions – such as interpreters in the Mexican justice system, mediators between traditional healers and the public health system, translators between peasant maize cultivators and agronomical engineers etc. -, thus equipping them for future interaction in an evermore diverse and complex society.

However, this western-trained team of promoters quickly established close and fruitful relationships with indigenous activists and intellectuals for whom interculturality must be understood as a strategy of ethnic empowerment in contexts of cultural and ethnic differences and as a key tool for reacting against racist discrimination, which evidently persists in the indigenous regions of Mexico and Veracruz. This encounter between urban academics and indigenous activists has deepened and transformed their exchange of knowledge and their intercultural discourses, as has their close collaboration with NGOs stemming from social and/or environmental movements which are rather strong inside these regions (Mateos Cortés 2009). The protagonists of these NGOs emphasize the need to initiate more sustainable relationships with the environment. They promote a recovery of local, rural and/or indigenous knowledge which is traditionally related to the management of natural as well as cultural resources which may support indigenous ecosystems facing the inequalities of global power structures. Under the political impact of the Zapatista movement and the claimed redefinition of the relationship between the neoliberal nation-state and the country's indigenous peoples (Dietz 2005), these three types of actors – the academics involved in the teaching programme, the indigenous activists participating in the consultative bodies and the NGOs in which the students carry out their projects – start to mutually fertilize their intercultural discourses and their respective educational proposals, such as those specified in the UVI programmes: teachers and students share community development experiences through their NGO participation, indigenous organizations learn from continuous education courses and NGOs enter the university through "expert" teaching and student supervision activities. As a result, more emphasis is placed on processes of negotiation, intermediation and translation of heterogeneous kinds of knowledge between these diverse groups participating in the UVI – the mentioned academics, professionals, development agents and 'local experts'. Thus, three dimensions through which interculturality is conceived emerge from this encounter of different perspectives:

• an 'inter-cultural' dimension, centred on complex expressions and links of cultural and educational practices such as intangible cultural heritage, community-rooted socialization and learning practices as well as locally developed organizational cultures of community self-management and inter-community relations, which respond to different cultural logics, such as the community culture of common Mesoamerican roots, threatened by many waves of colonization and globalization, but still in use in the indigenous

regions; the organizational culture of the social movements that struggle to defend the regions' cultural and/or biological diversity; and the western academic culture –presently in transition from a rigid, mono-logical, 'industrial' and 'Fordist' paradigm of higher education to a more flexible, dialogic, 'postindustrial' or 'post-Fordist' one, as illustrated in the above mentioned flexible and modularized UV educational model;

• an 'inter-actor' dimension, that values and profits from the negotiations and mutual transference between diverse forms of knowledge between UV academics participating in the different orientations, providing anthropological, educational, sociological, linguistic, historical, and agro-biological knowledge, generated in the western epistemic cannons; indigenous organisation activists and NGOs present in the regions, that contribute with professional, contextual and strategic knowledge; and local experts and knowledgeable *sabios* who provide collective memoirs, and local and contextual knowledge on cultural and biological diversity of the immediate environment;

• and an 'inter-lingual' dimension, that – reflecting the great ethno-linguistic diversity that characterises the indigenous regions of Veracruz – overcomes the conventional bilingual focus of classic *indigenismo* and profits from non-essentialized, but relational and contextual interlingual competences that make the translation between such diverse linguistic and cultural horizons possible; this inter-lingual focus does not aim to provide the complete set of UVI educational programmes in various languages, but centres on the development of key communicative and translation skills provided by the student and teacher bodies in each of the regions.

Relating these different dimensions of interculturality and their different academic-anthropological as well as ethno-regional and activist sources, the UVI presently pursues both 'empowerment' objectives of the (future) indigenous professionals, on the one hand, and cross-cutting key competences required for professional and organisational performance, on the other hand.

## CONCLUSIONS

As an innovative pilot project, the UVI has encountered a range of bureaucratic, financial, academic and political problems since it started only three years ago. The heterogeneity of the participating academic, political and organisational actors has proved quite a challenge when institutional stances must be taken that are both efficient and legitimate for all the parties involved. After a long process of diagnosis and political negotiation on the choice of regions and communities in which to establish the UVI regional centres, the main political representatives have continued to support the UVI project strongly. Nevertheless, the great cultural, ethnic and linguistic diversity in the indigenous regions of Veracruz still poses an important challenge for curricular development and diversification as well as for the implementation of programmes relevant to the regional population.

While the UVI is widely supported by the regional societies it serves, within the public university which gave birth to the project, resistance and misunderstanding persist. Due to the heterodox notion of 'university', of 'degrees' and of 'curriculum' employed by the UVI staff, some more traditional and 'disciplinary' sectors of academia aim to confine and limit this initiative to old fashioned paternalist, top-down 'outreach' activities rather than open their own teaching and research activities to such experiences: in their view, indigenous regions should be "helped" by particular outreach activities, but these should not impact conventional higher education contents or teaching methods. Therefore, the inclusion of a diversity of actors and a broad range of regional knowledge in the very nucleus of academic degree programmes challenges the universalist, rather 'mono-logical' and 'mono-epistemic' character of the classical western university. In this field, for a public anthropologist and his or her corresponding engaged, 'activist' methodology (Hale 2008), one of the main challenges consists in linking the characteristics of an 'intercultural university', orientated towards and rooted in the indigenous regions, with the dynamics and criteria of a 'normal' public university. The idea of the public university through its curricular traditions, studies and degrees, its autonomy and its Humboldtian 'freedom of teaching and research', provides a decisive institutional 'shelter' for the UVI, but also often imposes all too rigid and orthodox academic

practices that are insensitive to the rural and indigenous medium in which it operates. This process of negotiating habits and aspirations among university actors, host communities, professionals and involved students has triggered authentically intercultural experiences: whereas more academic, urban and non-indigenous representatives start recognising the viability and promoting the visibility of the UVI as a culturally diversified and relevant higher education alternative, in the indigenous regions novel learning processes with mutual transfers of knowledge are emerging.

The official recognition of the right to a culturally pertinent and sensitive higher education sparks an intense debate, not only on the need to create (or not) new 'indigenous' universities, but furthermore on the challenge of generating new professional profiles for the alumni of these institutions, who will focus on professional activities shaped by intercultural dialogue and negotiation. The conventional and disciplinary profiles of professionals educated in western universities have failed to offer opportunities in fields of employment related to the needs of indigenous youngsters, but have instead explicitly or implicitly promoted their out-migration and their assimilation to urban and non-indigenous environments and professions. Hence, the new professional profiles which are just being created and tested through pilot projects such as the UVI must meet a 'two-fold' challenge that higher education institutes have not yet faced: the challenge of developing flexible, interdisciplinary and professional degree programmes of a good academic standard that are also locally and regionally relevant, useful and sustainable for both students and their wider communities. In this way, and thanks to their *in situ* implementation of work experiences and student research projects, the first generations of UVI students have gradually become the promoters and shapers of their of their own future professional practices and profiles. Their emerging role as intermediaries in their communities is already outstanding. In this way, a new generation bearing both academic training and community credentials, both indigenous and western knowledge has emerged – a generation that will certainly in the near future assume a new role as inter-cultural, inter-lingual and inter-actor 'translators' who manage, apply and generate knowledge from diverse worlds, worlds which are often asymmetrical and antagonistically shaped, but which are necessarily ever more closely related.

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# INTERCULTURAL CITIZENSHIP EDUCATION IN SCHOOLS

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Citizenship education has a powerful role to play in the strengthening of democracies and to make them more inclusive. It can enable young people to understand their rights, obligations and responsibilities as active citizens, within most complex democratic societies. On the main time, the concepts of 'intercultural education' and 'intercultural pedagogy' are regarded today as the most fitting answer to the new situation of globalisation with the increasing coming together of different languages, religions, cultural behaviours and ways of thinking. Citizenship education in schools can be considered as a challenge of bridging divides by providing access to diverse groups in society and nurturing conversations which can lead to the creation of shared values within the public domain and public institutions. In addition, the intercultural approach can give the opportunity to consider the dynamic character of individual cultures (and their respective identities) and children whit migration background were no longer regarded as 'problem' or 'risk' children but as a resource.

This contribution will analyse theoretical and practical possibility of citizenship education in schools with the intercultural approach. Starting with a short overview of the urgency of Citizenship education at schools and a brief historical development of intercultural education and pedagogy, the main contents will be the reflection about Intercultural citizenship education in schools, throw research results in Italian primary schools. The key thesis will be that Intercultural citizenship education in schools can promote the possibility of enrichment and of personal and social growth, which stems from the coming together of people from different ethnic, cultural and religious backgrounds.

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# BETWEEN THEORY AND PRACTICE:
# THE AREAS OF CONFUSION
# IN INTERCULTURAL EDUCATION

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This text is an attempt to reflect on the directions of IE development in the period of the last 10 years. The objective of the analysis is the meta–theoretical status of IE and resulting from it problems of the theoretical background for pedagogical practice. In the center of our consideration the issues of theoretical confusion and its meaning for pedagogical practice are located. The model of IE practicing, which is dominated with the perspective of the countries of immigration, and is separated from the specificity of other societies, is given a critical review. Moreover, outline is provided for problematcs and dimensions, which, in spite of their importance, are relatively poorly represented in the present practice of IE.

## INTRODUCTION

There is nothing more practical than a good theory. The complexity of the reality, in which a teacher operates, results in the fact that implementing good and effective practice is conditioned on the ability to see the objectives in their multi- dimensionality, as well as perception of the contexts and conditions for that activity. It also entails good comprehension of the mechanisms of the observed or initiated phenomena and processes, as well as the ability to foresee more or less distant effects of those activities. Such an approach requires pedagogical imagination, which, paraphrasing C.W. Mills, we would define as the ability to capture, holistically and in anticipation, educational action through their positioning in the complex context of social life, its structure, social forces, tradition and the specificity of the

problems at hand,  as well as the ongoing processes. It also involves the habitus and  activities undertaken by the individual and collective actors appearing at the stage of social life.

Development of such an imagination requires from the pedagogue dealing with the IE not only fair knowledge of Educational Sciences, but also extensive immersing in the fields of psychology, sociology, cultural anthropology and political science. In the disciplines transforming the social reality it is essential to distinguish between theory and scientific knowledge on the one hand and postulated reality and ideology on the other. The postulates of pedagogical imagination, of methodologically properly diagnosed situation and location of the planned activities in the framework of equivalent perspective and scientific theory not always find proper reflection in the publications and projects of IE. The analysis of the available reports and  books (English language handbooks and articles appearing in scholarly publications) imparts, that the area is characterized with uncertainty and misunderstandings. Critical reflection which springs from such observations allows us to enumerate, in our view, fundamental areas of that confusion.

## PROBLEMS IN DEFINING STATUS AND PARADIGM

The area of  fundamental confusion in Intercultural Education there appears to be the meta-theoretical uncertainty of its status and application.

As C.P. Snow has stipulated '…the scientific process is nothing more nor less than a hiatus between 'pointer readings'; one takes some pointer readings, makes a mental construct from them in order to predict some more – and if the prediction turns out to be right, the mental construction is, for the moment a good one. If it is wrong, another mental construction has to be tried.' (Snow, 1934 p.170). In a recent survey of philosophers in American and British universities about 25% of them identified David Hume as their most influential philosopher hero. Hume's cognitive skepticism is at the bottom of approaches to scientific method that are characteristic of the Pragmatist vision of science, traceable to Charles Sanders Peirce and John Dewey. Later on Karl Popper, Thomas Kuhn and others elaborated on the

model of scientific investigation. While Popper stressed  the idea that the only logically possible test of the scientific hypothesis is the test of falsification, Kuhn stressed the evolution of knowledge as a social activity. That means that scientific knowledge is neither relative nor absolute, but  rather it is an incremental and increasingly effective product of an evolutionary process. Both Popper and Kuhn follow in the footsteps of the Pragmatists, who claimed that the tests of science must be in terms of workability and falsifiability, and that scientific theories are tentative in nature. What follows is that the veracity of the scientific theory is continuously elaborated, revised and refined, until it is surpassed by the same hypothesis-generating and testing process it had perfected.

Intercultural Education is situated between humanities and social sciences, what is the cause of the confusion concerning the paradigm of its practicing. The basic discourse reflects the argument between Dilthey and Windelband. Considering IE as a 'geisten wissenschaft' enhances the role of value statements at the cost of reasoning geared at explanation and prognosis. The central position is occupied by static presentation of the hypostasis of general ideas, such as  culture, race, collective identity or social justice. The attempts to apply them practically is characterized with limitation of analytical reflection ( vide: under-determination of the 'social justice' category), frequent instrumental application (vide: manipulation with the category of race), as well as universalism neglecting local references.

Windelband's approach is noted for its empiricism focused on the society and the regularities of its development. The analyzed phenomena are seen in their process-like nature and are reflected upon in the context of local specificity. The area of exploration is not so much 'being right', but in the grounding of the accepted statements as well as foreseeable consequences of the planned action.

Differentiation of the evaluative approach from the pragmatic-empirical approach is often blurred in pedagogical practice (vide: bilingual teaching, where ideological right and short-term children benefits override the perspective of social exclusion, resulting from poor command of the state language or affirmative action promoting persons of a given race, neglecting their social differentiation). The existing confusion is exacerbated by the under-determination of the theoretical background.

## WHAT THEORY? WHAT PRACTICE?

As Stephen Hawking stated in his 'A Brief History of Time' a theory is a good theory if it satisfies two requirements: it must accurately describe a large class of observations on the basis of the model that contains only a few arbitrary elements, and it must make definite predictions about the results of future observations.' And he goes on almost virtually repeating Hume's skeptical position on the soundness of any scientific theory:

'Any physical theory is always provisional, in the sense that it is only a hypothesis; you can never prove it. No matter how many times the results of experiments agree with some theory, you can never be sure that the next time the result will not contradict the theory. On the other hand, you can disprove the theory by finding even a single observation that disagrees with the prediction of the theory.'( S. Hawking, 1988, p.10) Thus he also confirms that Popperian idea of falsification as a test for a theory is still a valid approach. This type of consideration, i.e. the provisional character of any theoretical statement is even more pronounced when applied in the field of social sciences. Therefore it is rather the posing of the question and the generation of the ensuing debate that is the merit of an investigation in the nature of social phenomena.

Interdisciplinary character of the IE allows for multifaceted analysis of the phenomenon, which engages both a researcher and a practitioner. However, it makes construction of the theoretical framework of the considerations and activities more difficult, since it prefers, quite frequently out of necessity, but also as a matter of convenience, simplified models of reality. Psychological references usually recall social cognition and cognitive psychology models, leaving aside the legacy of social psychology and cross-cultural psychology. Sociologically oriented models prioritize conflict theory perspective and narrowly interpreted critical sociology, while neglecting other approaches (symbolic interactionism, structuralism, theories of social exchange). Ill represented there is also a political science strand, which allows for a better understanding of multicultural societies in their local as well as global perspective.

That bias is reflected in the perception of the IE mission: domination of the

emancipatory function is accompanied by misunderstandings concerning the comprehension of the transformation function (generally formulated postulates of transformation do not provide a proper picture of the topic, direction, range, form and method of transformation) as well as marginalization of the exploratory-explanatory and adapting functions.

As a consequence of the above there is a concentration on inequalities and social conflicts perceived through the lens of racial differences, with the omission of the economic and social status factors. Such an approach creates a distorted image of the reality by ignoring the dialogue, cooperation and social solidarity relations. The focus on race, which revokes Blumenbach, Gaubineau and Rosenberg, masks the inequalities occurring according to gender, age, social status or migration dimensions. It marginalizes the categories of religion, ethnicity and nationality. The patterns of Western thought-dominated theoretical models, as well as practical lack of discussion on postcolonial theories, hinders the attempts to capture the problematics of migrations, both transnational and global ones. Particularly disturbing should be deemed low interest in the problematics of Peace Education, Human Rights and global inequalities, which are the key issues of the present times.

## THE IDEA OF VALUE AND THE VALUE OF AN IDEA

Political contexts of the IE open the space for temptation of politicizing and ideologizing the scientific theories (vide: postcolonial theories or perception of the culture wars as an analytical category) by subjugating them to the objectives perceived as morally right or historically justified. Particularly misleading for the pedagogical practice is the tendency to hypostasize the ideal beings, which in reality are standards and norms of a postulative and not descriptive character.

Hypostasis as a method of providing solidity of being for the concept of study or the phenomenon can be also a way of postulating the existence of phenomena , which otherwise are not easily defined. Hence the tendency in social sciences and humanities to provide 'underlying reality' to concepts that would much better be handled if they were treated in the nominalist

vain. On the other hand one must bear in mind the directive, formulated succinctly by W.I. Thomas, that what people believe in should be treated as the fact. Hence, although such notions as 'race' or 'social justice' might be denied their solidity in the light of genetics or economic theories, nevertheless they prompt or provoke social action and hence must be treated with due consideration. On the other hand, when hypostasized they may lead to granting reality status to mere verbalizations of localized social practice.

The objective of the hypostasis in IE practice there are categories of race, human rights and social justice, first of all. Socially construed category of 'race' is separated from the questioning of its real existence by anthropological sciences, and its subjugation to the current political needs ( vide, changes in the definition of 'race' in consecutive American CENSUS forms). The existing confusion is deepened, due to the experience of many researchers and practitioners, when demarcation lines between such categories as 'race', 'nationality' and 'ethnicity' are concerned ( vide: perception of a heterogenous population of Mexico seen as a separate race).

Misunderstandings are commonplace in dealing with human rights issue. Perception of them as a real target blurs both their occidental origins as well as unequivocal w ay of understanding. In spite of a variety of existing documents (such as General Declaration of Human Rights, Paris 1948, European Convention on Protection of Human Rights and Freedoms, Rome 1950, or the African Charter of Human Rights and People's, Nairobi, 1981) and catalogues contained in them, emergence of the next generation of Human Rights and culturally specific ways of interpreting both their spirit as well as letter, in the new projects and elaborations static and occidental approaches are predominant, which postulate the promotion of ideas, however, marked with neglect towards the concrete and specific aspects and conditions of their implementation.

The area of a dangerous confusion there is also the problematics of social justice. This idea has inspired great leaders of mankind, such as M.L.King or Mahatma Gandhi. It was also a justification of the bloodbaths during the French and the Soviet Revolutions, terrorist acts, (Red Brigades) or genocide (Rwanda). Controversies related to its understanding and implementation go well beyond two millenia.

Although the concept of social justice appears in the pre-Enlightment writings, it is inadvertently related to the democratic and egalitarian thrust of the Age of Reason. Probably the most consistent explication of the idea can be found in the works of John Rawls, who based his argument on the utilitarian insight of Bentham and Mill, the idea of social contract by Locke and Kantian categorical imperative. In the less systematic fashion the idea of social justice is coupled with the concepts of human rights and equality and is underpinned by the universal and culture blind definition of the human condition. As there is a strong moralist thrust in a postulate that derives from the concept of justice, and thus involves judgment and evaluation which must rest on a wider undergirding of a culturally specific worldview, there can be always a tension between local cultural practice and a more general concept.

The awareness of such ambiguity is not too high in the practice of IE. Handbooks revoking the idea rarely define its meaning, forms of implementation in pedagogical practice or the indicators allowing for the assessment of the situation. Emotionally 'loaded' texts, seem to be more like political manifestos than pedagogical programmes. Vagueness of the central notion of the category opens the door for all kinds of misrepresentation, abuse and manipulation, which do not seem justified with the general interest of the society and its charges.

## CONFUSION OF MULTICULTURALISM AND THE ENIGMA OF INTERCULTURALISM

The analysis of many textbooks shows that the area of misunderstanding is largely located in the range of categories such as 'multiculturalism' or 'diversity society'.

As it is true of a number of terms that attempt to capture the complexity of raw cultural phenomena the ideas of multiculturalism and all kinds of diversity have established themselves in the language of the debate on the nature of the contemporary world. The post war II period of decolonization, the emergence of new centers of economic, cultural and political influence, as well as tragic events in different parts of the world, to mention just

a few from Belfast, through Yugoslavia to Rwanda and Darfur. the ideas of cultural identity, ethnicity and diversity found their theoretical, political and practical application.

Multiculturalism became a political model and constitutional order in countries such as Canada, or for that matter, the European Union on the one hand, but also in the construction of post-conflict societies such as Bosnia-Hercegovina. The concept of cultural diversity is informing legislative, educational and political actions in many places on the globe, particularly where the levels of migration or complexities of cultural composition are high.

The authors that use those concepts do not always provide precise definitions of those terms. Attempts to apply the category of 'diversity' onto the IE territory include in their scope of interest persons identified for reasons that are different than actual cultural difference. Selective eclecticism of the approach causes confusion, making it difficult to translate those ideas into a language of pedagogical practice.

Many problems are generated by the attempts to situate the IE practice in the vicinity of the cultural borderland. Its specificity imposes the understanding of culture in process terms alien to some researchers and practitioners, who prefer stereotypical static approaches to ethnic cultures. Enigmatic nature of the changes in intercultural and intergenerational relations hinders creation of adequate pedagogical projects addressed to people functioning in that borderland area.

## CONFUSION OF UNIVERSALISM: CONTEXTS OF THE PRACTICE AND THE PRACTICE OF CONTEXTS

The source of misunderstanding can be often found in the assumption of universalism, not always fully perceived as such, of the theoretical models and practical solutions worked out in highly developed Western countries. That pattern of thought, which is borrowed from technical and natural sciences, does not always find its justification when applied to social sciences and humanities.

The fact that so many concepts of good society and proper social practice are rooted in the Enlightment ideas of universal human rights and liberal democratic politics, there is a difficulty in dealing with a more complex and unprecedented reality of multiplicity of ways of development, in spite of the globalizing thrust of the world economy and the rhetoric of human right and cultural equality. What seems to get lost between those words is the actual diversity of the ways different groups and societies have come to be as functioning autonomous or semi-autonomous agents. We are dealing today with an impressive array of political and cultural entities ranging from highly developed immigrant nations such as USA or Canada, postmodern nation states, postcolonial states, mainly in Africa and Asia, post-communist states that have become independent actors, post-conflict societies, such as former Yugoslavia, for instance and developing countries.

All those societies seek the best path for their development in the world that has significantly changed in the last several decades. The development and growth paradigms and models of the past, although still in currency have become to a various degree irrelevant. The new approaches cause controversies and protests, since their application runs counter to a still functioning political and ideological dogma.

Theoretical analyses and their practical applications attempted in the realm of IE ought to consider both the global and the local context of those projects and their influence. Solutions worked out in the immigrant societies do not function in the societies of a different genealogy. Indifference to the specificity of the post-conflict, post communist and post-colonial countries may contribute to the errors generating social problems ( such as ethno-nationalism, ethnic conflicts or racist attitudes).

It is necessary to adopt both global and holistic perspective presenting not only the issues of global culture interactions with local cultures, but also universal humanity perspective including the co-dependencies, co-responsibilities and solidarity, growing inequalities, armed conflicts, migrations and the social and cultural changes.

## SUMMARY

Summing things up we wish to express our concern with the indefinitness and ambivalence of the IE status and the area of interest, accompanied by more frequent focus on practical matters at the cost of deeper theoretical reflection. We believe that both the theoretical background as well as adopted solutions in the pedagogical practice should refer to scientific theories and incorporate both global and local contexts of the problematics. We postulate a more evident separation of the ideas guiding pedagogical practice from the description of the regularities and rules allowing for the understanding and transformation of the social reality.

# INTERSECTIONAL PERSPECTIVES
# ON MEANING MAKING PROCESSES IN THE CULTURAL, COMMUNICATIVE AND ETHICAL DIMENSIONS OF LANGUAGE EDUCATION

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In recent decades, intercultural matters have been given a special position in language education. The aim of this article is to discuss openings and limitations in relation to the creation of meaning in the cultural, communicative and ethical dimensions of language education.

The framework of Michael Byram presented in the monograph Teaching and assessing intercultural communicative competence (1997) provide the starting-point for the discussions developed in the article. I want to explore what is recognized as learning and what is acknowledged as assessable competence within the framework concerning the cultural and communicative dimensions of language education.

I argue in favour of an alternative approach to the cultural, communicative and ethical dimensions of language education, based on an intersectional, social-constructivist perspective, which mainly is inspired by political debater and philosopher Seyla Benhabib's reasoning on culture and diversity, and researchers Paulina de los Reyes' and Lena Martinsson's research on intersectionality. Also, Swedish language didactic Ulrika Tornberg's discussions on language education are a central starting-point for the dialogue on the dimensions of language education, which this articles aims at initiating.

*Keywords: Cultural diversity, Meaning making, Intersectionality, Social-constructivism, Language Education*

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## INTRODUCTION

The task of the school in a multicultural society has in recent years been observed and debated within pedagogical and didactical research and educational policy, as well as in the daily activities in the educational environment. Different traditions of subjects in school have adopted society's demands on an education which promotes diversity and intercultural processes in different ways; in recent years' language didactics research, for example, an increasing interest for the cultural and communicative dimensions of language education seems to have been cultivated.

The aim of this paper is to discuss possibilities and limitations for the creation of meaning in relation to the cultural, communicative and ethical dimensions of language education. The paper, which uses Michael Byram's influential framework for learning and assessment of intercultural competence in language education, presented in the monograph *Teaching and assessing intercultural communicative competence* (1997), aims at discussing and problematizing what is being acknowledged as learning, thus also made assessable in the theoretical model in relation to the cultural and communicative dimensions of language education. Byram also discusses his own model, and suggests amendments in the article *Intercultural competence in foreign languages. The intercultural speaker and the pedagogy of foreign language education* (2009), which to some extent are commented on in the paper. I will also refer to other theorists and researchers in the intercultural perspective such as Lies Sercu and his model which is based on Byram's framework and is presented in the article *Assessing intercultural competence: A framework for systematic test development in foreign language education and beyond* (2004).

I would here like to point out that the framework most likely are not intended to direct or provide all the aspects of education activities, but rather has as purpose to suggest guiding principles for learning and assessment within a certain area. Nevertheless, I believe that the framework create certain openings and boundaries in relation to meaning making with regards to the cultural and communicative practices of language education, wherefore it is important to problematize and discuss these. The article can also

be seen as a contribution to the ongoing debate on how concepts such as culture, diversity and communication can be expressed in education, and what meanings and significations they can be ascribed in pedagogical and didactical activities.

The article suggests a comprehensive intersectional approach to the view on culture and diversity, which will be developed below. As a starting-point, I will use a social-constructivist view on culture and diversity, which primarily is based on the political debater and philosopher Seyla Benhabib's reasoning. I will also refer to culture researchers such as Homi Bhabha in the discussions on multiculturalism, and Swedish researchers Paulina de los Reyes' and Lena Martinsson's intersectionality research. Finally, Swedish language didactic Ulrika Tornberg's discussions on language education and diversity are a central starting-point.

Within the confines of this article, there is not enough room to do Byram's model full justice, while I do not intend to give a comprehensive description of Byram's framework, but instead will focus on the aspects of his models which are relevant to this context.

The article starts off with an account of the framework, with focus on what is being recognized as learning in relation to the cultural and communicative dimensions of language education. In relation to the theoretical framework, I will thereafter discuss the cultural dimension of education and introduce alternative approaches to diversity and culture.

Supported by intersectional perspectives and Seyla Benhabib's reasoning on cultural matters, I intend in this context to problematize the view on culture and diversity which emerges in the theoretical frameworks. Finally, I will discuss the communicative and ethical dimensions of the practice of education. Here I will refer to Ulrika Tornberg's understanding of communication in language education, and to Seyla Benhabib's deliberative model and discourse ethics.

A central idea in this article is that the underlined perspectives and approaches together can create a dialogue, in which I can hold a discussion on what meaning making might mean in language education.

# A FRAMEWORK FOR LEARNING AND ASSESSING INTERCULTURAL COMPETENCE IN LANGUAGE EDUCATION

Michael Byram's monograph *Teaching and assessing intercultural communicative competence* (1997) has functioned as a basis for several later models concerning education and assessment in relation to the cultural dimensions of language education. The model for learning and assessment in language education presented by Byram in this context also provide a framework for the *Common European Framework of Reference for Languages* (2001), published by the Council of Europe, which lays down the general outlines for language education in Europe. Byram's framework still has considerable influence on curricula and syllabus for language education in Europe.

Byram has introduced the concept of intercultural communicative competence, which also has been introduced into the publications of the Council of Europe; to sum it up, the concept is defined as a type of instrument of action for understanding other people's culture and increasing the awareness of one's own culture, for the purpose of facilitating the interaction between people with different ethnical backgrounds (Byram 1993). Byram's definition of intercultural competence consists of five dimensions: *savoirs*, *savoir apprendre, savoir comprendre/faire, savoir être* och *savoir s'engager* (Byram 1997:34). These five dimensions dictate what intercultural competence should encompass, and thereby also what is defined as learning and thus should be made assessable in relation to the cultural dimension of language education. *Savoirs – or knowledge –* includes, on the one hand, knowledge of social groups within one's own and the other's country and, on the other hand, knowledge of "(...) processes of interaction at individual and societal levels" (Byram 1997:36). I interpret the mentioned knowledge of interaction primarily as knowledge of how one ought to act in different social and cultural contexts. In my interpretation of Byram's definition, *savoir apprendre/faire* refers to the ability to interact in intercultural contexts, i.e. finding and acquiring new knowledge about a culture and its practices, and applying this knowledge and these capabilities to everyday communication

and interaction. In this context, Byram describes the intercultural speaker as a negotiator with diplomatic capabilities:

> The individual needs to draw upon their existing knowledge, have attitudes which sustain sensitivity to others with sometimes radically different origins and identities. (...) In particular the individual needs to manage dysfunctions which arise in the course of interaction, (...) but also to act as mediator between people of different origins and identities.(Byram 1997:38)

A person who possesses intercultural competence should thereby be able to handle all the differences of opinion which can be expected to arise in the meeting between individuals of different backgrounds. Further, Byram repeatedly portrays diversity and differences as characteristic factors for intercultural contexts. Other subjects areas such as geography or the teaching of literature can introduce learners to different worlds and the experience of otherness. (...) FLT foreign language teaching however has the experience of otherness at the centre of its concern. (Byram 1997:3)

According to several intercultural perspectives, meeting people from other cultural contexts is largely about meeting and handling dissidence. Diversity and differences between social and cultural categories are recognized within these perspectives, and are seen as something positive that needs to be protected. This approach is for example reflected in the statement of the Swedish researcher in intercultural pedagogy, Hans Lorentz:

> Based on a definition containing diversity and complexity, and also recognizing differences instead of similarities, learning and education can be important pedagogical elements. (Lorentz 2009:23, my translation from Swedish)

Further, I will comment on this approach in the next section, and I will also refer to other ways of discussing diversity and differences.

While several multicultural perspectives rely on the assumption that there are significant differences between cultures, there is a notion that the aim of intercultural communication is to reconcile the differences of opinion which this diversity can bring, and reach some form of consensus (Tornberg 2000; Benhabib 2002). Like Byram for instance, Pirjo Lahdenperä, an authority on intercultural research in Scandinavia, defines intercultural competence as an ability to *understand* the other person's culture and increase one's own awareness of one's own culture (Lahdenperä 2004).

To understand the other person and that which is described as foreign, is thereby an important objective within several intercultural perspectives. I will return to this approach and discuss it further in the next section.

S*avoir comprendre*, in short, includes the ability to interpret a cultural expression from another culture, and to explain and compare it to a cultural expression from one's own culture.

A central starting-point in Byram's model is that language education should be focused on comparisons between cultures, and that one or more national cultures, in which the language is spoken, should be the focal point of the language instruction. Due to this aspect, Byram's model has been critizised, which also he himself brings up to discussion (Byram 2009).

*Savoir s'engager* is described as the ability to, from certain criteria, establish a culturalcritical perspective, and to critically evaluate expressions and perspectives within one's own culture and within other cultures and countries. Byram says that the "specific criteria" which the intercultural speaker should have as his or her basis, includes a moral understanding which in turn should be based on human rights and "in rationality in the Kantian tradition" (Byram 2009:324). In previous publishings, Byram (1997) also refers to ideological perspectives and standpoints in the contexts, such as Christian or Muslim traditions. However, Byram (2009) claims that religious standpoints are unsuitable as starting-points for moral decisions, thus negating previous assertions. Further on, Byram claims that *savoir s'engager* should be practiced in language education through focusing on comparative studies between one's own culture and other cultures and societies (Byram 2009). This concept, which has been remodeled to a certain extent and, according to Byram himself, includes a formative and pedagogical aspect, is expressly emphasized. Byram compares the concept with West German *politische Bildung*, which aims to develop students' ability to critically reflect upon their own society's values and behaviour.

*Savoir être* is ultimately defined as being capable of openness and curiousness in relation to other cultures, together with an ability to change perceptions and attitudes concerning one's own and other cultures.

Sercu (2004) questions the suitability in assessing the attitudes of students, such as openness and curiousness, in relation to intercultural competence. Sercu presents a model developed by Chen and Starosta (1996), which has been used to assess intercultural competence in commercial contexts. The model presents four dimensions of intercultural competence: knowledge, proficiency, attitude and characteristics (Sercu 2004:76). The characteristics, properties or abilities seen as most important for possessing intercultural competence are empathy, respect, interest in other cultures, flexibility, openness, tolerance, power of initiative, social skills and positive self-image. However, Sercu questions if it is eligible to assess students' characteristics and to make factors such as positive self-image or power of initiative assessable (Sercu 2004:78). Sercu raises a central question, since intercultural language education tends to focus personal characteristics as a part of the assessable competence in relation to the cultural dimension of education. I will get back to this in the discussion about the communicative and the ethical dimension below.

Moreover, Sercu describes the handling of culture in language education from a perspective of change. According to Sercu, the purpose of culturally related language education has changed from treating culture with an emphasis on factual knowledge about cultures, to emphasizing cultural awareness and understanding. The latter perspective emphasizes personal development and insight into matters concerning culture and diversity.

According to Sercu, the intercultural perspective, which is of present interest, also emphasizes behaviour, performance and competence, unlike the previous perspective. It is clear in Byram's model that *savoir apprendre/faire* and *savoir comprendre*, meaning *skills*, play a prominent part in the question of what language education should be focused on, and what should be made assessable in the communicative and cultural dimensions of language education.

Below, I will relate the assumptions on intercultural education presented above to other theories and approaches concerning culture and diversity, with the aim of letting different perspectives meet and to discuss what consequences the different outlooks can have on the construction of meaning in relation to the cultural dimension of language education.

## THE CULTURAL DIMENSION – A DISCUSSION CONCERNING THE BATTLE OF THE "STRANGE MULTIPLICITY" OF OUR TIMES [6]

Researchers Paulina de los Reyes & Lena Martinsson (2005) discuss what they call "the paradigm of difference," or how a new understanding of the concept of difference has been spread within the public sphere. According to de los Reyes & Martinsson, difference, which formerly often has been seen as problematic, has instead come to be recognized and experienced as an asset for society. They claim that the principle of difference is made visible in the concept of diversity, which has become a catchword within this rhetoric.

The diversity discourse is not problematic just because of its essentializing traits and lack of power perspective.

It is also characterized by inner tensions and incongruities. Although diversity is depicted as natural and evident, a positive handling of diversity is assumed to be something which has to be taught and argued for, and the information about it needs to be spread. Moreover, the understanding of diversity always seems to be put in relation to an invisible hierarchy. All diversity is not (as) good and worth recognizing. As we will show later on in the book, this "ranking of diversity" is an important element in a normalization process which legitimates certain orders and relations as autonomous and fundamental. (de los Reyes & Martinsson 2005:11, my translation from Swedish)

Within the perspective of language education, presented above in the theoretical models, there is a view of diversity as some kind of competence which can be taught and made assessable in pedagogic contexts; a view which, according to de los Reyes & Martinsson, seems to be of frequent occurrence in discourses on diversity. However, de los Reyes & Martinsson question the idea of inherent difference as a basis for people's identities and social positions (de los Reyes & Marinsson 2005:11). Further, de los Reyes & Martinsson experience dissidence as problematic, since difference becomes a question of individual properties, expected to be shared collectively. Differences between individuals are thus frozen into stabile categories which are

6 James Tully 1995, quoted by Benhabib 2002:9

not expected to change. Difference is also ranked, while certain categories of some perspectives are considered more important and are given more explanatory value than others.

Within the intercultural perspective discussed above, ethnicity, for example, becomes the culturally conditioned factor at the expense of other categories, such as gender, class and sexuality. De los Reyes & Martinsson claim that the diversity discourse is founded in a kind of individuality conceptualization, in which the perception of difference can contribute to evoking and maintaining asymmetric relationships of power and social inequality. De los Reyes & Martinsson request an intersectional perspective, intended to deconstruct and uncover the categories people are assigned to.[7]

Benhabib's (2002) term cultural self-ascription is relevant in the context. Benhabib claims that none other than the individual should own the right to connect someone to a cultural affiliation. Benhabib criticizes individuality conceptualization and sees some of the diversity discourses' recognition of different cultural categories as problematic, since it is a matter of a reductionistic view on culture, in which cultures are seen as demarcatable units. Culture is essentialized through an excessive emphasis on differences, which implicitly reinforces assumptions about homogeneity among cultures. Further, Benhabib criticizes certain advocates of diversity, such as Charles Taylor for his theory of cultural recognition, which was presented in the essay *Multiculturalism and the politics of recognition* (1999). Benhabib and Taylor can be described as belonging to two different camps, where Taylor and others within the same school strive to give minority groups cultural recognition, whereas Benhabib and critics of individuality conceptualization claim that the attempts to maintain the distinctive character and purity of cultures are inconsistent with democratic values. Instead, Benhabib requests a deliberative democracy which aims to promote dialogue and pluralism, in which all people should have equal rights regardless of what cultural affiliation they attach themselves to.

Culture researcher Homi Jehangir Bhabha (1994) has described two different definitions of multiculturalism, one particularistic and one universalis-

7 Intersectional perspectives in relation to language education have previously been cited by Ulrika Tornberg (Tornberg 2009).

tic, where the particularistic definition is of interest in this context. The particularistic definition corresponds to the individuality conceptualizers' view on the multicultural; that we live in societies with many different cultures which should be seen as homogenous and separate from each other. This line of thinking approaches the idea that people from specific ethnic cultures can be categorized with common traits, which brings one's thoughts to culture-essentialism.

According to Benhabib, cultures cannot be defined as "meaningful discrete units," (Benhabib 2002:10) Further, Benhabib requests a view on culture in which cultures are seen as hybrids characterized by inner disruption and heterogeneity:

> I think of cultures as complex human customs of significations and representation, of organization and attribution – which are internally riven by conflicting narratives. Cultures are formed by complex dialogues with other cultures. In most cultures that have attained some degree of internal differentiation, the dialogue with other(s) is internal rather than extrinsic for the culture itself. (Benhabib 2002:10)

Benhabib's (2002) criticism of theories of strict "incommensurability" is also interesting in relation to the idea that intercultural encounters should be problematic, and that it takes a certain competence which can only be achieved by education, so that no misunderstandings can arise. The notion that differences between cultures are so big that it would be hard to understand people with other cultural frames of reference has been brought out in the account of Byram's framework above. Benhabib establishes that:

Theories of strong incommensurability distract us from the many subtle epistemic and moral negotiations that take place across cultures, within cultures, among individuals, and even within individuals themselves, in dealing with discrepancy, ambiguity, discordancy and conflict. (Benhabib 2002:27)

Further, Benhabib claims that a breakdown in communication between people can be of use, since it can lead to a broadening of horizons in the encounter with other people. Thus, Benhabib rejects both the notion that people from different cultures necessarily should belong to completely different worlds of ideas, and the idea that the purpose of intercultural communica-

tion is to reach consensus, which has been discussed above in relation to Byram's *savoirs*. Benhabib claims that the assumption about incommensurability is based on a faulty idea that people, traditions and ways of thinking in the West are markedly different from the ones in the East. Also Edward Said (2003) has discussed this issue, and shows how Europe and the Western World create their identity by emphasizing the dichotomy between East and West, where the West symbolizes the modern and civilized society and the East the mysterious, exotic and primitive societal state.

Within the perspective on language education presented in the theoretic framework above, differences are consequently emphasized as a central starting-point in education concerned with multicultural issues. Comparisons between cultures, aimed at discerning differences, are for example emphasized in Byram's *savoir comprendre*. The Swedish language didactic Ulrika Tornberg's (2000) criticism of certain forms of intercultural language education is interesting in this connection, since Tornberg claims that the idea that you can compare national cultures from outside your own cultural frame of reference is based on the notion that cultures are comprised of certain culture-typical and characteristic traits, which can be indentified and compared, which is reminiscent of a culture-essentialistic view on culture. I argue that language education is a multicultural activity, in which every student brings along different experiences and cultural frames of references. The way in which culture and diversity are treated in the education will have consequences for the students' understanding and learning regarding the concepts, and also for what is made assessable in the education. If we emphasize differences between cultures and people too heavily, we run the risk of reinforcing grouping into "us and them", which might mean that polarizing and dualistic ways of thinking and categories are cemented. There are many historical examples of how classification of people based on differences has been used as a means of power. Bowker and Star (1999) discuss how classification of people into races has been used to maintain a social order with a systematic oppression of dark people in the South African Apartheid. The system was upheld by a "naturalization" of the governing organization of the surrounding world. The racially discriminating classification system of South Africa can be looked upon as a rather extreme example of human classification, but in my view I find it necessary to keep

in mind that classification always has consequences. There is nothing to exclude the fact that the dissidence that can occur in the education can create unequal relations between the individuals partaking in the education activity, and also in relation to cultures that can be "studied" or discussed in language education. Culture researcher Billy Ehn vigorously emphasizes the importance of grasping also similarities between people and cultures:

> It is said that we are facing a problem since there has become so much cultural difference and variation in the Swedish society. But hear me out, and I will show you that we, the human beings, on the whole are very much alike. Furthermore, we are, on the whole, pretty rational and wise, why we in most cases will not allow the small existing differences to ruin our togetherness. (Billy Ehn 1998, quoted by Johansson 1998:193, my translation from Swedish)

I think it is important for students to be able to experience both likenesses and differences between people and cultures in their education. The potential creation of meaning for teachers and students is, in my opinion, limited in a practice that mostly recognizes differences. The most important meetings between cultural horizons take place in the multicultural everyday life in the classroom, in the encounter between different individuals, and not only in the encounter with the national culture or cultures on which language education often focuses.

Furher, Tornberg speaks of the "curse of language education," and claims that cultural encounters and intercultural communication is postponed since there is an idea that communication and cultural encounters should not take place before the student masters the language in question, and might leave the country or go on vacation in one of the countries in which the language is spoken (Tornberg 2009:30). I claim, accordingly with Tornberg, that one should utilize the individual and mutual experiences and resources in the classroom, sothat the activity can be experienced as meaningful both for students and teachers. I also sidewith Benhabib and her view on discord and pluralism as central starting-points in theencounter between people, instead of unbalanced focus on differences. In my mind, this viewshould be practiced in society in general, as well as in the language classroom, where meaningmaking processes can arise in the intersection between the different identities and experiences that human properties include.

## THE COMMUNICATIVE AND THE ETHICAL DIMENSION – ON MAKING LANGUAGE EDUCATION "RECEPTIVE AND SUSCEPTIBLE TO ETHICS" [8]

Tornberg (2009) claims that education should have no normative standpoints on what types of people it seeks to produce, but instead should focus on making itself susceptible to ethical dimensions. Tornberg refers to Sharon Todd, who speaks of listening as a relational form and claims that listening has a particular ethic potential (Todd 2008, quoted by Tornberg 2009:28).

From this perspective, communication is about listening and opening up to what your interlocutor has to say, instead of focusing on answering and taking over the conversation.

The will to listen, the will to pay attention both to the interlocutor and what he or she is saying, and the readiness to change your own apprehension, thus cannot be reduced to a set of (linguistic) skills. (Tornberg 2009:29, my translation from Swedish)

Tornberg does not refer to Byram's framework, but I believe that this assertion amounts to an interesting contrast to the new view on communication, mentioned above in relation to the theoretical frameworks. In Byram's *savoirs*, communication becomes a question of competence and skills being made assessable. Tornberg (2000) remains critical to the concept of intercultural competence, since it, "whether being understood as cultural readiness of action or the ability to reflect, also is linked to the individual, i.e. the competence is understood as individual-centred" (Tornberg 2000:72). Tornberg claims that the concept of competence gives expression to the notion that the student through education is expected to learn intercultural interaction and study similarities and differences between cultures, which can lead to the development of a prejudiced understanding of people from other cultures, without necessarily having to interact with the others. According to this interpretation, the concept of competence gives expression

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8  Tornberg 2009:28

to understanding of culture as some kind of individual-related technical skill (Tornberg 2000:72).

In that way, communication also becomes an individual-related activity made assessable in the language-theoretical perspectives. In Tornberg's perspective, listening is emphasized as a crucial aspect of communication, which opens up for a pluralistic and discordant educational practice. Tornberg (2009) also refers to the Russian philosopher Bakhtin's concept of dialogic communication, in which focus lies on listening rather than talking, and utterance rather than words and phrases. In Bakhtin's understanding of communication, life is infused into utterances in specific contexts, in which they obtain meaning and importance in an active process. The words we use carry with them so called dialogic overtones, which means that they carry with them other people's utterances and the ways in which they have been used throughout the years. In Tornberg's interpretation of Bakhtin's understanding of communication, every individual constructs his or her own language in the field of tention of voices, which forms and has formed utterances in communication today as well as in older times, and within different cultures (Tornberg 2009:24).

In Tornberg's dialogic description of language education, every individual is given a voice and a chance to interact with other individuals in a pluralistic classroom activity. The normative image of the intercultural speaker, whose conduct, competence, opinions and attitude are regularized in the theoretical frameworks, is not desirable in such a practice. In my opinion, the student's and the teacher's possibility to act is limited in an activity which encourages certain characteristics and personal properties, something which also Sercu, in relation to Byram's model, to a certain degree indicates. On the other hand, I find Tornberg's alternative view on communication as an opening for meaning making in the classroom practice.

Benhabib's (2002) term deliberative democracy is also useful for this context. In the deliberative model, people create cultural narratives, which through interaction with other people give rise to new cultural meanings. There is room for negotiation and unlimited exchanges of views within the deliberative democratic model, where consensus is not seen as the ultimate goal. Another central aspect of the deliberative model is that the norms are

seen as valid only if all of those affected by them approve of them. The concept of discourse ethics, or communicative ethics, which Benhabib sees as a comprehensive drawing up of principles for the deliberative model, becomes interesting in relation to the deliberative, culture-making activity in the classroom. Discourse ethics is based on two central principles: universal respect and egalitarian reciprocity. Universal respect means a recognition of all people's rights to participate in an ongoing conversation about moral stance; egalitarian reciprocity is defined as everyone's right to different conversational acts, to introducing new topics and to demand justification of the conditions for the conversation (Benhabib 2002:144).

If we relate Tornberg's reasoning on listening and dialogue as starting-points for the communicative dimension of language education to Benhabib's perception of the concept of deliberative democracy, an interesting platform for the creation of meaning in language education is created. Creating a pedagogical room, in which people are free to listen to one another, and to be open to other people's cultural narratives, gives us the possibility to bring language education to new levels, where the practice of education – in Tornberg's words – can become susceptible to ethics.

## CONCLUSIONS

The aim of this article has been to discuss the creation of meaning in the cultural, communicative and ethical dimensions of language education. I have discussed what is defined as learning and made assessable, in Michael Byram's for learning and assessment.

Through illustrating the concepts from different perspectives, I have tried to introduce alternative approaches to the understanding of culture and diversity in relation to language education. Supported by, above all, Seyla Benhabib's reasoning on diversity and culture, and by an intersectional perspective, I have in this context challenged the dissidence which has gained in status within language education. I have also discussed the field of tention between the different motives given for the legitimization of cultural dimension of language education.

Finally, I have discussed the communicative and ethical dimensions of language education. In this matter, I have related Tornberg's argumentation for a dialogic educational practice which confirms listening, to Benhabib's deliberative model, in an attempt to contribute with an alternative approach to communication, in relation to the concepts of communication which are presently emphasized in theories of language education. A basic idea in the article was to create a dialogue from the introduced concepts and perspectives, meant for discussion about meaning making in language education. With this article I have started this dialogue, and my hopes are that it will be enriched by ideas and suggestions from other perspectives.

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# II. TEACHERS AS INTERCULTURAL LEARNERS

# FEEDBACK IN A MULTIETHNIC CLASSROOM DISCUSSION

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Teaching for and about the multicultural society, which tends to concern essentialistic understandings about minority-cultures and easily results in "we-and-them-thinking", is complicated. The students, age 14 – 15 (born in Asia or Africa), discussed a homework assignment about fear at home and in class. The teacher's feedback during two lessons was analysed. The aim was to illuminate what aspects of cultural diversity that was accessible and  how the teacher handled the specific difficulties that have to do with teaching about and for cultural diversity. The content that was unknown for the teacher came from parents and students.

Five forms of feedback were found and a pending teaching style, where the teacher gave students a discussion structure and time to think. The teacher's cultural script appeared when she avoided making feedback. Without actually mentioning cultural diversity both the teacher and the students indirectly experienced learning about cultural diversity.

*Keywords: feedback, cultural diversity, learning, cultural script, homework, fear, pragmatic multi-culturalism*

## FEEDBACK IN A MULTIETHNIC CLASSROOM DISCUSSION

Migration and globalisation contribute to changing Sweden and Europe. Every fourth student in Swedish schools has one or two parents that were born in foreign countries. It is a challenge to teach about and for (that is, abilities needed when living in) a changing multicultural, multi-lingual and globalised society. Teaching (instruction) about cultural diversity tends to concern essentialistic understandings about minority-cultures, ethnification of multilingual students, and "we-and-them thinking" (Elmeroth 2008, Rabo 2008, Lorentz &Bergstedt 2006, Runfors 2003, Otterbeck 2000). Gruber (2008) describes two sides of the problem, on one hand, the honouring of cultural diversity in thematic studies, on the other, the way schools construct contradictions between students. Teachers construct cultural differences that limit the work for both students and teachers. The multiculturalism, which gives a positive shimmer, also effectively hides the discrimination of students with foreign background (Sawyer & Kamali 2006).

Intercultural pedagogy concerns questions of content and teaching about and for the multicultural society. With this paper we want to discuss teacher's feedback in classroom as an aspect of teaching about and for cultural diversity.

Educational assessment and feedback can be a tool for developing both learning and instruction (Black & Wiliam 2009; Gipps 1995). Feedback shows the teacher's beliefs because it makes visible what (s)he raises as important or not. In the paper we illuminate, how a teacher's various types of feedback contribute to what is made available for her students to learn about cultural diversity. The paper is based on data from audio-recorded lessons, interviews with students, and student essays. In this paper we analyze feedback during two  lessons with a Swedish teacher and students from countries in East and Central Asia, Africa, and the Eastern part of the Mediterranean.

This paper is based on the analysis of teacher's feedback during two lessons in relation to a specific homework assignment. Our issue is to illuminate what aspects of cultural diversity that became available for the students through the various types of feedback.

• What forms of feedback occur and how do these contribute to students' learning?

• How does the teacher handle the specific difficulties that have to do with teaching about and for cultural diversity?

• What beliefs are mediated in the feedback and how do these contribute to learning about cultural diversity?

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## FEEDBACK AS A TOOL IN CLASSROOM ASSESSMENT

Feedback may be interpreted as a communication strategy between teacher and students, aiming at students' learning a specific knowing in a specific (situated) context. In this case, the context is related to SSL (Swedish as a Second Language) and civics in Swedish compulsory school. Students are expected to learn about and for a culturally diverse society.

Researchers like Black and Wiliam (2009) and Hattie and Timperley (2007) agree that good feedback should answer the following questions: Where is the learner going? How is (s)he doing? What is needed for achieving the intended? Students' engagement in their learning is enhanced by constructive feedback that illuminates the knowing expressed in the goals in relation to students' actual knowing (Black & Wiliam 2009; Hattie & Timperley 2007). Summarizing, reviews and research on feedback conclude that it is a powerful tool that contributes to students' learning.

Further, a minimum of self-esteem has been found necessary for learning (Gipps 1994). Crucial for students' self-esteem seems to be the feedback they get in school. Teachers' tacit conceptions and assumptions have an impact on students' self-esteem. However, in their feedback teachers mediate not only preconceptions and assumptions, but also their cultural scripts (Lea, 2004; Stigler & Hiebert 1998).

### FEEDBACK AND ITS CONSEQUENCES

The research we refer to mostly point at the positive consequences of assessment for learning, but as indicated above, we also need to look at consequences in a broader sense. According to Gipps (1995; 134), students that encounter low expectations have double burdens to carry.

Firstly, they must exceed their own expectations, and secondly they must struggle with others' doubts regarding their ability. Parszyk (1999;62) showed that minority students learning in mathematics was negatively influenced by the teacher's immanent and tacit conceptions about their languages and cultures. Further, Gipps (1995) pointed at the concept of *learned helplessness*: girls in an investigation were informed that the rea-

son for their failure was their lack of competence, while boys were told that their endeavour was sufficient.

In a chapter on multicultural society and related to a policy of recognition, Charles Taylor (1997:125) argues:

> For real judgments of worth suppose a fused horizon of standards, where we have been transformed by the study of the other, so that we are not simply judging by our old familiar standards. A favorable judgment made prematurely would be not only condescending but ethnocentric. It would praise the other for being like us.

Teachers' own cultural background works as a filter in the encounter with students from other cultures (Lahdenperä 1995:68). Thereby one can surmise that this is a factor that also has consequences for the quality – in terms of limitations – of feedback teachers can give to their students. When working with the formulation of homework assignments in a study the teachers were reminded of their ethnocentric views. In the formulation of one of the questions the concept *homeland* was used, which suggested that Sweden was not the students' homeland. When Lea's (2004) teacher students tried to visualize their cultural scripts, they experienced a similar thing:

> [S]ome of their private scripts are related to public ideologies that do not fit with their sense of themselves as democratic, egalitarian educators (p. 125).

A conclusion is that feedback is colored and affected by the teacher's unconscious and immanent conceptions about the students. In the following, we will use the concept *teacher's cultural scripts* (Lea 2004; Stigler & Hiebert 1998) in order to examine underlying, tacit conceptions related to e.g. praise and affirmation as feedback. According to Messick (1995), the consequences of assessment have to be regarded in the analysis of the validity of the assessment. Thereby one could argue that if a consequence of feedback, as one of the aspects of educational assessment, has a negative impact on students' self-esteem it indicates problems in validity.

## METHODS

The lessons this paper is based upon are part of a homework-model that was a result of the collaborative work with teachers and the assignments

developed for testing the model. Data produced during the project are the following: audio-recorded lessons, students' essays, focusgroup interviews with teachers and parents, and individual interviews with teachers. In order to illuminate what is made available for students to learn about and for cultural diversity during the teacher's review of a homework assignment about fear, two lessons with one of the classes and their teacher have been chosen.

The unit of analysis is the communication between students and their teacher:

> What is studied is how people cooperate and co-produce social interaction and how they manage to coordinate their perspectives in a manner that serves their local, and maybe diverging, interests.

> Interactional initiatives, such as questions and answers, are not mechanically related. Rather, they are utterances that create conversational spaces and social situations in which people act. The primary unit of analysis therefore is the situated communicative practice (Mauritzon & Säljö 2001:217).

In order to analyze what various types of feedback the teachers use, the studied teacher's comments, questions and suggestions have been categorized with regard to similarities and differences in the content of teacher feedback and what thereby is made available in relation to cultural diversity. Students' communicative contribution related to the teacher's feedback has also been analyzed, with specific focus on the consequences of the feedback.

## RESULTS

The fourteen students in the preparation class [11] (grade 8, 14-15 year olds) studied Swedish as a second language. They were firstly to present the conversations they had at home about fear, and secondly to write an essay on the same topic. In total, two lessons (120 min) were used for the review of these conversations and the discussion in class.

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11 Those students who can't follow the instruction in Swedish go to a certain preparation class where they are supposed to learn so much Swedish that they can change to an ordinary class. There are preparation classes or similar arrangements in several schools in Sweden.

The reality of the students' families varied: some parents were waiting for residence permit, some were studying Swedish, some were unemployed and some worked. The cooperative homework about fear was the second of four homework assignments of this kind during the semester.

### THE ASSIGNMENTS IN THE HOMEWORK ABOUT FEAR

1. Ask the parents to tell you about an occasion when they were very afraid. Write carefully.

2. What were youngsters and children afraid of when your parents were small? What did they worry about?

3. What did they do when they were afraid? Who did they talk to?

4. What were the adults afraid of at that time?

5. What differences were there between men's and women's fear?

6. When you have asked about how it was in their homeland, it is time to ask about what they are afraid of today in Sweden. What worries them?

7. What is the difference between worrying and being afraid?

8. Are different ethnic groups afraid of different things?

9. Is there any connection between religion and fear?

10. Give examples on what fear can lead to.

### THE CLASSROOM

The desks are placed in a square so that all can see each other. The teacher sits on the short side and gives the word from student to student around the table. The order of speakers is less strict at the end of the lesson. The teacher and the students know just about from where everyone originates. The teacher has a low-voiced and thoughtful profile. She seldom raises her voice but she laughs and smiles often. The observer is sitting in one of the corners. The tape-recorder is placed in the middle of the table.

## FIVE KINDS OF FEEDBACK

After studying the teacher's contribution during the two lessons five kinds of feedback were constructed.

1. Content-related questions and supportive communicative expressions

2. Comments for seriousness

3. Jokes and cheerfulness

4. Praise and repeats

5. Pass the answer with silence

## QUESTIONS ABOUT THE CONTENT AND SUPPORTIVE COMMUNICATIVE EXPRESSIONS

*Example 1*

This type of feedback supports thinking and reflecting. It gives the students time to breath, which means possibilities to think and consider what their classmates just said and what they are going to express themselves. This feedback shows that the teacher wants the student to continue in the same direction.

The teacher and the students are discussing if they are afraid of life after death or not.

1. Ed: You are afraid because you don't know what is going too happen. Because you haven't believed anything in God

2. Teacher (Th): Because you don't know.

3. Ma: But I think that you shouldn't worry about this life more than the next. There might not be any second life. You live now. You may spend your whole life being afraid, about the next life, that doesn't exist.

4. Th: Yes

5. Ma: … so you die and there is nothing. (Laugh) It is so silly I think.

6. Th: Yes

7. Ma: You should take one life at a time

8. (Laughs from some students)

9. Th: Yes

The teacher's repetition and affirmation of what Ed says is picked up by Ma who takes the opportunity to develop her reasoning and to question Ed's. The teacher's "Yes" (line 4, 6, 16 and 20) gives Ma time to present her perspective.

*Example 2*

By asking content-based questions (line 16, 17, 24) and by repeating (line 2, 12) what a single student says, Ma and the others get the opportunity to develop reasoning. When the teacher wants to support and develop Ma's thoughts she gets normative. When she says "at that time" without mentioning that she speaks about Sweden she is ethnocentric. One of the students tells an exception.

The teacher asks question number five in the homework assignment:

10. What differences were there between men's and women's fear at that time?

11. Ma: No difference

12. Th: No difference

13. Ed: No no difference

14. An: Yes there is difference.

15. Ma: Maybe women were worried, No not afraid but worried that they wouldn't get married.

16. Th: Yes were men not worried about that?

17. Th: What can that depend on?

18. Ma: Eh

19. Ar: Eh

20. Th : Yes Ar

21. Ar: Men have self-confidence.

22. Ch: They don't have self-confidence (weak).

23. Ar: I'm the most good-looking. I'm the strongest. I'm the best, they say.

24. Th: Can you think of any other explanation? (Laughs)

25. Th: Ma

26. Ma: Maybe it is because there was more work for men…

27. Th: That's right (confirms).

28. Ma: …the women got lower salary, perhaps eight to twenty percent less than men. So it is maybe because of that. If women didn't marry maybe she couldn't live alone.

29. Th: Exactly. At that time it was difficult for a single woman to make it economically. It was not as common that women worked. There was not at all as much work for women as there is now. Yes. (So) that is why it was a problem for a woman not to get married. But for a man it was not such a big problem.

30. Ch: It was not like that for my grandmother you know. She worked more than her husband.

31. Th: Yes.

First Ma says that there is no difference between men's and women's fear. Ed agrees with Ma but An doesn't. Ar presents a sexist view about men's self-confidence. The teacher answers this with an ironic question. Ma develops (line 26) an argument about the reason why women fear not to get married. The teacher confirms this and continues on the same track (line 29).

When the teacher asks three questions (line 16, 17, 24) about the content she pushes Ma in front of her. She repeats what an individual student says (line 2, 12) which makes other students take part.

The number of repetitions in lesson one is 19 and in lesson two 12. She asks six content questions in each of the two lessons.

## COMMENT FOR SERIOUSNESS

This kind of feedback focuses on seriousness. The comments aim at developing seriousness and judiciousness. Order-making feedback, which is directed to single students and the group, does not concern the content but contributes to creating a prerequisite for the discussion.

Disturbing jokes and irrelevant talk are obstacles on the way to reach the goals. The reprehending feedback aims to get the boys from the joking level to a more serious level and this type of feedback makes it easier for all to take part in the discussion.

*Example 3*

Some of the boys are joking and laughing when one of the girls is talking.

32. Th: Try to be serious. Or?

She appeals to their ability to be serious. The teacher makes comments on individual students as when An is joking.

33. Th: Stop it. You are much better when you are serious, An.

34. An: Sorry.

She expects An to show his positive skills and he does.

## JOKES AND CHEERFULNESS

Using jokes and cheerfulness is another ways of supporting and conducting the lesson. A playful style and appreciating laughs make an open atmosphere. Jokes are accepted in this classroom when the students laugh together with the teacher because it promotes a friendly atmosphere and fellowship. Rhetorical questions lead to new discussions.

One of the students tells about her uncle from Sweden, who played "resin violin", an old mischief that makes a terrible noise.

35. Th: It was that kind of mischief they did in the old days.

36. Ar: I will do it today.

37. Th: Now all of you got good ideas. Go home and try!

Ar's joke and the teacher's cheerful exhortations to the students make a good atmosphere. Implicitly the teacher is talking about Sweden (line 35).

When one of the boys, Ar, says that men have muscles, are strong and don't need to be afraid the teacher asks rhetorically with a smile:

38. Th: Do muscles always help?

This leads to a discussion between Ar and some of the girls whether strong men can be afraid or not. The second lesson was more joyful than the first. The number of individual and collective laughs in the first lesson was 6 and in the second 17.

## PRAISE AND REPEATS

The discussion has left the questions in the homework, and they are now talking about why children in the old days didn't tell their parents what they were afraid of. The recurrences and pauses from the teacher lead to close turn-taking between her and the students. The affirmative comments are not always sufficient to make progress. The topic (line 39) became abstract, facts and concepts were missing. The discussion about openmindedness between children and adults now and then dies. Ma shows the ability to make distinctions.

*Example 4*

39. Ma: My mother didn't talk to her parents either if she was worried. Because at that time … one… it was… one didn't talk so much with parents. It was like that with boundaries… small children.

40. Th: Mm … there was a boundary between …

41. Ma: Yes in [*the country*] and in Sweden.

42. Ch: Right.

43. Th; … children and parents.

44. Ch: Right.

45. Th: Mm (affirmative)

The teacher repeats (line 40) what Ma said and Ma brakes into the teacher's talk. She also brakes in and the teacher interrupts the sentence. The students and the teacher fall into each other's speech as if it were a dialogue. Ma is clear about what countries she talks about (line

48). She shows no sign of ethnocentrism.

The most common ways that the teacher gives pause for thinking is 'Mm' (e.g. line 44). During both lessons she said 'Mm' 82 times. When she says 'Ok' (9 times) or just agrees with a 'No' (12 times) it also has been interpreted as giving time for thinking. On seven occasions during the second lesson she gives the short positive comment 'Good'.

They are all connected to what the last student said. When she told An to be more serious and he fulfils her expectations she says:

46. Th: Good!

On another occasion she thanks Sh for his contribution.

47. Th: Yes … Thanks!

After 'Good' it is mostly time for the next student. More admiration and praise is not given during the lessons.

## PASS THE ANSWER WITH SILENCE

In a discussion where the teacher gives comments and asks questions that bring the students forward, not-appearing feedback or limited comments create insecurity.

Ar was interrupted by Ma when it was his turn. Ma had forgotten to mention that 'her mother was afraid not to get any work'. Ar indicates very clearly that he wants Ma to show respect.

*Example 5*

48. Ar: Now it is my turn. You should respect me next time.

49. Th; But (weak)

After a short silence the lesson continues. Someone laughs silently. The teacher decides not to comment Ar's sharp way of rebuking a classmate. Ma's self-esteem doesn't seem to be hurt by this because she continues to take part in the discussion.

*Example 6*

During both lessons Ch tells that his mother is afraid of being deported from the country. The teacher seems to be uncertain of how she should comment this. She lets it pass. Neither Ch nor the other students get the opportunity to discuss this very timely fear that several of them had experienced. Not-appearing feedback can be seen as a sign of what is and is not suitable to discuss. It could be seen as an instruction of what is proper to talk about and not to talk about. The topic about existential threat and fear was difficult for the teacher to prepare herself for.

50. Na: Eh Ch

51. Ch: Yes that's right. My mother is afraid of one thing, that Sweden will send her home.

52. Th: Yes

53. An: That what?

54. Th: That Sweden will send her home.

55. An: If she goes home do you have to go with her?

56. Ch: yes

57. ... cough

58. Th: Mm Na [*gives the word to Na*]

59. Ed: Poor Ch.

60. Th: hush, Na [*she hushes and gives the word to Na again*]

There is silence for a few seconds (line 54), someone coughs and the teacher gives the word to Na (line 57). Shortly before this, Ed, who already has residence permit, expresses his empathy for Ch.

## CONCLUSION

During these two lessons several different examples of fear and anxiety were mentioned; men's fear of being called-up for war, women's fear that their husbands would die at war, men's fear of what could happen to the family when they were at war, villager's fear of their animals getting ill, men's fear that the women would get more power, fear of snakes and mean dogs, fear of being threatened by guns, fear of being chased by an angry taxi driver, fear that something would happen mother, fear of being deported, anxiety that the children would start with drugs and alcohol, fear of growing up ugly, fear of the military, fear after having kicked a ball through a window, fear when a daughter has not come home at night. Those who play truant are afraid of their teacher, girls are afraid of getting raped and boys are afraid of getting low marks. Thereby a rich understanding of fear was made available for all the students, which is one aspect of what was made available in this classroom.

Another other aspect relates to the teacher's feedback. We found four types of feedback that each in different ways made it possible for the students to talk about fear in different contexts. Further, we found a fifth type of feedback, when the teacher passed the answer in silence, which limited the students' reasoning.

The teacher gave careful and affirmative and reprehending feedback and, thus, gave the students time and courage to discuss the topic at hand. She asked questions that pushed her students further and encouraged them to

reason. With some exceptions the discussions were held in an accepting and humorous atmosphere. The students were not seen as representatives of any specific ethnic group, religion, or tradition. The teacher, for instance, avoided question number eight in the assignment, which focused on ethnicity.

On one occasion, when she left her role as a leader of the discussion, and contributed with some actual information, she seemed to forget the origin of her students. She then took an ethnocentric perspective, which all the same, did not seem to stop the students at all.

To keep the structure of the lesson in a respectful atmosphere she gave reprehending comments to individuals and to groups of students. Jokes and joy worked as tools for communication that contributed to the social atmosphere. During the last lesson they all became very upset when they were disturbed by a member of the students' committee who wanted to inform them about a fashion show. They wanted to continue the lesson immediately.

Further, the teacher was careful with praise and she never gave any judgments.

## DISCUSSION

When we analyzed what was made available for the students regarding learning about and for a culturally diverse society by the different kinds of feedback, we found that *Content-related questions and supportive communicative expressions* as well as *Jokes and cheerfulness* contributed to creating an accepting atmosphere in the classroom. The students' various examples were affirmed, and thereby also the ability to use cultural diversity as a resource in discussions on a common topic. *Comments for seriousness* complemented the affirmations; this kind of feedback supported the students to approach each other's examples in earnest.

This kind of feedback therefore contributed to supporting the students to develop a specific kind of attitude to each other's examples. By using *Praise and repeats,* the teacher both supported student's answers (content) and made it possible for students to give further comments. Altogether, these

four kinds of feedback contributed to making each of the students' examples available to the whole group as alternative ways of understanding fear and what people can be afraid of. Thereby we can see that the teacher's feedback contributed to students' taking alternative perspectives of understanding that different life situations create what people develop fear for. With her affirmative way of giving feedback, the teacher also avoided ethnification of the students, although the cultural diversity was evident in the classroom.

However, on two occasions the teacher's cultural script appeared in the feedback she gave to the students. The first occasion is related to example 2. Here the teacher could not change her understanding of this specific phenomenon. The second example is related to example 6, when the teacher passed a student's answer with silence, that is, when a student mentioned a fear that was related to fear of deportation of her whole family from Sweden. One interpretation is that the teacher was not prepared for such an example and therefore passed it.

However, this pass also signaled to the students that there were limits – not everything could be discussed, (an interpretation that was further strengthened as the teacher hushed the students). These two examples are different from those Gipps (1995) mentioned. We cannot see that these students' self-esteem was hurt, but we can see that these two occasions are examples that make available other aspects of cultural diversity than the previously mentioned. In the first example the teacher imposes her cultural understanding as more valid than the student's. In the second, she is part of the culture that has the power to deport people from other cultures or allow them to stay – and in the classroom, she has the power to allow discussion about this topic or to pass it with silence. After words she said what she found difficult to comment this specific example.

Intercultural aspects of assessment include understanding of how teachers' cultural script characterizes feedback and assessment. In this paper, we have showed both how different kinds of feedback in multicultural classrooms can support students' learning about and for a culturally diverse society in terms of cultural diversity as a resource, respectfulness, and ability to alter perspectives, but also how a teacher's cultural script can contribute to contradictions. Sawyer and Kamali (2006) make a distinction be-

tween the 'talked' and the 'lived' multiculturalism. By studying feedback a pragmatic form of multiculturalism has become visible. In other words: the direct content (the various examples of fear that students bring with them from their families with roots in various cultures) contributes to understanding that fear can be situated. However, there was also an indirect content present in this classroom, which was what was made available for the students while discussing the direct content (Carlgren 2002:25). It is possible to say that they learnt that their background and their parents' background had a value at school. For the boys, it was also possible to learn that when they were serious their contribution was respected. Thereby the teacher's feedback is a key to understand aspects of direct and indirect regarding content and learning.

An important indirect aspect is that this kind of homework shows that it is possible to compare and discuss cultural diversity without mentioning religion and ethnicity.

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# A COMMON WORLD

## *Exploring the potentials of L2 for an Emotional and Ethical Education with intecultural perspectives*

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My teaching experience of the second language (English to Italian students) has shown me that Literature and Poetry, in particular in L2, can be very useful tools to empower the students enabling them to venture safely into self-consciousness. Moreover, in multicultural classes, L2 can be a neutral no man's land from where emotions and skills can be enhanced and performed without any previous references, prejudices or conditioning connected to L1 –or different L1s. L2 can thus provide a safe and common ground from where every student can start a brand new experience of himself/herself and of others in the class. When different possibilities for all the different selves in the class are arised, new perspectives can open, connected with mutual understanding and respect.

Focusing on similarities more than on differences, Literature in L2 can thus help teenagers to recognize that, notwithstanding diversities, we all share a common humanity.

*Key words: L2, Literature in L2, Aesthetic Education, multicultural classes, intercultural education, Social Justice.*

## INTRODUCTION

Francesca speaks about her solitude writing poems in English, a thing she does not in her mother tongue; Dana has just arrived from Romania and is considered a bit slow by other students, but she is the best student in English; Christian and Fabio find a way to express their feelings through a poem written hundred years ago and in a different language.

What do all these teenage students have in common?

They are all able to reach, to see, recognize, express, define their otherwise silent or unknown emotions or skills through Literature and L2.

L1 would have been too overt, or they might fear to be ridiculed. Or, simply, their unconsciuos feelings or unknown skills were elicited by a neutral means which has no connections or memories involved with their mother tongue.

Though results may vary according to how and what is measured (Eilola & al., 2007), different studies of psycolinguistics and social sciences applied to L2 (Bond & Lai, 1986; Gonzales-Reigosa, 1976; Pavlenko, 2002; Ayçiçeği and Harris, 2004; Marian and Kaushanskaya, 2009) show that bilinguals automatically shift to L2 when they have to refer facts or events connected to negative or embarassing emotions, or they "attempt to frame emotions through L2" (Pavlenko, 2002). The second language thus provides more emotional distance, allowing the speakers "to express ideas in their second language that would be too disturbing in their first" (Bond & Lai, 1986).

At school, L2 can represent a kind of world apart from where teenagers can better focus on ordinary life and experiences, elaborating them in new ways through a new set of words and structures. L2 can offer a brand new beginning, a kind of a new born baby to grow and nurture, the possibility of exploring and creating parts of the self in a safe environment while others are still at fight. From this world apart, teenagers can hopefully come back to real world with a wider perspective -on themselves and on the world.

Finding, exploring or recolletting unknown or unpleasant emotions -and in adolescence there are plenty of both!- can be a point of departure for exploring the self. This complex and fascinating itinerary with no navigator to help is full of wrong ways, no ways, trapdoors, sufferings, moments of despair and moments of insight, but it means awareness, freedom and responsibility for ourselves and our common world.

Exploring the potentials of teaching L2 and Literature in L2 can thus be much more than teaching the great authors of the past, as it can allow the students to become authors of their present and their future. And learning Literature and L2 can be much more than learning competences and communication, as it can be a key to open the doors of partecipation in a sha-

red community -and humanity. An emotional education can thus fruitfully meet with ethical education, providing a path for what has been called "Aesthetic Education for Social Justice".

## SOME QUESTIONS ON ETHICAL AND DEMOCRATIC EDUCATION

Education should "commit to imagining (..) to commit to looking beyond the given, beyond what appears to be unchangeable. It is a way of warding off the apathy and the feelings of futility that are the greatest obstacles to any sort of learning and, surely, to education for freedom" (M. Greene, 2009).

Imagination and Education are both political issues: they have to do with a process, and through the process students (and teachers) can become active agents of transformation.

But, more precisely, how can a multicultural society educate its members for a democratic partecipation and committment? First of all, according to Gutmann, professor of Politics at Princeton University, trying to avoid two equally dangerous responses: the first, "sets the project of civic unity against the diversifying tendencies of multiculturalism; the second puts cultural diversity above the claims of civic education" (Gutmann, 1995).

What is the teachers' role in all that process? "Educators must cultivate a concern for human being, whatever their nationality, alongside a sense of civic responsibility" and "teach students not only about their shared citizenship, but also about their shared humanity", thus focusing on "universal values as well as particular ones" (id.). To put it with Appiah (1996), education should then combine both the public (civic equal rights, cultivation of common values) and the private spheres (self esteem, self-expression, self awareness), the citizen and the individual, and not one at the expenes of the other, as in a democratic society, "mutual respect is a public as well as a private good" (Gutmann, 1995).

The aim is the "cosmopolitan core of education" (id.) to be attained through the recognition and appreciation of cultural diversities, reciprocity and a morally informed deliberation.

Potentials, which lay at the core of transformation, should then be developed in a context, as the class is, and guided by a "wisdom that unites knowledge, imagination and the good" (Scheffler, 1985) in the "pursuit of creating possibilities, options, actions" (id.).

In that perspective, Literature in the class has a strong political significance, as Nussbaum points out (1997). Decentering one's point of view and offering new perspectives and insights on different personalities, contexts and situations, it can lead to the (hopefully compassionate) comprehension of who and what is around, developing in each single student the feeling of belonging to a shared humanity.

In my experience, good results, both at an individual and at a global level, can in fact be attained through the use of Literature in L2 as I will discuss in the following passages.

## INTERCULTURAL PERSPECTIVES

Multicultural classes offer very interesting perspectives, insight and advantages in teaching and learning in L2 as "alternative cultural arrangements may suggest expanded notions of potential" (Scheffler, 1985):

• different "mother-tongues" (which mean backgrounds, experiences, memories, etc.) are temporarily put down to join communication in L2, a language which is brand new for all. Clocks are put back for all, the point of departure is the same for everyone, and the theory of equal opportunity is actually put into practise!

• in some cases, roles can thus be subverted, as high-achieving students in L1 can be surpassed by those usually less successful, and thus new opportunities can arise (shifting leadership roles or groups, increase in self esteem, etc.). For example, my student Dana, who had just arrived from Romania, had problems in other subjects and was generally considered a bit "late" by other students, had a brand new opportunity during the English lessons, where she was brilliant and competent. That subversion increased her self-esteem, and the other students started to see her in a different light – and that had a beneficial outcome in other subjects as well. The different light

is precisely one of the points of this writing: we all have a different light, being all good at something and maybe not so good at something else, but it is exactly in that difference and gap that we can open the space for communication, focusing and developing a critical approach and an awareness on language and communication that we can also apply at a broader level.

Another important point is how to choose a text to discuss – poem, piece of literature, etc. In the USA, studies and practises on the subject generally tend to favour the focus on specific issues or authors– latinos reading latinos, women reading women, etc. – which of course does have some sense, but risk to offer a forepointed perspective (and it may happen that authors are chosen only because they are latinos or women) and, as Appiah (1996) points out, risk to "too tightly script" i.e. race and gender identity at the expenses of individual identity.

In my experience, on the opposite, general issues as they can be found in great literature can suit the Italian guy from the suburbs as well as the girl from Morocco or Romania, as from the general each can draw his/her own particular perspectives. It requires more creativity from the students and, as no particular ethnic or minority issues are raised (at least not at the start), it can allow students to explore, with a relaxed and free attitude, things they would not be willing to explore otherwise, as they could feel too "exposed".

Moreover, focusing on similarities more than on differences can help students to feel that, after all, we all share the same human condition, a common ground made of passions, fears, hopes, and needs, thus hopefully allowing them to overcome perspectives of race and cultural differences.

So, again, great works of art and literature are a safe place from which to start on a journey in the world of self-consciousness, which will hopefully progress in stages, opening one's consciousness to more global issues.

## DEBATING MOTIVATIONAL APPROACHES: THE L2 SELF

Most studies regarding the L2 and the strategies best suited to enhance its acquirement and learning focus on motivational approaches. We learn a non-mother tongue because we are motivated to do so; because we like

and want to integrate in the culture or society represented by L2 (Gardner, 1972; in: Dörnyei, Ushoda, 2009), or because we think that L2 can be useful to improve our opportunity for better jobs or careers (Gardner's et al., 1976; in: Dörnyei, Ushoda, 2009 ).

Very recently (Dörnyei, Ushoda, 2009) Gardner's integrative motive has been redifined on the grounds of late XX- early XXI century changes, mainly as the global spread of English has caused no specific target reference to group of speakers.

As, due to globalization, English does not refer to one single culture anymore, the motivation to learn L2 can be found in the pursuit of an "international posture" (Yashima, 2002; in: Dörnyei, Ushoda, 2009), of a "bicultural identity" (Lamb, 2004; in: Dörnyei, Ushoda, 2009), though it is must be kept in mind that "identities and motivations are socially constructed, often in inequitable relations of power" (Norton, 2000; in: Dörnyei, Ushoda, 2009) and that "multidimentional identities and pluralism -rather than integration- are the norm" (Pavlenko, 2002; in: Dörnyei, Ushoda, 2009).

Offering different approaches -psychological, socio-linguistical, SLA studies, ethnolinguistical, post-structuralistic, etc. - all these studies aim to reframe the motivation for L2 learning in relation to Self and Identity: "it is this theoretical shift of focus to internal domain of self and identity that marks the most radical rethinking of the integrative concept" (Dörnyei, Ushoda, 2009).

A particular interest for this paper lies in the ideal L2 self and ought-to L2 self developed by Zoltán Dörnyei, professor of psycholinguistics at the University of Nottingham, UK.

According to Dörnyei, the ideal L2 self is an internalized disposition ("I dream to be competent in L2"), while the ought-to self reflects a situation where learners feel pressured from the outside to learn L2 ("I have to be competent in L2"). The third concept in Dörnyei's L2 Motivational Self System suggests a dynamic evolution of L2 motivation through the learning process, as the initial learner's motivations may greatly vary on the way.

At school, though, things are a bit different.

Students do not choose to study L2 for career or academic purposes, neither, in general, they study L2 for internal specific drives. To put it very plain, the vast majority of students study L2 as it is in their curricula, another subject among others.

So, the point here should shift a little aside, trying to consider what could be elicited as a motivation in a non-chosen situation and context.

According to my experience in class, one of the strongest level to act upon motivating for L2 learning is that L2 provides a safe net to the discovery of the different possibilities for the self, enhancing imagination on the selves to be-come, and that it can be pursued at its best when L2 goes together with Literature in L2.

Thus, considering the theory of the possible selves (Markus, Nurius, 1986; in: Dörnyei, Ushoda, 2009), where the possible selves "represent individuals' ideas of what they might become, what they would like to become, and what they are afraid to become", as a tool to provide a conceptual link between cognition and motivation, I believe that the process of imagining the possible selves can be elicited and enhanced, in particular in adolescence, through L2 and Literature in L2 as free and protecting/protected environments precisely as they are a world apart from L1.

Having no memories or connections in L2, students might consider this experience as a new beginning, a tool able to offer them new perspectives, if not opportunities, in life. Imagining and building the Self through L2 plays a particularly effective role during adolescence.

When we have to deal with all the emerging and contradictory selves, L2 can in fact offer a safe place from which we can explore, and sometimes express, little bits of ourselves to see what they (and we) look like. Therefore, I want to suggest that the reason why my student Francesca did not write her poems in Italian, her mother-tongue, but in English, was not a vague indulging in exotic charme, but a true experiment in the possibilities of herself/selves.

There are thus deep psychological drives to adopt (and be adopted by) a new language, as also demonstrated by many studies (among others, Buxbaum,1949, and Greenson, 1950, both in A. L. Santiago-Rivera & J. Al-

tarriba, 2002) where self-perception and self-representation vary depending on the language. In fact, L2 can provide a way to establish a new ego identity, in particular when L1 triggers disturbing memories: I can perceive myself as an outcast in L1, but in/through L2 I can represent (and create for) myself a different role. So, when looking for all the possibilities of me as in adolescence, a foreign language can suit a teenager better than her own mother tongue, offering her a brand new me.

This brand new me offered by the foreign language can then provide a safe place for all the different real mes to grow, and the new and the old mes can hopefully and peacefully meet later in life.

## AN EXAMPLE OF PRACTISE: POETRY

Some might argue that an Aesthetic approach to Literature in general and to Poetry in particular should be reserved for students who follow more academic studies, as Poetry is believed to provide poor tools for life.

But is it really true? During my teaching years, I have seen that Poetry can help troubled teenagers in many ways.

It teaches them that rules are learned and followed not for themselves, but as a means of interacting with other people and communicating one's own meanings. Also, by making them more conscious about their feelings and more assertive about their needs, it may help them in being able to grow their own identities and able to include "negative" emotions such as rage and violence without being frightened, or led, by them.

Poetry encourages teenagers to become detectives of words and meanings, thus helping them to become more aware of what is behind, or inside, a word. In fact, the procedures of reading a poem, disassembling and then reassembling it, offer a brand new perspective in their awareness of communication, showing that words are not chosen casually, but there is a purpose and a meaning inside them.

Working on language is a rather political issue that can help teenagers to grow a consciousness not only about what they say, but also about what other people say, suggesting them to try to decode the hidden side of communication in any field – family, school, media, politics, etc. – thus providing them with a critical approach, hopefully encouraging the curiosity of looking inside communication.

Such positive individual outcomes, when taken all together (as they are in a class), do make the difference. As the individuals have changed, the class changes attitude. The usual leader/s can leave ground to other less generally active students, subverting roles which are, for once, chosen and self-appointed. And that's another gift from Poetry: showing that roles can change, and in fact they do, according to the situation. The Shy, the Aggressive, the Silent, the Extrovert – when reading and experiencing a work of Art roles can be subverted, showing that things and people can always be otherwise.

That is particularly evident with students who have just arrived from foreign countries: they may have problems in the language of the new country, but their level of knowledge for L2 is similar to (if not better than) the national students. Frustrated and confused as they can be in other subjects, they can become the front-runners in L2: that can have positive outcomes for their self- esteem,  on other subjects - and on other students, too!

 Poetry can then thus help to develop a new consciousness from the individual to the group, and to even wider groups, hopefully endowing teenagers, the future adults of our societies, with an open vision on life based on awareness, compassion and responsibility.

All through these years of teaching, I have experienced that Aesthetic Education can be a veritable revolutionary practise as it offers tools to enhance the students' self-awareness and imagination. eliciting them to move from the an-aesthetic path of a fake freedom – violence, unawareness of others and of our common world – to the Aesthetic path of real freedom based on responsibility and sharing.

Aesthetic Education, in particular in L2, can thus provide multicultural classes with a common, shared, ground mainly based on "attention to" not as a warning, but as a caring. "Attention to" and "otherwise" can be the key words to Aesthetic Education and to Poetry in particular, in particular for the less fortunate, inspiring them to think differently or even to take action.

## CONCLUSION

Many teenage students, in particular those coming from disadvantaged backgrounds or migrants from foreign countries, are often stuck in the middle of nowhere, with a big red sign in front of them: "no alternatives". The real point of education would then be to give "something", to offer perspectives, the possibility of a choice other than violence or silence, not as a way of social control or to put under cover the contradictions of our societies, but exactly with the opposite purpose: eliciting each one's wider consciousness to make students able to choose their own project/s in life, Sense to Nothingness.

Literature and Poetry, in particular in L2, can help teachers in these directions, as they offer tools and occasions for an emotional education which can hopefully and ultimately lead to an emotional growth.

Moreover, as L2 has no memories or connections with the experiences each student has lived in L1/L1s, it can become a true neutral agent to favour a global and intercultural perspective from where a mutual understanding can arise.

The purpose of teaching the Arts is not then necessarily connected with the intent of producing more artists, but with the intent of promoting the development of creative, self-aware and compassionate citizens of the world.

> "Education is the point at which we decide whether we love the world enough to assume responsibility for it (...). And education, too, is where we decide whether we love our children enough not to expel them from our world and leave them to their own devices, nor to strike from their hands their chance of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world"
>
> (Hannah Arendt)

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# INTERCULTURAL EDUCATION IN ITALY
## THANKS TO THE CONTRIBUTION
## OF THE INTERCULTURAL MEDIATOR

*Maria Kavouri* [12]

This paper aims to illuminate the Italian position about the immigrants' children's integration and their rights to a fair education in the Italian educational system, thanks to the contribution of the Intercultural Mediator.

Furthermore, it aims to illustrate strategies and proposals for a better intercultural education. It is addressed to Intercultural Mediators, teachers and all those who work in a multicultural field.

Intercultural Mediator is a new role introduced some years ago in the school environment in order to facilitate the understanding e consequently of foreign pupil's good integration, for the first time.

Currently, as we find ourselves in a very critical economic period, Europe and the U.S.A seek to reduce the education expenses by cutting some services and sometimes whole university departments. In Italy the situation is the same, except for the addition of the establishment of the Educational Reform by the Minister of Education, Mariastella Gelmini.

In this scenario of reductions and reforms, the figure of Intercultural Mediator's could be in danger or it could be reconsidered as a new, agile and economic solution in order to help to overcome very important integration problems and helps to save money and energy.

*Key words : Intercultural Mediator, Greekness*

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## INTRODUCTION

This year 2010 has been called as the "European Year against the Poverty and Social Exclusion" now more than even we must talk about changes.

We are going through a very critical period of economic crisis which has reached all the planet and brinks poverty and social exclusion . It is estimated that 80.000.000 of European people is at risk of poverty . We must improve every resource and every source in order to successfully overcome this crisis. We found ourselves with less money to devolve on the Education, in order to introduce new programmes and methods. In such scenario, where looks also Italy involved, we add the Educational Reform by the Berlusconi's Minister of Education, Mariastella Gelmini, which includes hard reductions of the expenses and a great deal of changes. Particularly interesting are in the first grade education where we are interested cause the Intercultural Mediator's work.

However teachers cooperation and co-presence in the class, will be replaced by the only one teacher who will teach all the subjects. In that situation we will look for to demonstrate how the Intercultural Mediator's figure could be a valid help in the school organization as an agile and economic solution in order to guarantee the foreign students integration.

Italy was an absolutely emigration country since the very first years of the 20th century but by the last 3 decade the situation has been changed. Storms of emigrants, especially, economic emigrants flow into the Italian territory. According to the European Union's directives on Migration, Integration policy and the basic human right to a fair Education, Italy responded with the creation of a new working role: the Intercultural Mediator. Normally, the Intercultural Mediators are foreign people who come from the student's country and speak the same language as the student, but they have lived for several years in Italy, are able to speak the Italian language fluently, and know the Italian traditions and customs. They have received training on the Intercultural Education, they attended university courses or attended seminars organized by the local administration in cooperation with the Social European Fund. Consequently, we examine proposals and strategies, used by the Intercultural Mediator for the students integration in the Italian educational system.

## INTEGRATION STRATEGIES AND PRACTICES

• The first major obstacle to be overcome is that of understanding between the student and teacher undersigned since no one speaks the language of another. In the early ages have not yet aware of a common language of international communication (lingua franca) as English.

The M is therefore to regulate and facilitate communication between student and teacher create a list of words, ("linguistic SOS folder") in the pupil's mother tongue, which contains some simple but important words such as: "Come here ", " sit down "," Stand up "," Give me your book ","Give me your notebook ", which will facilitate the initial consultation between the student and the teacher.

• Then, predicted to place the student in class, placed the desk two positions, one for the student and one for the Mediator in a place of the room to have easy access to the teacher's desk so the pupil is not isolated from the peers.

• The next step is to present the student in class, depending on the grade and maturity of students, the presentation and the approach is different. The focus is always the same, to stress the particularity of the student, highlighting the reasons that forced him to leave his country, providing, Greek cultural elements in order to mach in the lessons of History, Geography and Literature.

• Then, in cooperation with the teacher, they organize courses on history or geography, mythology, compared with themes borrowed from Greek mythology, history and geography. Such issues are the story of Daedalus and Icarus, the Labours of Hercules, etc. already had known Italian students or subjects from ancient Sparta and Athens are taught in history.

• Children in the elementary school take Greek names or simply translate their names into Greek, and learn some Greek words like "hello", "good morning" etc, which they do with enthusiasm and are happy to try to speak Greek. I had the chance to talk to some parents, who confirmed to me their children satisfaction for this intercultural approach.

• The final outcome of intercultural mediation we construct a poster seen actively involved throughout the class. All students must have at home,

something which remind them the Greece, which can contain any of the information for their opinion are the Hellenism. At last we create a poster with all the elements that compose the Greekness under the Italian and Greek perspective.

The Greek flag, several pictures of the major Greek sites, such as the Acropolis, landscapes, beaches, islands, pictures of the most famous Greek dishes. And a sample of the Greek alphabet, as opposed to Italian, as well as a sample of Greek writing . All these elements are mounted on the poster with the cooperation of all, kick start of a series of future collaborations between indigenous and foreign students and the beginning of friendly relationships.

## STRATEGIES AND PRACTICES
## TO FACILITATE AND SUPPORT

• Facilitates and supports the family to contact the school by acting as an interpreter, explaining the function of the Italian Educational system in relation to the Greek ones and he does translations of the relevant communications from the teachers.

• The presence in the classroom during the course serves to explain to student what is happening in the classroom, how to carry out the lesson and what is requested of him.

• Ensure that the student is not isolated from the rest of the class and take part in all planned events and works closely with teachers in programs that see the integration involved the whole class.

• Depending on the grade and maturity of the students,' the presentation and the approach is different. The aim is always the same, to stress the particularity of the student, to highlight the reasons that forced him to leave the country, provide culturally, linguistically and culturally Greek elements in order to mach the lessons of History, Geography and Literature.

• In High school it is necessary to make a summary of the main subjects of History and Geography, which the I M translated into Greek with a summary of the text to the student to follow since the early days of his arrival, along

with the help of teacher is given a simplified version in Italian language to allow the student to speak in foreign languages to.

• At the time of oral assessment in the very early times, I.M provides to convert by simultaneous interpretation the teacher's questions and the student's answers.

• Also in the written assessment together teacher and D M organise the questions in advance and translated, in this case is preferred for the evaluation the exercises by multiple choice.

• With those two methods defined in the first weeks with sufficient reliability and validity of both the level of prior knowledge and of creating new knowledge of the student which makes it more quiet so the teacher and the pupil.

## SUGGESTIONS FOR A BETTER
## INTERCULTURAL EDUCATION

• Extending the work hours of Mediator

• Training for teachers with data for Intercultural Education, Psychology of immigrant children, teaching methodological focused on avoiding stereotypes and ethnocentrism.

• Development of new teaching proposals intercultural style

• Develop specific training material to address the learning needs of foreign students where they see him centred

• Develop a wider range of language laboratory teaching Italian as L2 with intensive courses

• Intercultural events involve both foreign students and their families and the families of other students

• Open Day for foreign students and their families with the presence of Mediator in order to inform them how functions the school

• Drawing up questionnaires and interviews to understand interests of pupils and their ways of learning (learning style)

• Monitoring the progress of foreign students by the M visits during the school year and after having finished his official duties.

The presence of M at school is very useful since the very first days of foreign student's integration for the following reasons:

• Although he is not a psychologist, helps the student by his presence to overcome the cultural shock and fears about the new environment

• Enhances self-esteem by highlighting and underlining its predecessors expertise

• Contributes to the smooth integration of the student in the learning atmosphere and to achieve mutual acceptance and cooperative learning, organizing group cooperation.

• Helps effectively school student's progress so as not to risk dropout

• It helps the school progress of the whole class, avoid delaying the program in an effort to incorporate the foreign student

• He contributes to intercultural enrichment throughout the class by the introduction of intercultural elements.

• It helps to avoid attacks by a lack of understanding

• It acts as a bridge between school and student, as well as the student family

• It contributes to a reliable assessment of foreign student

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# MANAGING CULTURAL DIVERSITY
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# IN NEW ZEALAND TERTIARY INSTITUTIONS:
# IS COOPERATIVE LEARNING THE ANSWER?

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International students have become an integral part of the tertiary education system in New Zealand; 70% of these students are Asian in origin. Asian international students bring a range of cultural and educational backgrounds and expectations to the tertiary classroom and their conceptualisation of learning and teaching may differ significantly from that of their lecturers. This has brought considerable challenges for lecturers as they endeavour to make teaching and learning significant in increasingly multicultural classes. This paper draws from New Zealand based research to examine the academic challenges faced by Asian international students and to determine the success of cooperative learning as a strategy to promote positive interaction between domestic and international students. The research reveals that, although cooperative learning produces some positive outcomes in social interaction and cultural awareness, the predominant outcomes for both domestic and Asian students are negative, and prejudices and stereotypes may be reinforced. Managing culturally diverse learning groups presents a challenge for which neither students nor lecturers are adequately trained. Lecturers must be trained to reconstruct the learning environment to reflect the concept of 'ako'; a culturally inclusive environment where both lecturer and students are intercultural learners.

*Keywords: Asian international students; cooperative learning; group work; culture; multicultural education*

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## INTRODUCTION

"Multiculturalism has shifted from a trendy buzzword to a wave of indelible influence on education" (Phuong-Mai, Terlouw & Pilot, 2005). International students have become an integral part of the tertiary education system in New Zealand.  Export education contributes more than $2 billion a year to the New Zealand economy, making education New Zealand's fifth largest export earner and generating jobs for around 45,200 New Zealanders. (Stevens, 2010). In 2009 there were 93,505 fee paying international students studying in New Zealand; of these 29435 were at tertiary institutions and 44941 at Private Training Establishments (PTE's). Seventy percent of these students were from Asia and South East Asia with the majority from China (22%), South Korea (17%), Japan (10%), and India (9%) and the balance from other South East Asian countries (New Zealand Immigration Service, 2010).  This diversity of students in our tertiary classrooms has the potential to enrich the educational experience of both international and domestic students. A report on international students in New Zealand (Deloitte, 2008) outlines the benefits to New Zealand education providers, educators and domestic students: "The exposure we get from their overseas thinking helps raise New Zealand education standards, and the people-to-people connections established are important for young people as they increasingly operate in a global marketplace".

Asian international students bring a range of cultural and educational backgrounds and expectations to the tertiary classroom and their conceptualisation of what constitutes learning and teaching may differ significantly from that of their lecturers. This has brought considerable challenges for tertiary education institutions as they endeavour to make teaching and learning significant for the international students in their classes.  In 2004 Butcher and McGrath stated that New Zealand was facing a crisis because of teachers' poor knowledge of the learning needs of international students and lack of learning support. At this time the majority of Asian international students in New Zealand were from China (59.3%) but the following years have brought a decline in students from China, Japan and South Korea and an increase in students from other South East Asian countries, mainly Thailand, Malaysia, Indonesia, Cambodia and Vietnam, and from India and the Middle East (Figure 2).

| | 2006 | 2007 | 2008 | 2009 | % change, 2006 – 2009 |
|---|---|---|---|---|---|
| China* | 32,612 | 24,754 | 20,592 | 20,780 | -36% |
| South Korea | 16,327 | 17,904 | 17,272 | 15,905 | -3% |
| Japan | 14,455 | 12,236 | 10,682 | 9,697 | -33% |
| India | 2,509 | 3,738 | 6,024 | 8,673 | 246% |
| Middle East | 2,049 | 2,955 | 4,383 | 5,745 | 180% |
| Europe | 7,634 | 9,241 | 9,324 | 10,426 | 37% |
| North America | 2,716 | 2,698 | 2,651 | 2,698 | -1% |
| Latin America | 3,131 | 3,479 | 3,652 | 4,356 | 39% |
| All other economies | 13,861 | 14,306 | 13,994 | 15,225 | 10% |
| **Totals** | **95,294** | **91,311** | **88,574** | **93,505** | **–2%** |

**Figure 2: International enrolments by origin**
**Source: International Division, Ministry of Education, Education Counts**

This has substantially increased the cultural diversity in the New Zealand tertiary classroom and it has become increasingly important for lecturers to identify and understand the different learning backgrounds and academic expectations of the various ethnic groups, to be aware of the difficulties they face in adapting to a different learning environment and to implement inclusive approaches to teaching in such culturally diverse classes. This requires the use of different teaching and learning strategies. Cooperative learning is considered by overseas researchers to be an effective method for education in multicultural classrooms (Coelho, 1994; Slavin, 1979; Johnson & Johnson, 1998; Gillies, 2007) and it has been proposed as a teaching and learning method that promotes interaction between domestic and international students and enhances academic achievement (Ward, 2006). This paper will draw from New Zealand based research and from personal observations of the authors to examine what is currently known about the academic issues faced by Asian international students in multicultural tertiary classrooms and to determine the success of cooperative learning as a strategy to create a culturally inclusive environment for both domestic and international students.

## DISCUSSION

### APPROACHES TO TEACHING AND LEARNING

New Zealand tertiary classrooms have always been diverse. New Zealand society is multicultural, consisting of four predominant ethnic groups; New Zealand European (67.6%), Maori (14.6%), Asian (9.2%) and Pacific Island comprising Cook Islanders, Samoans, Tongans, Niuieans, Fijians and Tokelauans (6.9%) (Statistics New Zealand, 2010).

The influx of international students has simply added to the existing diversity. The majority of domestic students, however, have progressed through the New Zealand educational system and have a common understanding of learning and teaching expectations in the New Zealand tertiary environment. They are accustomed to a Socratic approach to learning where the responsibility for learning lies with the student and where active participation, questioning of knowledge, critical thinking and the application of theory to practice is required. International students, particularly Asian students, bring different conceptualisations of learning to the multicultural classroom. Most Asian students have experienced a dialectic or teacher-centred approach to education associated with the transmission of knowledge which is remembered uncritically and reproduced in tests and examinations.

The majority of Asian international students in New Zealand are from China, Japan, Korea, Taiwan, Hong Kong and Singapore which are Confucian Heritage Cultures (CHC). A Confucian approach to education requires structure, guidance and the acquisition of knowledge from a respected authority; the role of the teacher is to act as an academic and moral guide for the student. Students have a more collectivistic orientation; they expect to learn how to do rather than learn how to learn, they will speak in class only when asked to do so by the teacher, they do not voice their own opinions and they expect formal harmony in the learning environment.

This approach to learning contrasts with the more individualistic orientation in the New Zealand classroom where students are encouraged to question, discuss and debate, and confrontation can be salutary (Hofstede,

1986; Chang & Chin, 1999). Initially Asian international students experience difficulty with the dialogic nature of classroom communication in New Zealand. As a result they are often perceived by lecturers and domestic students as passive learners who take little or no part in class discussion and activities.

## ASSESSMENT

Assessment is another area where the expectations of New Zealand lecturers and international students may substantially differ. New Zealand assessment methods require independent research, analysis, voicing of opinions and the application of acquired knowledge to real world examples (Holmes, 2002). Asian international students, from a teacher-centered educational background, are used to a high level of guidance from the lecturer. This method of teaching, where students are given all or most of the information required to complete assessments, is referred to as 'spoon feeding' in New Zealand. Asian international students are accustomed to being assessed by tests and examinations based on material presented in class and on the text book and they may have little or no prior experience of researching information, writing essays and reports, giving oral presentations, analysing case studies, participating in assessed group work or undertaking capstone projects. They are unsure how to produce a good assessment, where to look for the relevant information, how much is enough and the format required (Wong, 2004). For Asian international students "the teacher and textbook are seen as the prime authorities and therefore New Zealand teaching modes violate Asian students' expectations" (Li, Baker and Marshall, 2002).

This is a significant issue for Asian international students with an undergraduate degree from their home country who come to New Zealand to study at graduate diploma or post graduate level. They are entering a learning environment that is alien to them at an advanced level of study and are immediately required to produce assessments involving independent, self-directed and critical learning in unfamiliar written and oral formats and in a language that is not their mother tongue. It takes time for international students to develop the linguistic skills and the conceptual frameworks

necessary to effectively complete such assessments (Ward and Masgoret, 2004). For some international students poor linguistic skills and the need to produce academic work of a high quality may lead to plagiarism. International students may not come from an educational background where attribution is required. In a collectivist culture knowledge may be regarded as communal property and can be used by anybody (Ryan, 2000; Carroll, 2002; Pickering, 2002). Banwell (2003) found that Chinese students were often reluctant to rewrite the statements of important authors in their own words which led them to copy directly from the original texts.

## CULTURAL DIVERSITY: PROMISE OR PROBLEM

Such cultural diversity in the educational context can be viewed as an opportunity or a disadvantage. The multi-cultural tertiary classroom offers an opportunity for students with a variety of social, cultural and educational backgrounds to bring a broad range of experiences, knowledge and perspectives to the learning environment (Dalglish, 2002). If international students do not interact with the class, however, their insights and culturally different perspectives are not heard and the opportunity for intercultural learning, which could be so important for New Zealand students in an increasingly global world, is lost. Johnson and Johnson (1998) suggest that cultural diversity among students may result in "increased achievement and productivity , creative problem solving, growth in cognitive and moral reasoning, increased perspective-taking ability, improved relationships, and general sophistication in interacting and working with peers from a variety of cultural and ethnic backgrounds" or it may lead to negative outcomes characterised by hostility, divisiveness, scapegoating, stereotyping, prejudice, and racism. There is an additional danger in multicultural classes that lecturers and domestic students will stereotype international students as representing a deficit model (Volet & Renshaw, 1996). The assumption is that the prior learning experiences of these students are deficient and that they need to change or adapt their approach to succeed in the New Zealand learning environment. Ho, Holmes and Cooper (2004) describe a common perception of Asian students who are characterised as "... rote learners, un-

able to participate in classroom discussion, overly respectful of the teacher, and academically unprepared for studying in countries such as Australia, New Zealand and the United States where critical thinking and inquiry are a directive of education". The acceptance of the deficit model is believed to lead to patronising attitudes, ethnocentric views and an unwillingness to engage in intercultural learning on the part of lecturers (Bodycott and Walker, 2000; Campbell and Li, 2008). It may also mean that lecturers do not adapt their teaching styles to accommodate the needs of diverse students in multicultural classrooms. In 2001 Ward noted that "for the most part educators (particularly those at the tertiary level) make few, if any, changes in either the process or content of educational activities" and this view was reiterated in 2004 by Butcher and McGrath who stated that New Zealand was facing a crisis because of teachers' poor knowledge of the learning needs of international students. In a later study in 2006 Ward observed that, in New Zealand research on internationalisation, cultural differences in teaching and learning styles were discussed, but there appeared to be relatively few changes in classroom processes or curriculum content.

The key to the academic outcomes for both domestic and international students in multicultural classes is the ability of the lecturer to effectively structure an inclusive learning environment that breaks down negative perceptions and stereotypes. Early research into the academic challenges faced by Asian international students in New Zealand recommended that lecturers in multicultural classrooms needed to develop cultural awareness and intercultural communication skills in order to embrace more flexible teaching and assessment methods that would accommodate the differing pedagogical approaches of international students (Ward, 2001; Li, Baker & Marshall, 2002; Yang, Li & Sligo, 2008). Alton-Lee (2003) states that the professional challenge for teachers is to manage simultaneously the complexity of learning needs of diverse students. Littlewood (2000) surveyed 2000 Asian students and reached the conclusion that: "Asian students do not, in fact, wish to be spoon-fed with facts from an all-knowing 'fount of knowledge'. They want to explore knowledge themselves and find their own answers. Most of all, they want to do this together with their fellow students in an atmosphere which is friendly and supportive (Littlewood, 2000, p. 34).

## COOPERATIVE LEARNING

One teaching strategy that has been proposed as a way of facilitating interaction and integration of diverse groups in multicultural classrooms is cooperative learning, a strategy where "students work together to maximise their own and each other's learning" (Johnson, Johnson & Smith, 1991). Cooperative learning is an integral part of many tertiary courses in New Zealand and is viewed as necessary preparation for the modern participative workforce (Feichtner & Davis, 1992; Wenger, McDermott, & Snyder, 2002; Johnson & Miles, 2004). It is used in both informal contexts, as class discussion in small groups, and in formal contexts as a method of assessment in New Zealand tertiary institutions. International research has shown that students who are involved in cooperative learning interact in positive and supportive ways regardless of ethnic, cultural and social differences (Johnson and Johnson, 1998). Coelho (1994) argues that cooperative learning is especially appropriate for multi-cultural classrooms as it enhances the learning of students from a variety of cultural backgrounds and Slavin (2001) maintains that working in heterogeneous cooperative small groups will increase interracial friendliness and trust. Ward (2006) proposes cooperative learning as a teaching and learning method that will promote interaction between domestic and international students in the New Zealand educational context. Her recommendation is based on research that demonstrates that cooperative learning strategies reduce stereotypes and increase willingness to work with members of other ethnic groups. Ward (2006) concludes that "cooperative learning methods hold great potential for enhancing academic performance and increasing social cohesion among international and domestic students".

The potential for cooperative learning to enhance academic performance and develop higher level thinking skills has been well documented by international researchers (Skon, Johnson and Johnson, 1981; Webb, 1982; Slavin,1990; Johnson and Johnson,1998).When students exchange ideas and insights they arrive at a much better conceptual understanding and absorb academic content more effectively than when they work alone (Cohen, 2002). The opportunity to question and learn from domestic students in small heterogeneous groups may assist international students to better

understand lesson content, assessment requirements and the level of independent research and critical thinking skills needed to complete the assessments successfully. Through discussion with domestic students in groups they may practise and improve their English language skills and learn to question, formulate, voice and defend opinions, challenge and debate. New Zealand research, however, is divided on the benefits of cooperative learning in multicultural contexts with some researchers claiming that it is culturally inappropriate for Asian international students (Li, 2003; Holmes, 2004; Campbell and Li, 2008).

Research on cooperative learning in diverse groups in New Zealand suggests that both domestic and international students enjoy the social interaction with students from other cultures and the opportunity to experience a range of different ideas and perspectives (Clark and Baker, 2006; Strauss and U, 2007; Baker and Clark, 2008;Campbell and Li, 2008). Campbell and Li (2008) found that "Asian students valued highly the significance of classroom group discussions where they could interact with students from other cultures and backgrounds, improve their English-language skills, enhance their cultural understanding and provide them with opportunities to make friends."

Both groups of students, however, held a more negative view of cooperative learning in a formal context where they worked in groups to complete an assessed project and their marks were determined by the performance of the group. Clark and Baker (2006) and Campbell and Li (2008) found that Asian students, particularly Chinese students, may not understand the pedagogical reasons for group work and may not see it as relevant to their learning. Asian international students considered the process of group work to be fragmented and time wasting and preferred to complete assessments individually, where they had control of the outcomes and could manage their own time (Wong, 2004; Campbell and Li, 2008; Clark, Baker and Chan, 2009). Time management, in particular the amount of time required to coordinate and conduct group meetings outside of class time, was an issue for both international and domestic students.  Both groups tended to blame each other for poor time keeping and lack of time management (Clark, Baker and Chan, 2009).

As second language English speakers many international students found it difficult to communicate effectively in both informal and formal groups where they were expected to follow, understand and contribute to the discussion. In Clark and Baker's focus groups in 2007 Chinese international students expressed the view that it would be 'a miracle' if they could understand the discussion let alone participate in it in a meaningful way. Their English language skills often made it difficult for them to express complex ideas in a diverse group situation (Holmes, 2004; Clark, Baker and Li, 2007; Baker, Clark and Chan, 2009) and they were aware of the possibility of "losing face" if they had difficulty in communicating (Clark, Baker and Li, 2007).  Strauss (2001) found that "overcoming the lack of appropriate linguistic and cultural knowledge required for meaningful interaction" was one of the most difficult aspects of group work for Asian international students. As a result of their language difficulties they felt that the domestic students did not respect them and often ignored or sidelined their attempts to contribute ideas to the group (Strauss, 2001). Some saw domestic students as assertive and controlling in diverse groups (Holmes, 2004).

Chinese students also expressed the view that their cultural background limited their participation in group work. CHC students tend to avoid conflict so would not contribute differing points of view until they were certain that they were correct; this often led to the stereotyping of Asian international students, by both lecturers and domestic students, as passive or unwilling to participate in group discussion (Clark, Baker and Li, 2007). Even in a monocultural group, or a diverse group without domestic students, differing opinions about how to proceed or about the required outcomes of the group work caused conflict. CHC students were often looking for the one correct answer and found it difficult to reconcile differing opinions. Phuong-Mai, Terlouw and Pilot (2005) sum up the cultural issues faced by CHC students in diverse groups in the following statement: '…with all the restrictions of losing face, of trying to preserve harmony, of avoiding disagreements, of being shy and having low self-esteem and self-confidence, how can CHC [Confucian Heritage Countries] learners challenge each other, advocate each other, influence each other, strive for each other and arouse each other'.

New Zealand students also expressed frustration with language and cultural issues in group work, particularly where the English language skills of international students made it difficult for them to contribute effectively (Clark, Baker and Chan, 2009). They resented being forced into leadership roles in ethnically diverse groups because of their fluency in English and the expectation that they would assist international group members with both their language difficulties and their understanding of the assessment and the tasks required (Strauss and U, 2004). New Zealand students often expressed a stereotypical expectation that Asian international students were unlikely to participate or contribute effectively in assessed group work and were likely to jeopardise the group's chances of a attaining a good mark (U and Strauss, 2006; Clark, Baker and Chan, 2009). As a result international students were likely to be assigned minor roles within the group and had little control over the management of the group processes (Holmes, 2002).

The unfairness of assessment was a common issue for both domestic and international students, especially where individual levels of participation and contribution were not recognised in the marking scheme. Students expressed very negative views of assessment that awarded the same mark to all group members irrespective of their participation and contribution to the outcomes of the group. The resentment of freeloaders or social loafers who contributed little to the group processes and outcomes, was common to both domestic and international students (U and Strauss, 2006; Campbell and Li, 2008; Clark, Baker and Chan, 2009). The desire for high marks and the need to successfully complete the assessment meant that New Zealand students in diverse groups often expected to take on more of the workload to compensate for lower participation by international students.

Some international students viewed formal group work in diverse groups with domestic students as an opportunity to get good marks for a limited amount of work. It was an expectation for some Asian international students that the domestic students, with their stronger language skills and understanding of the group work process, would do the majority of the work (Campbell and Li, 2008; Clark, Baker and Chan, 2009). This reinforced the stereotypical view, expressed by domestic students, that international students would be unlikely to participate equally in group work and that group

assessment would be unfair (Clark & Baker, 2008). Strauss and U (2007) attribute this problem largely to lecturers not being adequately trained in the administration of group projects and the design of appropriate assessment methods.

## LECTURERS AND STUDENTS AS INTERCULTURAL LEARNERS

It is clear that, although the use of cooperative learning in the New Zealand tertiary environment produces some positive outcomes in social interaction and cultural awareness, the predominant outcomes for both domestic and Asian international students are negative and that, rather than removing prejudices and stereotypes, it may be reinforcing them. Differences in cultural, social and educational expectations mean that managing culturally diverse learning groups in the New Zealand tertiary environment presents a challenge for which neither students nor lecturers are adequately trained. The literature identifies the need for New Zealand lecturers to be formally trained in the pedagogical reasons for using cooperative learning, in the use of effective cooperative learning techniques and in the design and assessment of appropriate cooperative learning tasks (Strauss and U, 2007; Baker and Clark, 2008). Lecturers also need formal training in the area of multicultural education so that they understand and can manage cross-cultural differences and assumptions in ethnically diverse student groups. This will also allow them to encourage their students to explore and understand different cultural perceptions of cooperative work (Baker and Clark, 2008). Ward (2006) states that both domestic and international students need significant preparation in order to achieve successful outcomes in cooperative learning: "Students must be informed of the purpose and objectives; collaborative activities should be placed in a broader context of multiple approaches to teaching and learning; the role of culture in communication and interactions should be discussed and explained; in addition to making students aware that culture influences the way in which people acquire and process information and knowledge' (p. 47). Caspersz, Skene & Wu (2005) suggest that the benefits of cultural and linguistic diversity and the contribution that students from diverse backgrounds can make should be highlighted in this preparation. Baker and Clark (2008) recommend that both

domestic and international students are given practice in small group skills as part of their preparation for cooperative learning and Strauss and U (2007) state the need for students to be taught conflict management strategies to help them deal with any differences in assumptions and expectations that may arise. The challenge for lecturers is to introduce both domestic and international students to the pedagogical reasons for using cooperative learning as a teaching and learning method, to introduce students to the role that culture plays in communication and interactions in groups, to train students in the skills required to engage successfully in group work, to create appropriate assessments and grading methods and to effectively monitor groups so that students can achieve positive outcomes. International researchers have found that, over time and with appropriate training and practice, Asian international students can adapt to cooperative learning strategies (Chalmers & Volet, 1997; Volet and Renshaw, 1995) and can come to appreciate this more student centred approach to learning (Ladd and Ruby, 1999; Maxwell, Adam, Pooran and Scott, 2000; Wong, 2004). The benefits of cooperative learning in multicultural classes will not be fully realised, however, unless lecturers are trained to create culturally inclusive learning environments for all students. To do this lecturers must reconstruct the learning environment and both lecturers and students must become intercultural learners.

In New Zealand the Maori concept of 'ako' describes: a teaching and learning relationship, where the educator is also learning from the student and where educators' practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity... (Ministry of Education, 2008, p.20). Using the concept of 'ako' New Zealand lecturers can create an inclusive learning environment where all students feel that their contributions are valued and that they can participate to their full potential. This involves empowering lecturers and students to learn with and from each other (Alton-Lee, 2003). Gay (2000, p.29) defines culturally responsive teaching as using the cultural knowledge and prior experiences of diverse students to make learning more appropriate and effective for them; it teaches to and through the strengths of the students. Culturally responsive teaching acknowledges and values the cultural dif-

ferences of the various ethnic groups and incorporates internationalised teaching materials to include the perceptions and viewpoints of all students in the classroom (Holmes, 2002). Strauss and U (2007) consider that group assignments that incorporate international students' knowledge of systems, cultures, philosophies and approaches outside New Zealand might be the best way to encourage domestic students to regard the input of these students more positively. The aim is to reduce prejudice, to break down stereotypes, to help all students to develop more positive attitudes towards other ethnic groups and to "establish a coherent community from the diversity" (Ward, 2005). Kavan and Wilkinson (200) use a Chinese proverb, "A dragon will be teased by local shrimps in shoal water; a tiger will be bullied by a dog on a treeless plain" to illustrate the situation of Asian international students in the New Zealand tertiary environment. The proverb states that people thrive in their own environment but an able person will find it difficult to show their talent in an adverse or unfamiliar environment and will become the underdogs of those who have been there longer. Kavan and Wilkinson believe that dragons can thrive in unfamiliar waters "so long as the waters are enriched by mutual learning and respectful dialogue".

## CONCLUSION

This paper has reviewed the New Zealand literature on Asian international students to outline the academic challenges they experience in the New Zealand tertiary environment. It was found that these students suffer 'study shock' as a result of differing cultural and pedagogical approaches to learning and teaching. Early recommendations that lecturers in multicultural classes must become more culturally aware and develop appropriate intercultural communication skills and more flexible teaching and assessment methods do not appear to have been widely adopted in practice. One strategy, cooperative learning in heterogeneous groups, has been proposed as a method of enhancing academic performance, increasing social interaction among students and creating culturally inclusive environments. Research in New Zealand, however, has shown that, in practice, this strategy is heavily dependent on the cultural awareness and intercultural communication skills of lecturers using cooperative learning techniques in multicultural

classrooms and on the effective training and preparation of both lecturers and students for this method of teaching and learning.

As the export education industry in New Zealand spreads its net wider to attract students from more diverse countries, and tertiary classrooms become increasingly multicultural, lecturers themselves must become intercultural learners in order to create culturally inclusive learning environments. The New Zealand government's international education strategy (2007 – 2012) has the specific objective of ensuring that "international students are enriched by their educational and living experiences in New Zealand".  Lecturers are the key to enriching their educational experiences in the classroom.

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# WHEN DRAMA ANIMATOR MEETS INTERCULTURAL TEACHER

## *Pedagogy of Communicative Globalism and Inclusion*

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Inside the interactive area of animation based on psychological-pedagogical criteria, the drama animator plans, develops estimates and ultimately improves children's interests, active involvement, knowledge and experiences. Moreover, he/she encourages their needs and abilities in an intermediary way, so that through 'scaffolding', he/she can facilitate their self-understanding, understanding of others and of intercultural society.

Intercultural pedagogy aims to a rational, reflective and free from cultural stereotypes person that can live, think and act culturally and hyper culturally, at the same time, through communication with others. Therefore, teachers need to focus on theories and meanings such as partnership, access and responsibility, in order to create an environment based on the feeling of belonging in a society for their students. This paper aims to highlight the importance of the drama animator as intercultural teacher and the areas of his inspiration. Furthermore, it will present a tri-polar model that combines different theories and areas that set the psychological-pedagogical and social limits for a teacher in a way that improves interculturalism.

## THE ROLE OF THE DRAMA ANIMATOR IN THE DEVELOPMENT OF INTERPERSONAL CONSCIOUSNESS

Drama animator's main concern is the generation of a pedagogical community with the intention to educate students and investigate their authenticity through experiencing true and sincere relationships. From this point of view, drama animator differs from a teacher who is indifferent to pedagogy with the pretext of pressure of time to cover the curriculum, and hastily rushes to see through the rigid steps of an inconsiderate teaching, which instructs but does not educate. Hence, the particularity of the drama animator is to set the targets and organize animation more than the established conventional teaching practice, with a view to 'educate' children's theatrical knowledge. The questions raised with regard to drama animator are: a) to which ideal does he/she integrate teaching methodologies? b) how does he/she understand children's theatrical education and put it into practice?

What misses from contemporary educational reality is a belief that will inspire, mobilize and maybe change attitudes and representations of modern teachers. Their teaching effectiveness is related to the need to imbue their teaching with creativity and critical thinking that will enrich their educational work. We are talking about educators-animators who in order to set their students in motion, should, first of all, be vehicles of creativity, improvement and change in practice themselves.

In the interpersonal environment of drama animation, on the basis of psychopedagogical and theatre studies criteria, in a theatre environment, drama animator makes the most of drama conventions (Papadopoulos, 2009) and the elements of drama (O'Toole, 1992), the elements of dramatic text and performance. In the playful and fictional environment, he/she plans, develops and assesses children's meeting with more specific targets, such as to boost their interests, needs, knowledge, abilities and experience through their active involvement in and outside theatrical roles. Moreover, he/she plans to act as an intermediary and through any kind of 'scaffolding', (Wood, Bruner & Ross, 1976) facilitate their understanding of themselves, the others and the world. It is about a relationship that is understood as 'friendship' in the light of moral love as was interpreted by Miguel de Unamuno (Bakonikola-Georgopoulou, 1993: 28).

For the drama animator, the dramatic text characters, behaviour, values and actions as they are shown through the development of plot dialogue, action and changes as well as conflicts and following situations, constitute the basis for stage taking of theatrical roles in the theatrical workshop. It is in this environment where children's relationships within the group are

tested and lead to empathy through interaction, expression and communication in space and time.

The planning of drama animation teaching does not hastily overcome education due to the desire to develop content and procedure knowledge. To be an animator means to be a psychopedagogical artist. He/she dedicates more time on the organization of a pedagogical theatrical teaching on the basis of the specificities of the people in the group.

In the theatrical environment and through personal involvement in a stage role, drama animator's purpose is to lead children to the relationship with their 'being' and this suggests preparedness for dialectic movement towards the 'other' that is ready to give than take. It also requires on the one hand, knowledge of oneself, because as Martin Buber stresses, 'in order to open ourselves up, we must deeply know the point of departure place, we must have resided into oneself, we must reside into oneself' (Buber, 1959). On the other hand, it presupposes the animator's love not as a feeling that is there but as a general and heroic condition which is created, a pedagogical love as Pestalozzi experienced it. (Kosmopoulos, 1995).

Besides, the positive attitude of the teacher towards his/her students, the Rogerean 'unconditional' positive regard that is manifested in parental love, which has no possessive interest but respect to autonomy (Rogers & Stevens, 1967: 94), equality, understanding, simplicity, friendliness and sociability, provokes mainly children's fondness towards himself/herself (Mauco, 1973), since children's interest is aroused by his/her authenticity and companionship. The animator becomes the embassador of dialectic movement and change.

The above concession constitutes the framework in which the drama animator plans and develops his/her work. His/her actions sufficiently recognize his/her artistic and pedagogical undertaking (Grammatas, 1997: 125) and lead to teaching and learning through the advancement of the self and the participant's personality that are tested in playful and fictional worlds. He/she succeeds in that by showing and opening roads of creative and critical thinking in a communal environment. (Cattanah, 1996: 6).

In this way, he/she puts emphasis on genuine development and learning.

A kind of learning that is simultaneously, cognitive, emotional, social, psychokinetic and linguistic, while children investigate their work through theatrical expression and communication and take on the personal and collective responsibility of the learning procedure they follow. It is a theatrical humanistic-interpersonal learning that does not groan at the burden of infinite information coming in at 'inhuman' speeds and disputable usefulness as it often stresses and wears out the emotional and social health of the children and rape their innocence and youthfulness which needs time to develop in a natural way.

Brook notes:

> A child up to a certain age is accomplished within the scope of his/her abilities at that age...he/she then enters into an awkward age...he/she is bigger...and it is then when innocence is lost...what you need to do is to see through the problems and develop a new innocence. (Moffit, D. [ed.], 2003: 69).

Moreover, because maybe the above are taken as non-applicable in contemporary globalized reality, we have to highlight the necessity for a kind of teaching whose effectiveness is not assessed through apparent 'control' of all criteria and portfolia, but through the improvement of personal, emotional, interpersonal and social evolvement of the participants.

Drama animator needs to be simultaneously an artist and a pedagogist. This kind of animator-teacher, with his/her participation in a stage role at times, becomes a genuine co-investigator of children, analyses their attitudes and situation and with them, he/she looks for new knowledge. (Taylor, 1996). Grotofski contends:

> Why are we sacrificing so much energy in our art? Not to teach others, but to learn with them what our existence can offer to us...our experience used to learn to demolish barriers...to set ourselves free from downfalls...from the lives we create...to destroy the void inside ourselves...to complete ourselves...in this way... we become capable...to trust ourselves in something ...in which...Love and Grace live. (Grotofski, 1982: 162–63).

Animation presupposes the road to love and knowledge that takes place inside everyone's interior universe. Furthermore, it presupposes a search for and a rediscovery of the self and self-awareness (Spinelli, 2009: 193) through the sensitization of feeling. It is not a theory that, in an one-dimen-

sional way, investigates exterior sources. It is about the learning and teaching procedure whose quality depends on the emotional health of the child and animator alike. Therefore, it is a procedure of the study of human experience that can exploit techniques, but also goes through everybody's mental wealth. In other words, through theatrical representations, the power of drama animation is the result of interior practice of sources,[16] and foundational situations and concepts such, as love, truth, freedom, justice, observation power, silence, self-control, impulsiveness, risk etc. on the one hand; on the other, of filtering external specific-technical knowledge into sensitivity.

The progress towards the drama animator's initiation is met with obstacles that suspend his/her readiness for meeting and change. The trainee needs not to deny the wisdom of his/her self, but trust his/her available powers.; with strictness to search his/her human entirety, feed the roots of his/her creative and transcendental intelligence and not to grasp things in a restrictive conventional logic and lazy practice of conventional everyday life that splits and deprives him/her of the power to change.

For the real animation to take place – and this can happen in meaningful and participatory involvement in workshops – positive energy must emerge and expand. Feeling must be obtained. In other words, a surplus of authentic sensitivity must be born that generates the preconditions necessary for the activation of physical and mental functions, for mental revelation and expression. Towards this distinction, the animator's ability (who is exceptionally sensitive) to use the whole breadth of his/her human, physical expression is fundamental. To observe and continually discover his/her body transforming it into other forms of life (water, rain, a tree, an animal etc.) and to understand reality through primitive bodily codes of behaviour; to be sensitive in whatever he/she accepts, whatever he/she keeps inside,

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16 The adaptation of specific psychological behavioural attitudes by the educator is stressed by C. Rogers. These are: a) the positive recognition of the child-other that in turn provokes the unconditional positive regard by the child and its unconditional acceptance which presupposes the acceptance of himself apart from roles and positions. It is also the consequence of a dialectical relationship between the educator and his/her students. b) empathy/accurate empathic understanding. This means that the teacher through active listening can understand every student's world as if it were his/her own, without however being assimilated in the other's universe but from a distance encourage the student in his/her personal exploration, while expressing his/her desire to understand. c) the condition of genuinity and congruence which is strengthened by the authenticity of the teacher's emotions. By moothing out his/her defences, he/she exposes his/her 'transparent' self. (Spinelli, 2009: 213-16).

whatever he/she radiates; to live spontaneously as a 'living' body and not as a real but deactivated physical presence; to experience his/her interior harmony, a mixture of a universe material and psychomental substance. When he/she has trained in the 'art' of discovering the feeling then he/she can nurture its technical expression. Besides, it is mainly the sensitized feeling that listens carefully to inner self and the group, and encourages them, since the special know-how alone is not enough to guarantee drama animation.

It is about the authentic dimension of physical feeling that springs out of and is experienced with outstanding sensitivity and emotion and cannot be decoded with analyses and interpretation. Therefore, every attempt to explain the feeling undermines it because the feeling does not turn up through intentions and so it is lost whenever there is any kind of intention there. It is born simply out of the need to reveal itself and does not intend to bring any result. In other words, it exists where there is naturalness.

In theatre pedagogy workshop the animator creates the appropriate conditions with exercises in meditation and physical expression with the aim to open himself/ herself up and communicate with the 'other'. He/she wants to increase energy, stimulate himself/herself mentally, transform and examine thoroughly.

The levels of development of the feeling are:

A) The creation of the feeling: This is about the external reality that as an exterior stimulus is readily understood by the senses and with thorough thinking, breathing and silence can be transformed into emotion, emotional feast and physical expression that can broaden the interior fields of the self.

B) The conception of the feeling: Desire becomes the interior motivation that activates the conception of reality. In the trivial, the important is in the air, which with faith and joy spreads its breeze out and becomes feeling and experience and life becomes meaningful. Imagination is let into bright fields and gives birth to new kinds of creativity.

C) The restraint of the feeling: Need, interest and memory are fed by the positive energy of the goods so that learning is sustained and

the conditions are created to discover oneself the eyes of the other in himself and colour and give meaning to mental prowess.

D) The acquisition of the feeling: It constitutes the base for the trainee's departure from conventional attitudes, values and behaviours, in order to self-actualization and his/her meeting with the metaphysical. With physical and psychomental well-being in high levels, the trainee expresses the sacredness of the special language of the body, silence. The immobility of the body, the relief from interior 'noise' and the activated imagination release energy and lead to the acquisition of the feeling and harmony, a particular metaknowledge that springs out from the physical and mental consciousness.

## INTERCULTURAL PEDAGOGY OF COMMUNICATIVE GLOBALISM AND INCLUSION

Intercultural pedagogy aims to create a rational, thinking, free from cultural stereotypes subject that can function culturally and hyper culturally, at the same time, through intercultural communication. This concession situates the development of collective identity on another basis. It departs from concepts of origins and nationality as prerequisites for the formation of the national identity of a student. It aims at concepts of *participation* ('belonging' not only as participation in the communicative and social evolution, but also as a product of national community), *access* (in the meaning of equal opportunities), and *responsibility* (in the meaning of being aware of the commitments and obligations that 'belonging' in a community entails). [17](Gotovos, 2002)

17 On the same concesions, Gotovos disputes Habermas's idea of 'constitutional patriotism', while he believes that the deconstruction of stereotypes and liberation from prejudices is hard if not impossible, when cultural, national and religious difference alludes to economic, geographical and social inequalities. In my opinion, because all this happens and in this way (see theory of social identity), the intercultural approach has to fight a very difficult struggle. To rethink over one's national identity often leads to painful idealized and imaginary discoveries. On the other hand, the law system that professes ethos, justice and morality is incapable of protecting the weak in every country in the world, while neoliberalism, pushing poverty and 'without a hope for life' into the low and middle layers, pushes further spreading of moral and cultural injustice and refuse. The right belongs to the powerful and the world is experiencing the results of power and decline in all fields. I believe that if the three-part model of participation – access – responsibility is achieved, a modern exemplary citizen will be formed (in my point of view, one similar to the ancient Greek conception of citizenship). Besides, this point of view is proclaimed by all meta political organizations, non-governmenttal, ecological organizations, solidarity unions and voluntary organizations.

Contemporary globalized reality demonstrates that the educational roles of the family, school and society cannot serve only as vehicles to transmit values attached to a single culture, language, nation, but must also take into account the social changes connected with modernism and globalization. (Pentini, 2005) Intercultural pedagogy of inclusion offers the possibility of critique and rethinking through different perspectives. It aims at the balance between the purely pedagogical dimension and the intercultural educational approach.[18] The tri-polar model for educational activities that Pentini offers, can be combined with and enriched by the model of the three types of recognition advanced by Honneth. The three poles are: Uniqueness of a Person – Particularity of a Group – Incisive Reasoning.

Uniqueness of a person as a pole in the thought of pedagogists touches the general and specific pedagogical approach interested in the education of all and each one separately without any particular cultural differentiations, while at the same time, it covers 'care' as a type of recognition. This pole is mentioned in every pedagogical act of an educator related to his or her common as well as different actions towards his or her students.

Particularity of a group[19] as a pole in the thought of pedagogists leads to taking into account all those social parameters that lead to the formation of a person and his or her identity through his or her participation and activity in the communal and wider social reality. The type of recognition approached here according to Honneth is 'social respect'. As type of recognition and as part of the practical relation between the person and the self, the person is recognized as one whose abilities have formation values for the particular community (Honneth, 2000 : 145).

The third pole of thought for the educational action is 'incisive reasoning' that really refers to the possibility of access of all to social goods. It is also the dimension that identifies and tries to generate those transcendental conditions that are necessary for an equalization of relations of power and

18 For Pentini, there is a third dimension of balance, the dimension of antiracist approach. In this paper, the antiracist concept is included in the intercultural one and so they are not separated,
19 According to Pentini (2005:36), the 'particularity of a group' as a pole of thought is supported by intercultural education. In my view, intercultural pedagogy of globalism and inclusion simultaneously not only aims at difference but also at similarity, in a continuous dynamic condition between balance and imbalance. Critical perspective is very important.

inequality between persons and groups. Incisive reasoning embraces and produces intercultural dialogue and communication. In my opinion, incisive reasoning incorporates not only access but also participation and responsibility of the social evolution and is the pole of thinking that touches Honneth's third type of recognition, 'moral respect' that is. As a second level of the practical relation with the self, the person is recognized as one that has the same moral responsibility as any other person.

Schematically, we could give Pentini's model with Honneth's three types of recognition, as well as our concessions with regard to intercultural pedagogy of communal globalism and inclusion[20] as here:

INCISIVE REASONING
access – participation – responsibility
Intercultural communication
Moral respect – law

UNIQUENESS OF A PERSON
basic pedagogy
care – concern -
differentiated teaching

PARTICULARITY OF A GROUP
critical intercultural pedagogy
social respect – solidarity

Recent research on the relation between school atmosphere and performance (Oswald and Krapmann, 2004) confirm the connection between the quality of relations of recognition in a class and students' performance. The feeling of recognition that students acquire in a complex of relations at school and in a class that cares, respects and highlights its respect and

20 In our opinion this tri-polar model based on Asger Jorn's "Trilektiki structure" in his Silkemborg's Interpretation. According to this interpretation, there are three types of truth : The subjective, the objective and the physical or sympathetic insight truth.

solidarity, offers the possibility of detection of their individual prospects through expression of their abilities. According to Jim Cummins (1999: 60), the interactions that students develop at school encompass a picture of society as well as the possibility of their contribution to it. Simultaneously, such pedagogical philosophy and practice, which concerns everybody, offers, to the extent that corresponds to it (education as Institution that is), the perspective and capacities to transform contemporary society from one which excludes, to one which includes and contains. For Cummins (1999), such pedagogy is called 'transformative' pedagogy and its main purpose is 'critical literacy'.[21] Transformative pedagogy has been influenced to an extent by Paulo Freire's work and uses cooperative critical research in order to enable students to connect lesson content with their individual and collective experience so that they can analyse social issues that matter in their lives. Furthermore, it encourages students to investigate ways in which social reality can be transformed through various kinds of democratic participation and social action.

Besides, in education the term 'inclusive' constitutes a concept of common ground where the conclusions of every progressive approach meet. Drama education (Papadopoulos 2007, Alkistis 2009), Special Needs Education (Soulis, 2002), museum education, musical education and so on, intersect with the findings of cognitive psychology and those of intercultural pedagogy that aim at a kind of education which includes everybody, takes into account everybody's needs and differences and contributes to the creation of a society of inclusion with global tendencies.

Specifically, and for this paper in which we explore Intercultural Pedagogy and Drama Pedagogy through the role of a drama animator – teacher who lives and works into not only multicultural, but mainly intercultural classrooms, his/her animation aims to organize student groups through living, loving and critical thinking, by rallying their creativity into a community environment that will help them to an interpersonal growth (Papadopou-

21 Ira Shor (1992, 129) has defined critical literacy as follows: habits of thought, reading, writing and talking that go beyond the surface meaning, first impressions, prevailing myths, official announcements, usual clichés, ready wisdom and simple opinions, to understand the deeper meaning, the fundamental causes, the social framework, ideology and its consequences for the person, every action, incident, object, procedure, organization, experience, text, lesson, politics, media or social speech.

los, 2010). Also, by adopting authentic and positive recognition, confidence and empathy towards the acceptance and understanding of the other, drama animation helps participants to interact by searching truths and furthermore to lead their selves to the "other"- via forming relation sheep with the "other" (Davis, 2005). Moreover, from the point of view of Inquiry Drama –which is an area of Drama Pedagogy - its theatrical and pedagogical characteristics are (Bolton, 1979: 74/ Papadopoulos, 2007: 30-34):

- the development through the dramatic role
- the development through action
- the spontaneous procedure structured in scenes
- the dialectic relation among action and story
- the emphasis on research on social affairs
- the development of communication, dialogue and critical thinking
- the development of social and intercultural consciousness
- the emphasis on meditation
- the development of imagination and creativity
- the development of language

To the conception of an education of inclusion or non-exclusion (Zonios – Sideris) have contributed the results of the application of compensatory accession and support of the 'different' programmes,[22] which through temporary or permanent segregation in the educational process of students with experiences of immigration, advance the quality of their future coexistance at school and social level.[23] One of the common conclusions of critical ap-

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22 In contrast to segregation, the pedagogy of accession supports the frameworks of the theory of 'symbolic interaction' (Mead, 1968), the coexistence of 'different' persons and groups, so that common and familiar re-enactments are created. Moreover, in the field of school research, the interpretations of the influences on homogenous learning groups do not confirm an advance with regard to school records in relation to heterogenous groups (Fend, 1980).

23 As far as the conclusions of critical approaches against antiracist and multicultural education, G. Markou (1995: 277) argues: […] without disregarding the necessity and importance of such interventions, we should nevertheless stress their inadequacy as well as some dangers that are entailed. Inadequacy refers to the reasoning by which with the teaching of linguistic and cultural heritage of minority groups, the encouragement of self-understanding and school performance and moreover equality of opportunities in education and society is advanced. Research in different countries have shown that equality of opportunities in education and work is influenced much more by economical, institutional, class, and political factors that exist in a multicultural society as well as by mechanisms of the dominant group to control access. The dangers entailed

proaches was that the absence of common experiences of difference – visible and non-visible – led to the absence of solidarity and communication of students in school environment. Moreover, it led to respect and recognition of the rights of the 'different' to participation and access to social goods and general social evolution. This proves that the ways in which the 'non-normal' are removed from the group constitute part of social mechanisms, so that societies can keep their awareness of homogeneity and unity (Begemann, 1980/ Luckmann, 1969), while simultaneously, they promote to a great or lesser extent, various stigmatizations that lead to exclusions.

To conclude, the member-nations of Unesco were led to the same findings at the Special Needs Education Conference in Salamanca, Spain in 1994 (Soulis, 2002) the Salamanca proclamation invites governments to intensify their efforts in order to develop an Action Framework so that Inclusion can become reality and the 'School for All':

> […] Schools should help all children, regardless their physical, intellectual, social, emotional, linguistic or other condition. This Framework can include talented children or children with special needs, working children of the streets, remote or nomadic populations, linguistic, national or cultural minorities children and children from not privileged or fringe areas or groups. (Unesco, 1996)

## CONCLUSIONS: WHERE
## *DRAMA AND INTERCULTURAL PEDAGOGY MEET*

Since the nineties, a common concession for Intercultural Education has been that theatre is a significant means for teaching language and learning coexistence that improves empathy and critical thinking (Heath, 1993). For Intercultural Pedagogy that wants to lead every school community to experience concepts such as democracy, coexistence, empathy, respect and critical thinking in order to become school communities of social change and renegotiation, authentic experiences in classrooms through drama and role playing, help children through the process of the acquisition of intercultural identity.

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refer to the fact that the overhighliting of bilingual and multicultural programmes usually divide the vigor of minority students with the result that they do not learn the official language correctly. In a society in which success is gained through the possession of recognized skills, particularly in official language, the consequences for those children are their exclusion for the socio-economic system and their marginalization.

We believe that drama animator is an intercultural teacher and that an intercultural teacher should work as a drama animator aw well in order to lead pupils to empathy, intercultural communication and the understanding of the other. According to the combined tri - polar model of intercultural teaching, pedagogical actions trough drama and drama animation can have implementations to all poles. So, incisive reasoning that includes access – participation – responsibility and intercultural communication leads, to a school environment based on moral respect and law. At the same time, intercultural teacher simultaneously assesses pupils' uniqueness as persons and their particularity. His/her actions, based on common pedagogical assumptions, show care and concern, whereas his/her strategies always belong to a differentiated teaching. Critical thinking, respect and solidarity, are elements that come out from the experiences with the others and "into the others", through strong feelings of belonging and interaction that a team can only develop according to a pedagogy of communicative globalism and inclusion.

Therefore, a drama animator and an intercultural teacher have the same pedagogical orientations.

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# III. INTERCULTURAL EDUCATION AND ITS RELATION TO HUMAN RIGHTS AND SOCIAL JUSTICE

# TO WHAT EXTENT DO TEACHERS PERCEIVE ROMA DISCRIMINATION IN SERBIAN EDUCATIONAL SYSTEM?

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This paper is dealing with teachers as key factors of inclusive education. The main goals of our study was to determine how students, who had chosen to become teachers, as well as elementary school teachers, perceived the discrimination of Roma in Serbian educational system. Specific study objectives were to determine responses of present and future teachers to the following groups of problems: (1) the availability and quality of education of Roma, (2) purpose of educational inclusion, (3) motivation and competence of teachers working with Roma children (4) social distance towards the Roma students and (5) improving the situation of Roma in the educational system. The study had the explorative character. It included 137 students of the Teacher Education Faculty in Belgrade and 107 elementary school teachers (1st to 4th grade) from Belgrade. Questionnaires were used for data collection.

The first impression is that present and future teachers have positive attitude towards the educational inclusion of Roma. However, a careful data analysis reveals a number of worrying details. Along with the sensitisation of teachers for the problems of Roma in the sphere of education, a systematic and continuous training of present and future teachers for their work with Roma children is necessary.

*Key words: educational inclusion, discrimination, Roma, teachers, intercultural competence*

## INTRODUCTION

The Roma are one of the biggest and most vulnerable ethnic minorities in Europe. Education may be one of the alternatives for getting Roma out of the vicious circle of poverty and their social integration (Raduški, 2009; Tovilović et al., 2009). However, the Roma face a number of problems in terms of access to quality education, which can be seen in the following

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data (Baucal, 2006; Biro et al., 2009; Dejanović and Pejaković, 2006; đigić, 2009; Frančesko et al., 2005; Glumbić, 2005; Kojon et al., 2007; Mihajlović, 2004; Mihić and Mihić-Lisul, 2003; Tovilovič et al., 2009): (1) *low percentage of Roma children in pre-school and compulsory education* (only 5-10% of Roma children attend kindergartens, and 60-70% of Roma children enrol elementary school), (2) *Roma children often repeat grades and drop out of school* (the rate of repeating grades in the first three years of primary school for students from the general population is 1%, and for Roma students is about 11%; only 20- 40% of Roma children complete primary education, while in general population, that number is 70%), (3) *Roma children get low educational achievements* (in terms of educational achievements in mathematics and Serbian, Roma children in the third grade of primary school are behind their peers by about two school years), (4) *low educational aspirations of parents of Roma children* (educational aspirations of parents of Roma students are lower than that of non-Roma parents of the same socio-economic status), (5) *lack of inclusion of Roma in secondary education and higher levels of education* (5-10% of Roma complete secondary education compared to one-third of the total population, and less than 1% of Roma have higher education as opposed to 9% in the general population), (6) *Social distance and sociometric status* (social distance of children in primary school is the largest towards Roma; Roma children have a much lower sociometric status in the class than non-Roma children), (7) *a large number of Roma children in special schools* (about 20% of students in special schools are Roma), (8) *unavailability of school facilities* (for children in as much as 20% of Roma settlements, schools are not available because they live in remote areas without good sport).

## PROBLEM AND OBJECTIVES OF THE STUDY

Another factor that further hinders the education of Roma students is the lack of preparedness and ability of teachers to work in multicultural and multi-ethnic classes, and especially to work with Roma children (Kovács-Cerović, 2007). Many current teachers and those preparing to become teachers are monocultural and have little cross-cultural background, knowledge, and experience to bring into the classroom (Dean, 1989; Ahler & Fuller, 1987). Lack of intercultural experience, in addition to intercultural

misunderstanding, can result in insensitivity to cultural and social diffe- rences (Petrović, 2006). Monocultural people experience their own percep- tions as a valid general norm, and the existing social situation as a fact that cannot be challenged. For this reason, they often miss to notice and/or pay attention to inequalities, marginalisation and discrimination that minority groups are exposed to in society, and they attribute the poor social status of minority groups to their inadequate efforts.

In order for teachers to be able to effectively teach students who come from minority and marginalised ethnic groups, in addition to having a certain in- tercultural competence, it is necessary that their attitude towards cultural di- versity and education of children from minority and marginalised groups is positive. The appreciation of cultural characteristics of students is especially important in the early years of schooling, when the attitude of teachers to- wards students has a strong formative role (Petrović, 2009a).

For that reason, this study is focused on teachers, as a key factor that can re- duce discrimination of Roma students in the educational context, contribute to their quality education and promote the process of educational inclusion. The main goals of the study was to determine how students, who had cho- sen to become teachers, as well as elementary school teachers, perceived the discrimination of Roma in the educational system. Specific study objec- tives were to determine responses of present and future teachers to the fol- lowing groups of problems: (1) the availability and quality of education of Roma, (2) purpose of educational inclusion, (3) motivation and competen- ce of teachers working with Roma children (4) social distance towards the Roma students, and (5) improving the situation of Roma in the educational system.

## TYPE OF STUDY AND INSTRUMENTS

By its nature, the conducted study had an explorative character. Two que- stionnaires were designed for data collection in the study. The first que- stionnaire collected data on the characteristics of participants. In addition to data on the demographic variables, this questionnaire also collected data on ethnicity of the participants. The second questionnaire examined how university students and teachers perceived the situation of Roma in the education system.

## SAMPLE

The study included 244 participants - 56.1% students of the Teacher Educa- tion Faculty in Belgrade (trained to teach in 1st to 4th grades of elementary school) and 43.9% of teachers from Belgrade elementary schools (teaching students from 1st to 4th grades). Most participants were female (91.8% fe- male and 8.2% male), which reflects the gender structure of both students of this faculty and the staff in educational system. Nearly all the partici- pants were of Serbian ethnicity (99.6%).

## RESULTS

### THE AVAILABILITY AND QUALITY OF EDUCATION OF ROMA

The first group of problems we were engaged in this study relates to the perception of availability and quality of education of Roma. We wanted to determine how students and teachers see to what extent Roma are discri- minated in education, which factors affect the inclusion of Roma in educa- tional system, what they think about the quality of available education of Roma and what they think are appropriate forms of education of Roma.

Table 1 shows how students and teachers perceive discrimination of Roma in the field of education. Just over a quarter of participants (27.9%) are awa- re that the Roma are discriminated against in all social spheres, including education. The largest number of participants (53.3%) recognise discrimi- nation, but attribute it to insufficient efforts and passivity of the Roma, whi- le 18.9% of participants believe that the Roma themselves are responsible for their disadvantaged social position. Students and teachers differ in the perception of discrimination against Roma in education ($\chi2$ (2) = 14.14, p <0.01). More than students, teachers believe the Roma themselves are to blame for their disadvantaged position in society (12.7% compared to 6.1%). Furthermore, much less than students teachers believe that Roma are discriminated against in society, but also that they do not put enough effort to improve their status (18.9% compared to 34.4%).

A fuller picture of what participants think about the situation of Roma in the educational system and access to education for this ethnic group is ob- tained by analysing the perception of macro and micro factors which, accor- ding to the students and teachers, hinder the education of Roma.

| | Students | Teachers | Total |
|---|---|---|---|
| | f | f | f |
| | % of Total | % of Total | % of Total |
| Roma are responsible for their own position | 15 | 31 | 46 |
| | 6.1 | 12.7 | 18.9 |
| Society neglects them in all spheres, including education | 38 | 30 | 68 |
| | 15.6 | 12.3 | 27.9 |
| They are discriminated, but they also do not put enough effort | 84 | 46 | 130 |
| | 34.4 | 18.9 | 53.3 |
| **Total** | 137 | 107 | 244 |
| | 56.1 | 43.9 | 100 |

Table 1: Discrimination of Roma in the sphere of education

More than a half of participants (52%) believe that the reason for the small number of Roma children included in education is that Roma parents do not believe that education is important (Table 2). According to the students and teachers, socio-economic status of Roma is the second most important macro factor that prevents education of Roma children (42.6% of the participants). In addition to education and poor socio-economic background, a small number of participants (5.3%) believe that other social factors, such as unstimulating conditions and discrimination, contribute to poor presence of Roma population in education.

There are statistically significant differences in the perception of factors that contribute to exclusion of the Roma ethnic group from the educational system ($\chi 2$ (2) = 22.51, p <0.001) - while the students believe that socio-economic factors are more important, teachers focus more on education.

| | Students | Teachers | Total |
|---|---|---|---|
| | f | f | f |
| | % of Total | % of Total | % of Total |
| They are brought up not to appreciate education | 53 | 74 | 127 |
| | 21.7 | 30.3 | 52 |
| Their socio-economic position hinders their education | 74 | 30 | 104 |
| | 30.3 | 12.3 | 42.6 |
| Unstimulating conditions, discrimination | 10 | 3 | 13 |
| | 4.1 | 1.2 | 5.3 |
| **Total** | 137 | 107 | 244 |
| | 56.1 | 43.9 | 100 |

Table 2: Macro factors that hinder education of Roma

| | Students | Teachers | Total |
|---|---|---|---|
| | f | f | f |
| | % of Total | % of Total | % of Total |
| Characteristics of Roma children (laziness, lack of motivation, lower intelligence) | 40 | 55 | 95 |
| | 16.4 | 22.5 | 38.9 |
| Insufficient professional preparation of teachers for working with Roma children | 22 | 9 | 31 |
| | 9 | 3.5 | 12.7 |
| Rejection by peers | 75 | 43 | 118 |
| | 30.7 | 17.6 | 48.8 |
| **Total** | 137 | 107 | 244 |
| | 56.1 | 43.9 | 100 |

Table 3: Micro factors that hinder education of Roma

Non-acceptance by their peers is the major factor that hinders the inclusion of Roma children in regular education at the micro level, in the opinion of surveyed students and teachers (48.8%), as shown in Table 3. A considerable number of participants (38.9%) believe that the characteristics of Roma students themselves, such as laziness, lack of motivation, lower intelligence, are the reason why Roma children are not more involved in the regular school system. Insufficiently prepared teachers working with Roma students is another factor that adversely affects the availability of education for Roma children (12.7% of the participants). The results show that students and teachers perceive differently the micro factors that affect the education of Roma ($\chi 2$ (2) = 13.01, p <0.001). More than teachers, students believe that rejection by peers (30.7% compared to 17.6%) and insufficient preparation of teachers for working with Roma children (9% compared to 3.5%), are the micro factors that prevent the education of Roma. On the other hand, teachers are more likely to believe that characteristics of Roma children (22.5% compared to 16.4%) are the hindering factors.

In addition to access to education, another important issue for the successful educational inclusion of Roma is the issue of quality education. Naturally, these two issues are interrelated, because in order to generally consider the issue of quality education for Roma, education first must be available to Roma. The largest numbers of participants (81.6%) believe that the quality of education available to Roma is poor, 9.8% of the participants think that education of Roma is good enough, and 8.6% of participants have no opinion on this matter (Table 4). There are also statistically significant differences in how students and teachers see the quality of education of Roma

| | Students | Teachers | Total |
|---|---|---|---|
| | **F** | **f** | **f** |
| | % of Total | % of Total | % of Total |
| Education of Roma is poor | 127 | 72 | 199 |
| | 52 | 29.5 | 81.6 |
| Education of Roma is good enough | 3 | 21 | 24 |
| | 1.2 | 8.6 | 9.8 |
| Without opinion | 7 | 14 | 21 |
| | 2.9 | 5.7 | 8.6 |

Table 4: Quality of Roma education

($\chi$2 (2) = 27.77, p <0.001). More than teachers, students believe that education accessible to Roma is that of poor quality (52% compared to 29.55%). On the other hand, more teachers than students believe that the education of Roma is good enough (8.6% compared to 1.2%).

Another issue that we examined in the first group of problems is the question of how participants see the adequate solution for education of Roma. The views of students and teachers on this issue are very consistent ($\chi$2 (2) = 3.81, P = 0.149). The results show that the prevailing opinion is that Roma children should be educated in regular schools (Table 5).

This attitude is represented by a total of 89.4% of participants, although the high percentage of those (48.8%) who believe that the help of experts is needed for the successful education of Roma children in regular schools should not be neglected. However, the worrying fact is that one in ten participants (10.7%) believes that the education in special schools is an adequate solution for education of Roma. This attitude is equally represented among the students and teachers.

| | Students | Teachers | Total |
|---|---|---|---|
| | **f** | **f** | **f** |
| | % of Total | % of Total | % of Total |
| Education in special schools | 13 | 13 | 26 |
| | 5.3 | 5.3 | 10.7 |
| Education in regular school and classes | 63 | 36 | 99 |
| | 25.8 | 14.8 | 40.6 |
| Education in regular schools with the assistance of experts | 61 | 58 | 119 |
| | 25 | 23.8 | 48.8 |
| **Total** | 137 | 107 | 244 |
| | 56.1 | 43.9 | 100 |

Table 5: Adequate solutions for education of Roma

## PURPOSE OF EDUCATIONAL INCLUSION

Another group of problems which we examined in this study relates to the possible functions of educational inclusion. We were interested to determine how participants perceive the importance of education of Roma students in regular schools and classes for their later inclusion in society, adoption of social rules and norms of behaviour, developing skills of Roma children, realisation of educational equality and elimination of prejudices against Roma. Table 6 shows how the participants evaluated the importance of certain functions of educational inclusion on the scale 1 to 5. The results show that all examined functions of educational inclusion, in the opinion of participants are very important (all average values are over 4). The greatest importance is given to adopting social norms and rules of behaviour (AS=4.58) and the least importance to development of skills of Roma children (AS=4.25). The obtained results indicate that teachers have a more positive perception of all functions of educational inclusion. In three cases, these differences are statistically significant, i.e. the teachers, more than the students believe that educational inclusion can contribute to the development of skills of Roma children, equity of education and reduction of prejudices towards Roma (see Table 6).

| | Students | | Teachers | | *Significance* | | Total | |
|---|---|---|---|---|---|---|---|---|
| | **AS** | **SD** | **AS** | **SD** | *t* | *p* | **AS** | **SD** |
| Inclusion in social life | 4.50 | 0.70 | 4.53 | 0.74 | -.314 | 0.85 | 4.52 | 0.72 |
| Adoption of social rules and norms | 4.55 | 0.69 | 4.61 | 0.58 | -.638 | 0.09 | 4.58 | 0.64 |
| Skill development | 4.12 | 0.94 | 4.41 | 0.70 | -2.634 | 0.01 | 4.25 | 0.86 |
| Achieving equality | 4.47 | 0.79 | 4.63 | 0.62 | -1.635 | 0.01 | 4.54 | 0.72 |
| Reducing prejudices | 4.34 | 0.96 | 4.58 | 0.79 | -2.128 | 0.01 | 4.44 | 0.89 |

Table 6: Purpose of educational inclusion

## MOTIVATION AND COMPETENCE OF TEACHERS WORKING WITH ROMA CHILDREN

The third group of problems we examined in this study relates to the motivation and competence of teachers to work with Roma children. We were interested in hearing the opinion of current and future teachers about this issue. In terms of motivation for working with Roma children, the majority of the

| | Students | | Teachers | | Significance | | Total | |
|---|---|---|---|---|---|---|---|---|
| | AS | SD | AS | SD | t | p | AS | SD |
| Inclusion in social life | 4.50 | 0.70 | 4.53 | 0.74 | -.314 | 0.85 | 4.52 | 0.72 |
| Adoption of social rules and norms | 4.55 | 0.69 | 4.61 | 0.58 | -.638 | 0.09 | 4.58 | 0.64 |
| Skill development | 4.12 | 0.94 | 4.41 | 0.70 | -2.634 | 0.01 | 4.25 | 0.86 |
| Achieving equality | 4.47 | 0.79 | 4.63 | 0.62 | -1.635 | 0.01 | 4.54 | 0.72 |
| Reducing prejudices | 4.34 | 0.96 | 4.58 | 0.79 | -2.128 | 0.01 | 4.44 | 0.89 |

Table 7: Motivation of teachers for working with Roma children

participants (61.1%) believe that teachers are moderately motivated to work with Roma children (Table 7). More than a quarter of participants (29.1%) believe that teachers are not motivated to work with Roma children. Almost every tenth respondent (9.8%) believe that teachers are very motivated to work with Roma children.

More than the teachers, the students take the position about the lack of motivation of teachers (20.5% compared to 8.6%), and about moderate motivation of teachers (34% compared to 27%). These differences are statistically significant ($\chi2$ (2) = 21.08, p <0.001). In terms of competence of teachers for working with Roma children, the participants mostly believe that teachers are partially competent to work with Roma children. This opinion is stated by 62.3% of the participants (see Table 8). This position is also more present among the students than among the teachers (40.6% versus 21.7%). On the other hand, the questioned teachers believe that teachers are fully

| | Students | Teachers | Total |
|---|---|---|---|
| | f | f | f |
| | % of Total | % of Total | % of Total |
| Fully competent | 19 | 42 | 61 |
| | 7.8 | 17.2 | 25 |
| Partially competent | 99 | 53 | 152 |
| | 40.6 | 21.7 | 62.3 |
| Not competent | 19 | 12 | 31 |
| | 7.8 | 4.9 | 12.7 |
| **Total** | 137 | 107 | 244 |
| | 56.1 | 43.9 | 100 |

Table 8: Competence of teachers for working with Roma children

trained to work with Roma children (17.2% compared to 7.8%). The obtained differences are statistically significant ($\chi2$ (2) = 20.8, p < 0.001).

## SOCIAL DISTANCE TOWARDS ROMA STUDENTS

The fourth problem we examined in this study refers to the social distance towards Roma students. Students and teachers were asked whether they would accept a Roma student in their class. In relation to this indicator, the presence of social distance towards Roma has not been established. As shown in Table 9, all the participants are willing to accept a Roma student in their class, but for slightly different reasons - 76.6% of the participants say they would certainly accept Roma students in their class, and 23.4% of the students have no preferences regarding the composition of students in their class. None of the participants refused the possibility of having Roma students in their class. There are also not statistically significant differences between students and teachers ($\chi2$ (2) = 3.35, p = 0.07)

| | Students | | Teachers | | Significance | | Total | |
|---|---|---|---|---|---|---|---|---|
| | AS | SD | AS | SD | t | p | AS | SD |
| Inclusion in social life | 4.50 | 0.70 | 4.53 | 0.74 | -.314 | 0.85 | 4.52 | 0.72 |
| Adoption of social rules and norms | 4.55 | 0.69 | 4.61 | 0.58 | -.638 | 0.09 | 4.58 | 0.64 |
| Skill development | 4.12 | 0.94 | 4.41 | 0.70 | -2.634 | 0.01 | 4.25 | 0.86 |
| Achieving equality | 4.47 | 0.79 | 4.63 | 0.62 | -1.635 | 0.01 | 4.54 | 0.72 |
| Reducing prejudices | 4.34 | 0.96 | 4.58 | 0.79 | -2.128 | 0.01 | 4.44 | 0.89 |

Table 9: Roma student in class

## IMPROVING THE POSITION OF ROMA

The last group of problems we examined in this study relates to the issue of improving the position of Roma. We were interested in finding out what participants think about who is responsible for improving the position of Roma and what needs to be done for Roma students to be socially accepted and welcome in school. To examine this group of problems we used open questions. The participants' answers are categorised and displayed in Tables 10 and 11.

Table 11 shows that the students and teachers see the state on one hand, and Roma themselves on the other as key agents of change of the position

| | Students | | teachers | | Total | |
|---|---|---|---|---|---|---|
| | f | % | f | % | f | % |
| State | 45 | 32.9 | 44 | 41.1 | **89** | **36.5** |
| State and Roma | 38 | 27.7 | 30 | 28.0 | **68** | **27.9** |
| Roma | 22 | 16.1 | 28 | 26.2 | **50** | **20.5** |
| Ministry of Education | 16 | 11.7 | 5 | 4.7 | **21** | **8.6** |
| Teachers | 6 | 4.4 | / | / | **6** | **2.4** |
| No answer | 10 | 7.3 | / | / | **10** | **4.1** |
| **Total** | **137** | **100** | **107** | **100** | **244** | **100** |

Table 11: Who is responsible for improving the position of Roma in the educational system?

of Roma in the educational system. 36.5% of the participants believe that the state is responsible for improving the position of Roma in the educational system. 27.9% of the participants believe it is the joint responsibility – of both the state and Roma, while 20.5% of the participants feel Roma themselves are responsible for improving their position in the educational system. A smaller number of the participants see the Ministry of Education (8.6%) and teachers (2.4%) as key actors in improving the position of Roma in education. 4.1% of the participants provided no answer for this question.

As for the measures that participants suggest for improving the social acceptance of Roma students in school, they can be subsumed under three more general categories - the measures taken by the state, measures taken by teachers and measures taken by Roma (see Table 12 [25]).

The largest number of suggestions is related to the measures that can be taken by teachers (46.3%), followed by the measures taken by the state (36%) and the Roma (18.9%). A significant number of participants - nearly one-fifth (19.3%) provided no answer for this question. The participants believe that the main task of teachers is to enable appreciation of differences in class (11.5%) and to provide equal treatment for all students (9.8%). Both measures are expresses more by the students than by the teachers.

_____
25 The analysis encompassed all participants' suggestions and the table contains more suggestions than participants because some participants suggested more than one measure.

| | | Students | | Teachers | | Total | |
|---|---|---|---|---|---|---|---|
| | | f | % | F | % | f | % |
| **State** | Reducing prejudices towards Roma | 18 | 13.1 | 6 | 5.6 | 24 | 9.8 |
| | Stimulate Roma to education | 10 | 7.3 | 15 | 14.0 | 25 | 10.2 |
| | Improving socio-economic conditions | 7 | 5.1 | 13 | 12.1 | 20 | 8.2 |
| | Changing social position of Roma | 7 | 5.1 | / | / | 7 | 2.9 |
| | Sensitisation to problems of Roma | 2 | 1.5 | 5 | 4.7 | 7 | 2.9 |
| | Education of teachers | / | / | 5 | 4.7 | 5 | 2.0 |
| | **Total State** | **44** | **32.1** | **44** | **41.1** | **88** | **36** |
| **Teachers** | Respecting differences | 20 | 14.6 | 8 | 7.5 | 28 | 11.5 |
| | Equal treatment by teachers | 20 | 14.6 | 3 | 2.8 | 23 | 9.4 |
| | Acceptance by peers | 15 | 10.9 | | | 15 | 6.1 |
| | More encouragements and praises by teachers | 11 | 8 | 3 | 2.8 | 14 | 5.7 |
| | Acceptance by teachers | 10 | 7.3 | / | / | 10 | 4.1 |
| | Assistance in developing and expressing their skills | 10 | 7.3 | / | / | 10 | 4.1 |
| | Cooperative activities with non-Roma students | 6 | 4.4 | / | / | 6 | 2.5 |
| | Learning about Roma culture and tradition | 5 | 3.6 | 4 | 3.7 | 9 | / |
| | Work with parents of Roma children | 4 | 2.9 | 3 | 2.8 | 7 | 2.9 |
| | **Total Teachers** | **101** | **73.6** | **21** | **19.6** | **122** | **46.3** |
| **Roma** | Adopting hygiene habits | 9 | 6.6 | 10 | 9.3 | 19 | 7.8 |
| | Changing lifestyle | 5 | 3.6 | 3 | 2.8 | 8 | 3.3 |
| | Readiness to integrate in society | 5 | 3.6 | 3 | 2.8 | 8 | 3.3 |
| | Regular school attendance | / | / | 11 | 10.3 | 11 | 4.5 |
| | **Total Roma** | **19** | **13.8** | **27** | **25.2** | **46** | **18.9** |
| | **No answer** | **17** | **12.4** | **30** | **28.0** | **47** | **19.3** |

Table 12: Measures for improving social acceptance of Roma in school

Key measures that can be taken by the state, according to the participants, are to encourage Roma to education (10.2%), reduce prejudices towards Roma (9.8%) and improve socio-economic conditions of Roma (8.2%). Here also the opinions of students and teachers are somewhat different - students are more focused on reducing prejudices, and teachers on encouraging Roma to education and improving their socio-economic status. According to the participants, the adoption of hygienic habits is the most important measure for Roma so that their children could be socially accepted in school. This measure is more stressed by the teachers than by the students (9.3% compared to 6.6%).

Furthermore, unlike the students, teachers believe that for the social acceptance of Roma students, it is important that they attend school regularly (10.3%). For information on other measures proposed by the students and teachers see Table 12.

## DISCUSSION AND CONCLUSION

The obtained results show that the students and teachers are not sufficiently aware of the unfavourable social and educational position of Roma. Little more than a quarter of participants (27.9%) recognise that Roma in Serbia are discriminated in all spheres of society, including education. The largest number of participants (61.3%), although they recognise the discrimination, at the same time they attribute it to insufficient efforts and passivity of Roma, while 18.9% of participants believe that the Roma themselves are responsible for their disadvantaged social position.

At first glance, it seems the students and teachers are committed to educational inclusion and that they see it as the best way to ensure access of Roma to quality education. However, a more careful analysis reveals a series of alarming details. The following are some of them:

> (1) The small percentage of Roma children in the educational system is explained by macro factors, as well as poor socio-economic status (52%), low valuation of education of Roma parents (42.6%) and only 5.3% of the surveyed students and teachers point to the presence of discrimination.

> (2) When it comes to micro factors that hinder the successful inclusion of Roma children into the educational system, participants focus most on acceptance by peers (48.8%) thus pointing to the problem of rejection, social isolation and poor social status of Roma children in Serbian schools. It could be said that the students and teachers well perceive the essence of problems Roma children face in contact with their peers (as evidenced by the results of other studies, for example Frančesco et al., 2005; Kajon et al.,

2007; Milovanović - Macura, 2006). However, what should concern us is the fact that more than one-third of participants (38.9%) attribute the low inclusion of Roma in the educational system to negative characteristics of Roma students, such as laziness, lack of motivation and lower intelligence.

> (3) Although the majority of participants are committed to inclusive education of Roma and see the education of Roma children in regular schools and classes as the best educational solution, every tenth future and current teacher (10.7%) still believes that the education in special schools is the best solution for education of Roma.

> (4) The fact that speaks for itself is that more than one-quarter of the surveyed students and teachers (29.1%) believe that teachers in Serbian schools are not motivated to work with Roma children.

On the other hand, the students and teachers express low social distance towards Roma students. An optimistic view on this fact would speak in favour of the thesis that teachers, compared to other professional and social groups, are more open and more willing to interact and enter various forms of social relations with members of other nations and cultures (Petrović and Zlatković, 2009, Petrović, 2009b; Zlatković and Petrović, 2009). However, this finding should be reconsidered because there is a possibility that it is an artefact of socially desirable responses.

The results show that future and current teachers are largely aware of the fact that the quality of education currently available to Roma is poor (81.6%) and that teachers are not sufficiently trained to work with Roma children (87.3%). The students and teachers also understand the importance of combined and interdisciplinary approach in solving the problem of Roma education.

Possible courses of action should be moved to that direction. In addition to working to reduce prejudices and sensitisation of teachers for the problems of Roma in society, particularly the problems in the field of education, appropriate legal actions are necessary for elimination of discrimination

against Roma in the educational system. The steps in this direction have been made by the new Law on the Foundations of the Educational System, which was adopted in Serbia in 2009[2]. The new law contains important educational, political and legal changes with the intention to increase equity, quality and efficiency of education in Serbia. For example, the legal novelties aimed at increasing the fairness of education more clearly prioritise access to education for all, children's rights and mechanisms of nondiscrimination in the sphere of education, and legal novelties aimed at improving the quality of education include measures for increasing the socialising role of schools, quality of teaching and teachers.

It is also necessary to pay more attention to systematic and continuous training of teachers for work with Roma children. The new educational law requires a greater psychological and pedagogical training of teachers which will require reforms in the curricula of teachers' faculties. This is an opportunity for the introduction of courses that would enable future teachers to develop intercultural sensitivity and intercultural competence necessary for working with children who have different cultural backgrounds, especially for those working with children who come from minority and marginalised ethnic and cultural groups (i.e. the introduction of subjects such as the Multicultural/Intercultural Education, Intercultural Communication, Methods of working with children from marginalised groups, etc.). For teachers who already work in schools it is necessary to provide a better offer of programmes for professional development in this area.

Education is one of the ways to develop intercultural sensitivity and intercultural competence, and contacts with representatives of other cultural groups are also significant (Petrović, 2006). The fact is that most future and current teachers in Serbia are monocultural. It is therefore necessary to enable students and teachers, through their associations, to cooperate with colleagues from other countries in order to obtain necessary cross-cultural experience. In order for the stay in other cultural environment and contacts with representatives of other cultures to lead to development of intercultural sensitivity and intercultural competences, it is necessary for the future and current teachers to recognise cultural differences and use them as one of learning resources (Petrović, 2006).

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# UNITY THROUGH DIVERSITY:
# REALITY OR MYTH?

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To resolve the educational issues of a multi-cultural and multilingual society, we have to bear in mind not only the political framework in which these arise, but we also have to keep into perspective the ambience in which such issues are being debated.  This is because such factors colour and influence the discussion with a series of explicit, particular and unavoidable implications.

As de Vreede (1990) once pointed out, "the problems that pluralistic education tries to resolve are, ultimately, political problems, and it is very doubtful if education can resolve them alone".

The process of European unification should focus on building a stronger nucleus of common values which in turn would inspire and strive towards more unity through diversity.  This may seem to be contradictory, but in fact such a ground-breaking and determined synergy would carry extraordinary strength, litheness and permanence leading to more multicultural unification.

Presently education is posing and presenting concepts that recommend authentic forms of divergent socialisation. We are living in a pluralistic society where different social groups, through diverse and strong means of communication, foster and nurture models of education which give importance to different cultures and consequently to different values.  At the same time, the ever increasing acceptance of the individual diversity in a multicultural society compels us to change didactic materials and our teaching programmes and strategies.

This paper looks at these important issues, today's realities and tries to elicit how the right balance, if any, and if ever, can be struck.

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# CASES STUDY: CULTURAL DIVERSITY AND SCHOOL IMPROVEMENT

## *Good school practices*

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This paper presents a summary of the main contains of a research developed for my doctoral studies. It is a cases study that describes and analyses practices developed in Spanish schools, which reach educative achievements in diverse culturally contexts.

To start with, I will show the objectives of the research. Secondly I shall present our theoretical frame: the intercultural approach. Then I will expose the school improvement as a movement that has helped us in some issues. Next I will focus on the conceptual frame, inquiring about two main concepts: school achievements and good practices. Following this, I shall present the methodology. Finally I will show the practices that have been described and their analysis.

We must bear in mind that in the moment that this paper is being written, the study hasn't been finalized, so it is not possible to write the conclusions. Surely, in the date we will present this work, we will be able to add some other commentaries related to the conclusions of the study.

*Key words: intercultural education, school improvement, school achievements, good practices.*

The main assumption in which this study has been based is that education, mainly in the compulsory levels, must attend the pupils' cultural differences, because of the following reasons (Proyec I+D 2006, inedited report):

• Axiological reasons arise from societies that defend legal duties of equality, equity and social participation.

• Compulsory education is the guarantee which make possible to reach school achievements, like the construction of the own identity and the equal opportunities to access to the goods an disposable resources.

We consider that certain school practices, which reach achievements with some kind of pupils but not with others, are at the root of social discrimination. In the opposite way, certain school practices, which are in concordance with the intercultural approach, can favour the equality opportunities. Being this the case, I have described and analysed practices which had been identified as efficient reaching school achievements in diverse cultural students.

The goal of the study is to contribute to the school improvement in Primary Education. Having this goal in mind, we have proposed the next aims:

• To expose the Intercultural Approach.

• To describe the School Improvement Movement.

• To revisit the notion of "good school practices" and the term "school achievements".

• To identify, describe and analyse those practices developed in schools which take into account the cultural diversity and have been associated with the attainment of school achievements by students.

## THE INTERCULTURAL APPROACH

The intercultural education is de main theoretical frame in this study, defined as:

> Approach based in the respect and value of cultural diversity that reflects on theoretical and practical educational issues. It follows, throwing and holistic school transformation, ideals related to educative equity and social fairness which must be shared by all the educative agents, in order to overcome any kind of discrimination (racism, classism, sexism…) and to reach that all the pupils had the same opportunities to participate in the society in an active and constructive way. The development of intercultural competences is remarketed as an essential aim to attain the proposed goals. Within the intercultural approach, the school is considered an important agent to contribute to the social change.

Within the aims of this approach, we would like to point up the next:

• To transform the school in a way that all the pupils experiment equal opportunities to learn.

• To increase the academic output of all the pupils and to guaranty that all of them develop their potential.

• To introduce new strategies and methods in the classroom, in the school climate and in the relationships among school, families and community.

We have selected some points from the intercultural approach to analyze the practices we presented. Some of them are:

• The cultural diversity is a fact, it is "the rule" that affect to every social groups and people. When we talk about diversity attention, we are talking about all the pupils, because all we are diverse culturally.

• The pupil's cultural characteristics have an influence in the achievements that pupils reach in the school because the learning process is a building an cultural interchange process.

• The educative systems, especially in compulsory levels must answer to the pupils  cultural diversity, in order to offer a place where every pupil find a ideal environment to learnt (equity).

• The intercultural approach considers that the school can be and must be a transformational social agent.

## THE EFFECTIVENESS SCHOOL IMPROVEMENT

We have resorted to scientifically validated knowledge contributed by the Effectiveness School Improvement as a technique. It hasn´t constituted our  theoretical frame, but it has helped us in the development of the research.  This focus inquires about how schools can carry out satisfying changing process which reached the development of all the pupils through the optimizations of teaching and learning process and the school organizational structures, to apply this knowledge  to the school improvement. (Creemers, 1998; Gray et al., 1999).

The  Effectiveness School Improvement considers that each organization can  reveal something useful to others which was interested in undertake a change (Murillo, 2002), so we can consider the practices exemplification, an useful material to introduce improvements in schools.

A research centred around the distinctive features of schools involved in effectiveness improvement process, outlines some principles that school pursues school improvement (Harris, 1997):

• School improvement is a process that focuses on enhancing the *quality of students learning*.

• *The vision of the school should be one which embraces all members of the school community as both learners and contributors.*

• *The school will see in external pressures for change important opportunities to secure its internal priorities.*

• *The school will seek to develop structures and create conditions which encourage collaboration and lead to the empowerment of individuals and groups.*

• *The school will seek to promote the view that monitoring and evaluation of quality is a responsibility of all members of staff share.*

Other research focused on the common features of schools involved in effectiveness  improvement  process,  had  identified  several  characteristics around: school culture, leadership and planning, organization, teaching process, participation and others (Murillo, 2002)

## SCHOOL ACHIEVEMENTS

We have gone through the concept *school achievements*, understood as those aims and targets which are estimated as valuable and that the compulsory education must reach.

Firstly, we have analysed the concept taking into account: the current legislation, the teachers view about school achievements (taken from Gil Jaurena, 2008) and the evaluation of these achievements. Secondly, we have analysed the achievements that have been valued by the intercultural approach. Thirdly, we talked about the vision that the effectiveness school improvement sheds about school achievements. Finally we present the consensus about this concept that was obtained using the DELPHI method with a group of experts.

Some of the basic lines about the achievement definition obtained with the DELPHI method have been:

**Relating to the definition**

It must be defined by the whole educative community

It must be a balance among academic, procedural and social-affective issues

An educative achievement is the development of autonomous attitude by pupil

**The aspects we must work in to reach school achievements**

The involvement of pupils in their own learning

The implementation of alternative and significant strategies by the teachers

To make decisions bearing in mind other studies and experiences

**Educative principles**

Recognition of diversity

Assessment based in equity

Insuring the quality

## GOOD SCHOOL PRACTICES

We have looked over the concept "good school practices", understood as those which are related both to curricular dimensions and to organizational and didactic dimensions.

We have revised the term starting with the treatment given to the concept within different fields. Next we have approached to the notion through the definitions elaborated in the educative field. Bellow, we have revised the concept accounting the Intercultural Approach and the Effectiveness School Improvement. In addition, we have taking into account antecedents from the intercultural approach, which identify good practices related to educative achievements.

Finally, we present the consensus about this concept that was obtained using the DELPHI method with a group of experts. Some of the basic lines about the good practices have been:

**Elements that represent good practices**

It must be related mainly to social, ideological, personal and moral values as center of attention to start from the learning process

It generates positive results in pupils

It is a reference framework to other practices

**Elements which make it easier**

A compromised staff of teachers, autonomous, motivated by professional development, empathic and able to assume responsibilities

A stable leadership, able to coordinate, innovate, reach consensus, delegate and invigorate

The family participation in the school's life (decision taking, participation into the classrooms, co-responsibility in the educative project...)

**Elements which make it more difficult**

Distrust and competitiveness in the teaching career

The lack of connection between what is taught in the school and what happens outside school

The diversity understood as a problem or deficit

## METHODOLOGY

The project's goals demand a qualitative methodology. We have used a case study to describe and analyse three different practices as examples of effective practices that reach valuable school achievements. During the field work, ethnographic techniques have been used: group discussion, interview, life history and observation.

As a result, we have obtained three reports about three different practices:
• A group of discussion focused on the intercultural approach in teacher training
• A teacher's life history
• A report about a learning community
From this documents, we have described the practices, and finally we have analyzed them bearing in mind some antecedents from our frame, the intercultural approach, and the consensus obtained by the DELPHI method.

# THE PRACTICES:
## THE TEACHER'S LIFE HISTORY

We have exposed the personality and the practice of a teacher, and we have analyzed the elements which led him to be the teacher that currently is. Ferratoti (1983, quoted in Bolivar, 2001) considers that *an individual biography reveals a human practice which reflects a whole of structural and social relations*. This life history constitutes an individual relate that helps us in the understanding of certain process.

After the analysis realized to the first document elaborated from the interviews and called: *The Antonio's school, a master in the teaching art,* we could identify several principles near to the intercultural approach. In the same way we found numerous links between the intercultural approach, the DELPHI consensus and the life history. We will present some of them as an example:

• He is a teacher who affirms, values and attends the pupils diversity

• He gives a great importance to issues related to equity and social fairness

• He is continually looking for a balance among academic, procedural and social-affective issues

• He encourages his pupils on autonomy attitude and critic sense.

• The way that he teaches goes after the most involvement of pupils in their own learning

• His relationship with the families is close and foments the participation

In the original document we explained in detail how this teacher runs his classes, and how he riches certain achievements.

## A GROUP OF DISCUSSION FOCUSED ON THE INTERCULTURAL APPROACH AS A TEACHER TRAINING MODALITY

This group of discussion has been presented as a particular experience which could serve as a referent to other practices. It was called: *Students diversity and school effectiveness, a good practices' repertoire.* The goal of the course was: to look for practices that attended the student diversity

taking into account the intercultural approach. The publication *The Inter Guide*: *a practice guide to apply the intercultural education in schools* (Inter Group, 2006), was used as the main material. The methodology used combined the reflect on the Inter Guide contains and the search for practices that attend the cultural diversity. The result of this group was a large repertory of practices considered by the members of the group as not very useful. Nonetheless, the process to elaborate it was considered highly advantageous. It supposed an space and a time where teachers thought over some ideas about diversity and educational theories and politics that we apply in our work. The group considered that this practice, which is not common (at least in the context where the members of the group develop their work), is essential to moved forward the intercultural approach.

Bearing in mind the intercultural approach and the consensus obtained with the DELPHI method, we can consider this group of discussion as a practice that attends the pupils' diversity because of several reasons. We present the following as an example:

• It constituted an innovation

• It fomented the continual teachers training

• We took decision basing on other researchs and experiences

• It promotes a more open and flexible curriculum

## A LEANING COMMUNITY

We approached to a learning community, looking for different ways to increase the families participation in the school. We considered useful to visit other scene, because the two previous practices were observed in the same school, and to visit a new school supposed a methodological training.

During our visit, we could register several practices organized in order to increase the output of the pupils. One of them was the family participation, as we had in mind. But we could observe much more practices in relation to the intercultural approach and the consensus obtained by the DELPHI method that we expected at the beginning:

• They bear in mind to give a diversify answer to their pupils as an important principle

• They foment the pupil's autonomy and participation, both in the school and outside the school

• They are continually involved in several teacher training modalities, and as a result they start-up alternative strategies and methodologies

• The families are involved in the whole life of the centre: making decisions, organising workshops, contributing materials and ideas...

• The leather team share with the rest of the staff and with the community an educative project

All these practices, which could constitute a reference to other practices, have been exposed to contribute to enhance education in schools at the compulsory level, because they have been efficient reaching achievements that had been considered as valuables by the intercultural approach.

# SCHOOL AND CULTURAL DIVERSITY

## *From culture blind perspectives to responsive education*

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Schools are privileged scenarios for promoting or complicating social encounters between diverse people. The role that teachers and head teachers develop regarding cultural diversity and the way they conceptualize it can lead to school settings where diversity is hidden and/or penalized, on one hand, or to school settings where diversity is affirmed, on the other hand. These different and opposed approaches to cultural diversity have consequences in the social encounters that students have with educators, with other students, and with themselves.

In this paper the author will make a reflection about the visibility/invisibility of cultural diversity in school settings, and how it is conceptualized from the institutional point of view (teachers, head teachers). Different approaches, from culture blind perspectives to empowerment of cultural diversity, will be illustrated with examples that were recovered in 2004 and 2005, in two public primary schools in Madrid surrounding areas. The field work included interviews with teachers, head teachers and students, and observation in different settings in the school, the classroom and informal situations.

A focus of the paper is to describe and analyse a case that was considered a culture blind perspective from the institutional point of view, and its effects in the social encounters promoted in the school, including educational decisions that affected culturally diverse students. Issues such as labelling, stereotyping, assimilating, etc. will be dealt with in the paper.

*Keywords: Cultural diversity, school settings, culture blind perspective, intercultural approach*

# INTRODUCTION

Schools have often been described as a "reflection of society", or as a "society in miniature". That is, schools are supposed to reflect wider society's composition and dynamics. Considering this departure point, we can assume that cultural diversity, present in our societies, is also part of school settings, even if it is not consciously acknowledged.

But there is a difference that we should consider between school and society: while both can be understood as educational settings, the first is so explicitly and intentionally: schools' purpose is always to contribute to the integral development of students, in their cognitive, social and emotional aspects.

Saying so, and specially when referring to compulsory education, we can guess the responsibility of educational institutions (schools) in the well-being of students as individuals and in the construction of a more inclusive and equitable society.

## SCHOOL SETTINGS AS SCENARIOS FOR SOCIAL ENCOUNTERS AND DIS–ENCOUNTERS

Schools are privileged scenarios for promoting or complicating social encounters between diverse people. They can be conceived as a training setting where people learn how to behave when co-living. Schools can then become a place where people live in peaceful coexistence, or where students are organized in ghettos, or where social cohesion is a concern, or where co-living is built upon the contributions of students' diverse perspectives, etc.

We could consider different elements that may contribute to the addressing of schools towards one way or another; we can hypothesize about aspects such as community context, size of the school, sociocultural background of students and families, etc. But, in this paper, I will deal with which I consider to be an important one: the way teachers and head teachers conceptualize cultural diversity, and thus the way they approach to it.

Why I have chosen this element can be explained through different motivations:

a) first of all, because, as already said, schools have an intention and a responsibility in the development and well-being of students and communities; so being that their duty, they should be aware of the consequences of creating or not the conditions for including cultural diversity in the school ordinary running. A first level of consciousness has to do with the cognitive level, which conditions the practical level. The study of the ideas teachers and head-teachers hold about cultural diversity can be a first approach to this topic, in the effort to understand, and afterwards change, school practice.

b) secondly, and related to the first motive, because the ideas that educators hold about cultural diversity and the practices related to these ideas are something that can be changed. As an educator myself, I tend to focus on those elements that can be modified, in order to be proactive and give alternatives that can help to change school practices in an inclusive direction.

In this paper, it is assumed that the way educators conceptualize cultural diversity can lead to school settings where diversity is hidden and/or penalized, on one hand, or to school settings where diversity is affirmed, on the other hand. These different and opposed approaches to cultural diversity have consequences in the social encounters that students have with educators, with other students, and with themselves.

## INSTITUTIONAL CONCEPTUALIZATIONS OF CULTURAL DIVERSITY

Cultural diversity as an issue to be taken into account in education is something quite recent in Spain. While schools were supposed to be homogeneous places where students were treated as a mass, as if they were all similar (the "average student"), experience has shown that students diversity is a fact and there is an increasing concern about how to deal with it at school. One of the detonators of this awareness about diversity has been the presence of immigrant / foreign students, that has kept on growing in the last decade in Spain, specially in some places (big cities- Madrid and Barcelona; Mediterranean area). Cultural diversity has become more plural and vis-

ible, and teachers have shown a demand of skills and resources to develop their tasks in these new scenarios. But the approaches to cultural diversity have been diverse also: both the awareness and recognition about the fact of pluralism and the practices developed to include it and pursue educational goals with all the students have been, and are, diverse.

In this paper, I put forward two extremes of the way cultural diversity is seen from head-teachers and teachers perspectives. I focus on the issues of visibility/invisibility and recognition/not recognition of cultural diversity in school settings, considering two possible approaches: culture blind perspectives on one hand, and responsive education / empowerment of cultural diversity on the other.

A culture (or colour) blind perspective is considered as an approach to promote equality based in the following statement: religious, ethnic and other cultural identities are not officially recognized in the public sphere but considered part of the private sphere (Raveaud, 2008). Culture blind perspectives ignore, obviate, or even deny cultural diversity appealing to the fact that we are all equal. In this case, school practice is developed as if all students were the same, regardless their cultural differences.

But culture blind approaches are double faced: on one hand, it is defensible that equality is a basis and a goal of education, and that we all are and should be, in some sense, equal. On the other hand, not recognizing cultural diversity doesn't mean that we will get that equality; in fact, as our departure status is usually unequal, denying this may lead to an inequitable school and society. An egalitarian discourse doesn't necessarily involve and egalitarian practice.

So, even if we can share some of the arguments of culture blind perspectives (those about equality as a basis and as a goal), to hold this approach in education doesn't seem fair for those groups that arrive to it from different and/or underprivileged positions in any sense (for instance, those students who don't share a cultural background with the teachers).

Culture blind perspective is not only blind towards the "others" culture, but also towards the educators own culture. Lea (2004) explains this very clearly when talking about white teachers in USA:

"we are often unaware of the cultural scripts--different ways of thinking, feeling, believing, and acting--that shape our actions. (...) We are particularly likely to ascribe our cultural whiteness to reasonable and legitimate causes that are unrelated to the real, less-than-conscious, and less comfortable cultural scripts that influence our practice. (...) Cultural whiteness is largely invisible to most people who embrace its tenets and who benefit from it. In an educational context, cultural whiteness refers to a set of dominant cultural scripts that privilege pedagogy and curricula that work best for upper- and middle-class White students. In schools, as in other institutional settings, rationalizing that our egalitarian rhetoric and practice are the same thing can have serious negative consequences".

Under the flag of "equality", diversity is hidden, and this rhetoric prevents us from deeply analysing the real mechanism of diversity-inequality-racism (for some people and groups), and diversity-privilege-power (for other people and groups).

Racism as a social mechanism is sustained on the idea of legitimation of privileges, rooted on the assumed superiority of some groups over others (del Olmo, 2007). We can represent it this way (INTER Group, 2007):

DIFFERENCE/ DIVERSITY ▶ SOCIAL CATEGORY ▶ HIERARCHIZATION OF GROUPS ▶ RACIST BEHAVIOUR ▶ JUSTIFICATION OF RACISM

The deconstruction of racism requires the awareness about this mechanism; thus it needs cultural diversity to be made visible and recognized. As Ruan (2003) states, "while it is wrong to assume that every child from different cultural and linguistic backgrounds has different learning abilities, it is also inappropriate not to recognize the differences when they exist. Avoiding being racist does not mean that we do not acknowledge the differences when they are there".

This leads us to the other way of conceptualizing and addressing cultural diversity that is the focus of the paper: culturally sensitive and responsive education, developed upon the recognition and empowerment of culturally

diverse students. It is not only a matter of justice towards all the students, but it is also a way of improving the achievement of diverse students. As Gay (2000: 21) says, "(teaching) is most effective when ecological factors such as prior experiences, community settings, cultural backgrounds, and ethnic identities of teachers and students, are included in its implementation".

Let's see, in the following section of the paper, how these approaches are present in two primary schools in Spain.

## RESEARCH PROCESS AND RESULTS

During school years 2003-04 and 2004-05 I was involved in field work in the frame of a research project called "Students' cultural diversity and school achievement in compulsory education" (Aguado et al., 2007). During these two years, I could visit two public primary schools in the Community of Madrid (located in a small village and in a medium size city in the surrounding of Madrid, the capital city of Spain). The field work involved more researchers and schools and it included interviews with teachers, head teachers and students and observation in different settings in the school, the classroom and informal situations. Through semi-structured observation and interviews with agents involved in education, I could study how an intercultural approach is present or not at schools. This has been, as well, the task I have developed for my doctoral dissertation (Gil Jaurena, 2008).

The focus of the study have been both conceptual/discursive dimensions and practical ones, considering the first to have an influence on the later. In the first group, one of the dimensions that has been analysed is educators' conceptualization of students' diversity. For that, information recovered in the interviews with teachers and head-teachers has been used. Some of the questions through which the information was collected were the following:

Head-teachers interview:

• Describe the school philosophy and its goals regarding attention to students' and families' sociocultural diversity.

• Does the school project include contents oriented to fight against stereotypes and prejudices?

Teachers interview:

• How would you describe your group of students?

• Are you aware of stereotypes and prejudices that you hold have about groups and people that are different from yourself?

In a previous article about teachers' perceptions of students' diversity (Gil Jaurena, 2007), it was concluded that there is a tendency to associate diversity with deficiency, on one hand, and that the categories used to describe cultural diversity are closed and essentialist (country of origin being the most used label).

Almost none of the visited schools in the research project was specially culturally responsive. Some efforts were done to address cultural diversity, though most of the times they were more assimilative than really culturally sensitive.

But the case that encouraged me to write this paper was that of a school where there was an explicitly culture blind perspective, argued in terms of equality and neutrality. This school, where I developed part of the fieldwork for my dissertation, was an example of traditional school, where we would consider the practices as non-innovative: textbooks, exams, curriculum, teachers role, etc. In terms of educational decisions, cultural diversity (present at the school in different manners: religion, language, sociocultural background, nationality, etc.), was not acknowledged at all, so curriculum contents, methodologies, etc. were not culturally sensitive. It didn't mean that there were not stereotypes or prejudices in the school, even among the staff, or that the process of categorization and ranking of groups was not working already.

> "for a complete integration in the school system and to get things work, they (culturally diverse students) have inevitably to adapt to us. It is not us who have to adapt to them, that would be chaotic" (interview with a primary school teacher)

This teacher was explicitly differentiating between "she and her group", and "the others", referring to them in an ethnocentric and negative way, and denying any kind of culturally sensitive education measure (as could be observed during the fieldwork). Diversity is categorized, but to make it

invisible afterwards. In that same scenario, the argument the head-teacher gave to explain why stereotypes and prejudices were not a topic addressed at the school was:

> "there is nothing to be fight against, those problems are not present in our school because we are based on the assumption that we are all equal"

The statement shows perfectly the mechanism of culture blind perspective: equality as a basis becomes the excuse or the argument to not intervening when cultural diversity is present. The desire to not have conflicts is hidden under the defense of equality as a principle. As if diversity and equality were irreconcilable, the first is denied in order to preserve the second. The result is that not diversity nor equality are properly addressed.

After my fieldwork in this school, I could conclude that the consequence of a culture blind approach doesn't lead to what it is supposed to get (equality), but, on the contrary, it leads to reproduce the patterns of prejudice, racism and in-equality that were present already at the school and in the wider society.

The other school I could visit during the research process can be considered the opposite to this one. Diversity was an issue on the school project, but also on the daily practice, something I could observe in my fieldwork.

"In our context cultural diversity is a fact. (…). Diversity implies to talk about equality of opportunities, decision making around values and the domina-tion relations that prevail in the contexts where naturally diverse people interact. Our school wants to answer socially to complexity and cultural diversity (they can't be divided), betting for cooperation, respect, co-living, solidarity and freedom" (extract of a primary school project)

The institutional view in this case is explicitly sensitive about cultural diver-sity, and this issue is put in relation with equality and with an effort to work at the school in order to pursue these and other values jointly.

When asked about the inclusion of fighting against stereotypes and preju-dices in the curriculum of the school, the head-teacher answered:

> "Yes, every topic that can be transversal, about values, we work about it, specially the teacher in the classroom is putting an eye on the children, also in case of conflict"

About the consideration of diversity in the school project, she answered the following:

> "the educational project we have is totally opened to diversity. (…) it is an opened school where we work with projects and not with a curriculum dictated from outside, the curriculum is built upon the children interests and we try this to be a participative school, a school for all and from all".

The differences in the discourse of both schools are clear, and each one represents one of the approaches to cultural diversity that were the focus of this paper.

## SOME IDEAS TO CONCLUDE

Culture blind perspective is supported on the belief that it is impartial. But social mechanisms such as racism or inequality show that they are built on an improper way of managing issues of diversity and equality. Not dealing with it (that is, holding a blind approach, despite it is done with the purpose of reaching equality), helps racism and inequality to remain and reproduce themselves, maintaining the same unequal structures, including schools.

A main task to be developed to overcome this situation, is to get educators to reflect about their beliefs, assumptions and practices when dealing with cultural diversity. Awareness is the first step in the way towards a more culturally sensitive education.

"Good practices", such as the one of the second school presented in this pa-per, are helpful in the processes of teacher education and educators profes-sional development, as they show that other way of approaching diversity and equality is possible.

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# THE OTHERS AMONG US
# THE CONCEPT OF "BORDERS" IN ITALIAN TEENAGERS"

## *A study for the Fondazione Intercultura*

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The pluralization of contemporary culture in our society requires that the cultural institutions instrument faces these new, engaging and complicated scenarios. In what way do teenagers understand the concept of "others"? And in what way do they relate to the concept of "otherness"? These questions have led Fondazione Intercultura to support a project concerning the problem of the perception of "others" by teenagers from 8 different Italian provinces. The project wants to study the concept of "others" and the elements that contribute in building an image of "others" interacting with the social, cultural and media context. The project "The image of others" has studied the attitudes and the behavior of Italian teenagers versus those of European teenagers; it is thanks to this kind of research that it is possible to refine the processes which can favor the change of attitudes and help to promote a new transcultural sensibility. The research has been conducted by the writer of this essay and by researchers from others four regions. From this point of view the research has provided a relevant contribution in the assessment, the updating of processes and educational instruments, and the monitoring of activities related to the intercultural process.

*Key words: ethnocentrism; esotism; racism; ethnic group; ethnic borders; identity; cultural values; culture;multicultural; intercultural*

## INTRODUCTION

The duality of contemporary culture in our society requires that the cultural institutions instrument faces these new, engaging and complicated scenarios. In what way do teenagers understand the concept of "others"? And in

what way do they relate to the concept of "otherness"?These questions have led Fondazione Intercultura to support a project concerning the problem of the perception of "others" by teenagers from 8 different Italian provinces. Among the goals of Fondazione Intercultura there is that of promoting scientific researches that have particular social relevance on transnational themes. The project is part of the European year of the International Dialogue (2008); the project studied the attitudes and the behavior of Italian teenagers versus those of European teenagers, and by doing so has studied how teenagers feel towards people considered different; it is thanks to this kind of research that it is possible to refine the processes which can favor the change of attitudes and help to promote a new transcultural sensibility together with the possibility to give a real meaning to the experience teenagers might have of living abroad.

The project wants to study the concept of "others", it is a form of interaction which represents a sort of "assimilating" character, it is a process in which the supposed "objectivity" of others becomes a "subjective" element. That subjectivity requires instruments which have a special quality: to put forward the elements that contribute in building an image of "others" interacting with the social, cultural and media context. Such a context is consistent to the European Commission investments in favor of intercultural dialogue and in support of international exchanges and it represents an important element in  politics which have set their sights on making European citizens more and more aware of their identities; because European citizens must understand the necessity for an intercultural dialogue supported by the acquisition of experiences which promote a new concept of citizenship and participation.

The project "The image of others" has been elaborated on request from Fondazione Intercultura and it has studied the attitudes and the behavior of Italian teenagers versus those of European teenagers. The research has been conducted by the writer of this essay and by researchers from four regions: Veneto, (Padua and Vicenza), Emilia Romagna (Reggio Emilia and Parma), Tuscany (Florence and Siena), Puglia (Bari and Lecce).Cities have been selected based on the  number of immigrants and the integration indicators as specified in the V report CNEL March 2007. From this point of

view the research has provided a relevant contribution in the assessment, the updating of processes and educational instruments, and the monitoring of activities related to the intercultural process. The research has also focused on stereotypes and differences. A recent essay by Marco Deriu (2008) says: In Italy more than in other coutnries we register more problems, or perhaps a resistance, in developing real relationships between men and women from different cultural backgrounds. And, in a double sense. On one hand, scholars of interculture often underestimate sexual differences and don't properly examine different cultural patterns in the patriarchal construction of certain social groups, and other differences between men and women. On the other hand, even with those scholars who engage themselves in the theme of sexual differences, the problem of how to interpret sexual identity is left in the background." (p.27). So the practical research that focuses on the concept of "others" in Italian teenagers moves from these considerations and marks the scope of the study.

## METHODOLOGY OF THE RESEARCH: STAGES AND INSTRUMENTS

One of the big challenges in this project has been the investment in building an inter-disciplinarian research group. The research team includes men and women from different universities and different humanist fields (cultural anthropology, intercultural pedagogy, sciences of language, communication, education). This composition has given the project a wealth of different perspectives, knowledge and lexicon; the people forming the team offered their own knowledge, and that gave the research a broader horizon thanks to a common methodology and lexicon. Having said that, the different approaches are seen in the reports of single regions.

Each report examines  different contexts, but those which represent, if we might say so, a positive value to the research. The focus was on different Italian provinces, the reason for this was to avoid useless generalization on a national scale; the research wanted to keep the local problematic and to compare them. When we study the lives and the experiences of men and women, we should always rethink our intellectual analysis. Our analysis

contains some ideas which are common to the national project and some others adjusted for the local context. In other words, there are two plans: the local one which offers a valuable passage that could be useful to teachers, head teachers and to those who work locally with educational institutions, and the national one which offers the valuable possibility of comparison but which answers different questions and that can also offer a different kind of educational path in the intercultural context.

The project is based on an approach which focuses on a quality methodology, but it doesn't mean that the quantity has been neglected. We think that the focus group and ethnographic interview are two different and effective means to help to put the statistics into context and they show a varied process which allows each biography to be considered uniquely, escaping the homologating process. These approaches have helped to develop relevant cultural questions. The research started in the second half of the academic year 2007/2008 and it ended in the first weeks of the academic year 2008/2009.

The research selected the same typology of schools from eight cities: the schools selected were Professional High Schools and Scientific Colleges. The reason for concentrating the research on these two kinds of secondary schools was due to the diverse origin of the students in income, social status and culture. The professional high schools, for example, register a high percentage of foreign students; this confirms that families prefer their children to study in the technical-professional field, a tendency already presented by the XVIII Dossier Caritas (2008, p. 377), and where there is (according to the different local situations) a majority of female or male students. We noted that the students from the professional high schools in Padua, Parma, Siena and Bari were mostly male, whereas the majority of students from high schools in Vicenza, Reggio Emilia, Florence and Lecce are female. That is a specific element which must be considered when interpreting the data from the examined contexts.

The research was focused on the 4th year high school students, this is because the 3rd year is the final year in professional high schools (3 years to obtain a professional qualification + 2 years to obtain a diploma), whereas students who attend the 4th year in both professional high schools and scientific colleges are oriented to finish the entire 5 year programme. In

fact in the months of September and October 2008 students attended the 5th year.  The work was carried out by single units from the team but it was coordinated nationally thanks to periodical meetings in Bologna and it was articulated as follows:

1. Selection of two schools (a professional 5 year high school and a scientific college) for each main town in the province;

2. Presentation of the project with a covering letter and meetings with the head-teachers and  teachers of the 4th year to introduce the method of research and the major data to set the work; in some cases the first contacts weren't successful and so the team was forced to choose another school of the same type. In some schools the approbation of the project from the School Committee was necessary;

3. Selection of a teacher from each school who had to follow the steps of the research;

4. The setting of a self completed on-line test with a multiple choice system based on 4/5 classes for each school, preparing 100 questionnaires per schools; the questionnaires were accompanied by a brief description addressed to the teacher of the school on how the questionnaire was presented (see attachment 1); only in one case (professional of Parma) the questionnaires were completed on paper because it was not possible to go into the lab.  The questionnaire was predisposed based on a set of questions which would allow a comparison with the data obtained in the Eurobarometer report 2007; that meant to keep in the content of the questions certain words like "etnia", strongly objected by not only anthropologists (see later);

5. Composition to be written in class or at home by a selected number of students (a couple of classes per school were involved); the theme of the composition –among the 4 given- was free and also the participation was free. The theme of the composition employed simple words and we didn't have any cases of students complaining about comprehension of the topics (see attachment 2). Many compositions, even if we suggested the opposite, were short. In one case (professional of Parma) the brain storming method substituted the composition because it was closer to the methodology used in that class;

6. Selection, based on the compositions analyzed, of about 10 students to form a focus group (FG) in each school during scholastic hours; the groups so formed were heterogeneous in sex and cultural origin, and often from different classes; there were no rules in the formation of these groups and the number of members varied from 5 to 9 students;

7. Analysis of the focus groups of about 1½ hours, the leader was chosen among one or two members of the group, and in some cases a teacher was also present;

8. Selection of some students among those who took part in the FG for an ethnographic interview during scholastic hours (5 per school); the title of the semi-structured interviews were prepared by each research team considering the results emerging from the questionnaires, from the compositions and from the FG; each interview –about 50/60 minutes- has been registered and transcripted;

9. Return of the results of the research to the classes or groups of students who participated in the research during the first half of the academic year 2008/2009;

10. Meeting to present and to discuss the results of the research in Bologna (April 2009) where the teachers were invited and in which different experiences were presented. We think it relevant that the meeting took place before the publication of the project and the presentation so that it might take advantage of the feedback from the teachers. Furthermore, some intuitions are useful to single out educational paths in an intercultural context.

The methodology and the division into steps was done on a national level even if the different realities of the schools required some adjustment, in particular those schools where the alternating of lessons in class/stage had at times created problems in coordinating the time of the research with the scholastic calendar. In some cases the 4<sup>th</sup> year classes of the professional schools were few in number and that created some problems when choosing a sample big enough to complete the questionnaires: in Parma and Siena for example the number was really inferior to that of the colleges.

The sample of students who were subject to the questionnaire in total is 1432 of whom 731 were from colleges and 701 were from professional high

schools.  It involved 708 male students and 724 female students. The imbalance at a local level in the professional high schools between male and female was balanced on a national level.

## KEY WORDS

We thought it important to stress the focus on some key-words that are often present in modern speeches and that are related to the symbolic and social perception of a "foreigner" because "words are not neutral and…the terms which refer to human differences are rooted in political goals more or less aware" (Maher 1994, p. 20). These words are used to stress the borders that exist between human groups and that are considered natural and fixed; instead we want to clarify that they refer to a cultural and not to a natural order.

### 1) ETHNOCENTRISM/ESOTISM/RACISM

The term ethnocentrism describes the tendency to consider as natural the values and habits of one's own cultural contexts and to consider on the basis of these criteria and categories the habits and the beliefs of men and women who have lived in different contexts. This concept is based consequently on a vision which implies the superiority of one culture over another, in other words, the way we judge others based on ourselves. We know that human groups tend to elaborate positive definitions of the self while they elaborate negative definitions of others. But when we distinguish between natural and universal truths and we talk of un-natural habits then we are in more or less faced with veiled forms of racism. Clara Gallini (1996) says that: "the borders between ethnocentrisms and racism are weak, renegotiable and temporary…" (p 8) and it is exactly like the border that separates esotism and racism.

If traditional racism was based on a vision which put hierarchy among human groups talking of "races" –connecting determined moral and intellectual characteristics and inferring from that a sort of inferiority- the modern version of it is the "debiologizzato racism" (Taguieff, 1994) or cultural racism (Fabietti 1995). The concept of race has been abandoned not only by so-

cial sciences but also by genetisists (see Cavalli Sforza), but it is still present in everyday language. The use of this concept covers different meanings in various countries, as "part of a ruling speech" or of "non-discrimination" (on the use of the term for example in Italy and in Great Britain see Maher 1994).

One way is to think in terms of "parts" of humanity and another is to think of it in terms of "waste"; Francesco Remotti says "modernity doesn't want to impose one culture on another, the problem is making one universal and natural truth which wins over the countless truths conditioned by particular circumstances and habits which are often considered strange, bizarre, absurd and senseless" (2008, p. 65). Old and new forms of racism are still alive in contemporary society and they emerge in language when we talk of "others".

## 2) ETHNIC GROUP/ETHNIC BORDERS

In order to understand the concept of the term "ethnic group" we need to go back to the Greek word *ethnos* which used to indicate in a pejorative way those Greek groups who were not living in villages or considered barbarians and it was opposed to the term *polis* which described a homogeneous –for laws and habits- community. The term ethnic group still holds that negative connotation (Fabietti 1995) and for a long time it served to indicate the Pagans as opposed to the Christians.

The concept of ethnic designates a symbolic construction; that it is possible thanks to political, historical and social circumstances. That concept designates a precise group which has followed a process of self identification or a group whose identity was given; on one hand there is a process of identification and on the other hand a process of differentiation: that is the way it is delineated and communicates the cultural difference between groups.

Ethnic is a strong word used by those scholars interested in cultural processes; ethnic is a word which might indicate "hints to racial meanings" (Rivera 2001) every time the term masks the conviction that cultural differences are based upon an original identity, upon a shared culture which belongs to a specific group. We prefer to use other terms such as "groups of different cultural origin" or "groups of different cultural contexts". The cor-

respondence between ethnic group-territory-culture-identity is linked to many contemporary issues. This causes the simplification of various, complex, fragmented and not homogeneous cultural contexts.

## 3) IDENTITY/CULTURAL VALUES

The governing tendency nowadays is the one which leads to the mono-identification, which means the exclusive identity, and that happens because modernity tends to "naturalize" and simplify the concept of cultural identity. Identity is a concept which is a social and symbolic construction so it is a fluid concept that may vary. The term doesn't belong to the natural order but to the cultural one. Nevertheless we cannot think that identity is an illusion because it is a concept which causes social consequences (Cuche 2004). Identity is a word which must be conceived as a situational and relative concept. The term, when used in this study, serves to indicate the concept of "pendular identity" (maher 1994) or multiple cultural values.

## 4) CULTURE

Culture is a concept commonly used even if it has not yet had the redefinition as stated by the social sciences (Hannerz 2001). Many sources –including the media- keep confusing the two meanings of Culture: the traditional one (elitist and exclusive), referred to as the "patrimony of knowledge and of experiences gained through erudition" and the anthropological one expressed by Taylor in 1871. That new concept has enlarged the meaning of culture and thanks to this we may say that there are no social groups or populations which are deprived of culture. Culture cannot indicate something biological, culture must indicate what is learned thanks to human activity (intellectual operations, practical experiences etc..) and this learning happens thanks to shared ideas and symbols. The idea that a certain culture might be the repository of natural and universal values has been erased. Recent studies talk of "culture" as a result of an acquisition/transmission process; other studies talk of culture as an act of continual recreation and renegotiation.

## 5) MULTICULTURAL/INTERCULTURAL

Multicultural is a word that indicates situations where we have different cultural, religious and linguistic traditions, all living together without having any kind of relationship of some importance. In that situation possible connections are casual or depend on personal interest or depend on forced contacts to decrease cultural clashes.

Intercultural is a word which indicates a situation where we have different cultural, religious and linguistic traditions that have important relationships between them. The prefix inter is important: it describes the relationship among the intercultural subjects. It is a relationship which avoids the dangers of a forced assimilation allowing the circulation of cultural elements in order to obtain a common code of communication.

There are two basic elements to such a concept: a) diversity must be accepted as a possibility, as a stimulus to personal and social enrichment, and not as an obstacle or limit; b) communication must be the strategy by which we improve ourselves and our relationships with others.

Communication must happen among people who are on the same level, avoiding ethnocentric approaches. From this point of view, the presence of others, of foreigners, loses its negative connotation and becomes a constructive part. The presence of "others" makes the growth of new realities possible. It is an educational engagement which must take care of educating people to be mature enough for this challenge. We must be empathic, namely we must be able to feel what others feel in order to understand their thoughts; another important word is exotopia, namely the cultural detachment which allows acceptance of others.

Education turns into an "intercultural education" when it trains people in solidarity and common feelings, when it helps to overcome the borders of individuality and of our own cultural values; in doing so it is possible to be part of a greater community united in solidarity, beyond cultural, gender, religious and political beliefs.

## THE RESULTS OF THE RESEARCH

Both in the compositions and during the FG the students who were involved in the research  discussed a topic apparently out of argument: homosexuality. Italian teenagers think that being homosexual is a major factor of social exclusion after being Rom or disabled. From the questionnaires it clearly emerges that this topic prevails in the Italian high schools examined; even if we confront that result with European research of the same kind, the element still stands. At the end of each individual interview we posed some questions on this topic. The scenario was quite varied, but the general perception was that the question was faced with detachment, as if we were talking about something completely remote from our lives and from our way of being.

Some students argued that it is a genetic issue and that if they were homosexual that it would be a serious problem. Some students feel uncomfortable talking about sexual diversity and they think that homosexuality is a private situation which shouldn't be made public knowledge, as happens in some public meetings. So, homosexuals who follow more standard behavior are better accepted. In the interviews we had comments like: "homosexuals would be more accepted if they didn't flaunt their situation", or "gay people can do whatever they want but they shouldn't do it in public". Comments such as these show the persuasion that sexuality belongs to the private sphere of one's life. In heterosexual people the public part is quite relevant but when homosexual people try to do the same that behavior is perceived as a sort of violation. Some of the students interviewed  endorsed the idea that being Rom or disabled or homosexual are the major causes of social exclusion: that is the conclusion that can be inferred from the completed questionnaires.

93,38% of the students from Scientific Colleges in Emilia Romagna endorsed the idea that being disabled is a disadvantage for social inclusion whereas the average in Italy is 78,00% and in Europe 79,00%. 70,31% of the students from Professional High Schools in Emilia Romagna endorsed the same idea. In Veneto the percentage is 91,73% for colleges and 76,37% for professional high schools, and in Tuscany we have 90,41% for the colleges and 64,02% for the professional high schools. In Puglia we register the low-

est percentage of students who think that being disabled is a disadvantage: 85% for the colleges and 63% in the technical schools. For those who regard homosexuality as a factor of disadvantage for social inclusion we have these results: in Tuscany we have the highest percentage of students who think it's a serious problem for social inclusion, 84,58% for the colleges and 61,09% for the technical schools. The percentage of Italian students who consider homosexuality a problem for social inclusion is 63% against the European percentage 54%. In Puglia the same topic registered these results: 81,98% colleges, 60,01% technical schools, in Veneto 80,77% colleges, 73,84% technical schools.

The Italian region with the lowest percentage who consider it a disadvantage is Emilia: 80,09% colleges, 88% technical schools. Many students from Puglia think that there is a huge gap between the North and the South and the way people accept homosexuality. For most of them in the South being homosexual is still considered a shame.

Concerning the integration of foreigners, from the answers we received from the students we interviewed one thing emerges: mediocre knowledge of the issue. As stated by Francesco Schino: "the absence in Italian high schools (apart from colleges of social sciences) of an ethnic-anthropological subject forces the teachers who are concerned about the problem, or the goodwill of the head teachers, to inform the students on such topics connected with migration and with the concept of cultural contacts". Many people confused integration with a simple contact/meeting (even occasional) with people belonging to a different culture. In particular it has emerged from the research promoted and realized by the Fondazione Interculutura that young people are open to cultural exchanges as a form of reciprocal knowledge, as a possibility to widen their cultural horizons; but at the same time we register a common shyness towards a process of synthesis which will require a renegotiation of our own cultural structures in the presence of other cultures.

There is importance in the quality of the encounter with those considered "different". A simple contact doesn't seem to increase or diminish stereotypes or prejudices. It is essential to have the mediation of an intercultural path based upon: empathy and exotopia.

## CONCLUSION

The research has provided important elements of reflection for the schools and how to structure educational processes towards an intercultural path. From the results it has emerged how important the experiences are that students have when they go abroad in groups or individually. From the research it has also emerged that Italian schools notwithstanding modern laws and regulations are still "italiano-centrica" (concentrated on Italian culture). It is necessary to rethink the curricula and it is important to keep studying the behavior of teenagers; in doing so it is possible that –as stated by E. Morin, "human diversity becomes the treasure of human unity".

## NOTES ON CONTRIBUTOR

Expert in communication and multi/intercultural processes, teacher of Social and Intercultural Pedagogy – Faculty of Sciences of the Training Processes, University of Bari, successful Candidate of two PhDs courses and one of them is: "Training Dynamics and Education to the Politic" member of the Laboratory of Intercultural Pedagogy. Teacher for the Post-Graduate course in "Experts of Multicultural and Intercultural Processes".

Member of the following Chairs: Intercultural Pedagogy, Experimental Pedagogy, Theory and Methods of evaluations of the Training Processes, Comparative Education. Researcher –for years- for issues related to Education, Social and Pedagogic aspects and in particular related to Intercultural Education, to Citizenship and to the Interreligious dialogue.Teacher for Region Puglia for Courses in Intercultural Mediators.Teacher for the training courses for teachers; these courses were organized for the Scholastic Office of the Region Puglia, measure art. 9 schools with a strong immigration process and possible measures to face the immigration.

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## Close Encounters of the First Kind: Intercultural Education and the Challenges of Teaching Abroad

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This article is a literature review that analyses how instructors in higher education are facing the challenges of teaching abroad. Incorporated in this literature review are some anecdotal stories as shared by two professors of a fully accredited university located in Southwest Texas while teaching at an university's campus located in Southern China. These instructors are facing a different type contextual challenge, as they teach homogenous groups; the multicultural experience is something that the instructors bring into the classroom experience by virtue of their own identity. This literature review corroborated many of the concerns expressed in the literature by the research community. These concerns related to the adaptation to the host country, the lack of formal acculturation programs in the host universities, problems dealing with mixed ability groups, the mismatch between students and teachers expectations, and the instructor's problems dealing with re-adaptation process to their home country.

## INTRODUCTION

The advancement of international education is of such importance that it is at the forefront of the United Nations' Millennium development goals. New technologies have increased the level of contact and interactions among those with different cultural backgrounds, resulting in a new and interrelated global community.

Phillips and Schweisfurth (2008, p. 74) defined Correspondence Theory as one that exemplifies the ways in which opportunities and events in education systems replicate those occurring in actual life. There has been a significant migration of individuals across international boundaries with profound effects in local demographics and local schools (Whitfield, Klug, and Whitney, 2007, p. 259). Hence, intercultural educators are corresponding

to these new global trends by producing changes inside our classrooms in which the development of a global citizen is a priority in many higher education institutions.

Most of the literature addresses the issues of teaching to a diverse group of students. This literature review examines a different standpoint. As teachers are moving across borders and incorporating themselves in a different type of classroom, the multicultural experience is not something the teachers only faced; it's something that they brought into their classroom by virtue of their own identity.

## LITERATURE REVIEW

The role language plays in intercultural education is of such importance that researchers suggest the existence of a shift in the language paradigm. As stated by Dirba (2008), "The new paradigm of language in education envisages that teachers become intercultural mediators" (p. 193). Novinger (2001) amplifies the role of educator as intercultural mediators because language and cultural efficacy are relevant not only to a community's well being, but they are critical for its survival (p. 8).

There is an exhaustive amount of research that discusses the benefits of studying abroad and the benefits of multicultural education. However, very little literature addresses the role of teachers while teaching abroad. According to Martinez (2001), one of the problems of teaching in the global community is that within the past two decades, the American college has faced a continuous mismatch between cultural and educational values(p. 485); Bodycott and Walker (2000) explained that although considerable attention has been given to exploring the implications of internationalization in 'Western' university contexts, there is a paucity of research concerning teachers of higher education employed in countries culturally foreign from their own (p. 1); furthermore, competent business educators and researchers have not seriously made inquiries about education abroad which has created a regrettable void in the field (Scott, 2004, p.65).

Dessof (2009) stated that several educational authorities in the field revealed that many institutions are paying more attention to internationalizing teachers in education in all its dimensions (p.46). However, according to Basharina, Guardado, & Morgan (2008, p. 276), despite the growing

amount of international research studies, very few explore the teachers' experiences or perspectives. Among the overlooked aspects of instructors' teaching experiences abroad are the challenges they face when entering a multicultural environment.

The adaptation process requires that teachers adjust their cultural lenses in order to understand the students' attitudes, beliefs, and learning processes. Badley (2000) stated that having academic subject knowledge and accredited skills are insufficient for those wishing to be regarded internationally as globally competent teachers (p. 244).

Teachers abroad must adapt to the classroom environment, institution, and the local context. Local context includes laws, politics, economy, society, and culture. Certain challenges arise from this adaptation process. The initial process of teachers' adaption is about overcoming the cultural shock. Scott (2004) stated that many educational researchers working abroad face challenges that relate to information access, unexpected surprises, inappropriate arrangements, language and cultural fluency, national and international events.

The importance of the adaptation process should not be underestimated. Garson (2005) reflected on the adaptation process for business negotiators abroad; his study revealed that "The single most frequent reason for failure was the inability of global managers to adapt to the foreign country" (p. 322); oftentimes teachers do not have the opportunity to go through an acculturation process prior to their visit to the foreign country and/or lacked institutional support for the acculturation process.

Other challenges found in the literature related to a mismatch between language vs. cultural efficacy. Some teachers entered groups with mixed ability skills in terms of reflective thinking and language proficiency (Bodycott and Walker, 2000, p.79); the world is communicating more quickly and often in English and many scholars argue that language also undergoes a process of adaptation to local contexts (Williams, 2008, p. 510); language instruction plays a key role in supporting academic acculturation (Cheng and Fox, 2008, p. 311), however teachers were unprepared to become language instructors; and although teachers had competent skills and accreditations, they were underprepared for teaching in an overseas context (Badley, 2000, p. 245).

# SHARING THE LESSONS LEARNED
**Learning from those who**
**"Walked the Walk and Talked the Talk"**

## BACKGROUND INFORMATION

The Ministry of Education is responsible for all education in China. Teacher education reforms in China have gone through many transformations. According to the Chinese Ministry of Education website, although transformations have been quite slow; there have been some improvements, particularly during this past decade. In 1985, the Central Committee of the Chinese Communist Party issued the "Decision on the Reform of the Educational Structure". This reform established new laws regarding compulsory education. Free higher education was abolished in 1985. As a result entrance into higher education institutions became an extremely competitive process. Admission to these institutions in China is a rigorous process that includes demanding entrance

exams, recommendations, and physical exams. Nonetheless, the Ministry of Education statistics showed that higher education in China has more than doubled since 2000. In order to meet the demands for higher education instructors, China imported teachers into their country. Our professors arrived in China as part of this importation of teacher process.

According to the university website of the Chinese campus under review, this is the only American university authorized by the government of the People's Republic of China to offer fully accredited American degrees without the students having to leave China. The instructors' home university is located in southwest Texas, and they taught abroad at a Chinese campus of their home university for at least a year. In this setting, the teachers have a homogenous class, consisting of Chinese students that use English as a second language. We are assuming that the teachers in this study have a deep understanding of educational methodologies and the ability to teach their subject abroad.

The professors have different academic, lifetime, and professional experiences. They come from different cultural and ethnic backgrounds, and both obtained their higher education in the United States. They answered

a few standardized open-ended via email and they shared some of their experiences. In addition, an in-person follow up interview was conducted for clarification and expansion in some of their responses.

Instructors were informed of the purpose of this literature review. They read and signed the University's consent form prior to the interview. The following questions were used during the interview:

1. What specifically interested you about teaching abroad?
2. How did you foster a positive learning environment?
3. What methods did you use to aid in the student's education, how did you encourage student's participation?
4. How did you handle difficult students/situations?
5. Briefly describe your acculturation process?
6. Did the institution have any formal training or acculturation support before and/or during your experience?
7. What were your expectations of your students?
8. What expectations do you think students have of you?
9. If I was going to leave to teach abroad, what would be your recommendations? Would you recommend this experience to others?
10. What things surprised you the most about this experience? One positive/and one negative if any.
11. Open Section. Please add any remarks that you feel should be addressed by this study.

The instructors expressed that they had a genuine interest in learning about different cultures and this was a clear motivator for undertaking this endeavor. Learning about the local academic context/culture was of great importance as well. One of the professors spoke about his lack of understanding regarding the students' strong collective approach in completing class work: "students in China believe in sharing homework with each other. This was not a rare instance and plagiarism was an issue that had to be thoroughly explained".

Although instructors used different teaching methodologies, they commented that listening to the students' concerns, opinions, and point of views was of critical importance. Listening to students opinions was the most important tool used in fostering students' participation and keeping them engaged. This was perceived as something the students highly valued.

Instructors also explained that more often than not, they will reduce their role to a fact gatherer and defer difficult situations to the institution's staff. Instructors felt confident that the university had the tools to assist them in situations that related to a student's difficult behavior in the classroom, as "too many local nuisances could be attached to the situation".

Instructors felt that students had interest in their class and that students expected them to excel at their jobs; themes such as "be punctual, respectful, and committed" were common expectations gathered throughout the interview. Being knowledgeable was something that was not directly mentioned. However, instructors expressed that they wanted to be perceived as agent of positive change.

Instructors clearly mentioned the importance of the adaptation process to their new setting. Both instructors extended the time of their original tour and clearly indicated their ability to adapt, learn, and succeed in the new academic environment was the most important reason for extending their tours. Both instructors expressed that the institutional support, as well as the faculty's, was essential to their adaptation process success.

However, despite the many positives benefits they mentioned with regards to teaching abroad they clearly expressed some challenges. Instructors expressed concerns regarding their re-adaptation process to their home country. They expressed that this endeavor was difficult because they missed their friends, family and in general their home culture. In addition, staying in touch with their cultural and professional reality back home was an issue of concern.

Teachers also mentioned that it was difficult to teach mixed ability groups and oftentimes, they were expected to teach English as well as the context of the course, a situation that was difficult to manage at first. They were expected to be "generalists" or experts in the English language a task instructors did not feel comfortable with at first.

Instructors mentioned that English proficiency tests results do not necessarily correlate to language performance and many instructors experience difficulty in getting ESL students engaged in open, analytical or reflective discussions in classroom environments.

Both teachers stated that they had not received any formal acculturation training and that this could have been useful.

# CONCLUSION

This article is a literature review that addressed how professors involved in higher education are facing challenges while teaching abroad. Incorporated in this literature review are some anecdotal stories shared by two professors of a fully accredited university in southwest Texas while teaching at a campus located in southern China.

The challenges identified in this literature review, as well as the instructors' anecdotes, corroborated many of the concerns expressed by the research community.

First, there is a lack of research that addresses the challenges instructors face while teaching abroad. Challenges that were identified include: adaptation to the host country, the lack of formal acculturation programs in the host universities, problems dealing with mixed ability groups, the mismatch between students and teachers expectations, and the instructor's problems dealing with the re-adaptation process to their home country.

Second, there is a renewed interest in the research community for this type of study. The information contained herein relates to a specific and very limited setting.

A recommendation for future study is to expand this research to a larger group of instructors with experience teaching abroad.

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# CROSS-CULTURAL COMMUNICATION THEORY IN PRACTICE ONBOARD

*Challenges on the Ship of the World Youth Program of Japan*

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The Ship for World Youth (SWY) program, operated by the Cabinet Office, Government of Japan, is a program that involves youth from 18 to 30 years of age from Japan and countries around the world. It aims to promote cross-cultural understanding and international cooperation among youth by exchanging knowledge and experiences, and developing their leadership skills through open dialogue and practical learning activities while they live onboard for 43 days. The SWY program has been administered for the past 22 years, but objective evaluations on educational effect have not been fully implemented. This study examines how one discussion course of the 22nd SWY program in 2010 tried to connect intercultural communication theories to onboard practices, and gives one aspect of an evaluation using the Intercultural Development Inventory (IDI) (Hammer, Bennett, & Wiseman, 2003) to evaluate participants' development of cross-cultural sensitivity. The result of the IDI showed the participants' growth in cultural acceptance as well as their struggles with intercultural interaction in a unique closed environment; limited space, time pressures, different languages and behaviors, and no "target culture" with which to adjust were some of the challenges. This study will also touch upon future possibilities of a linkage to educational research with European countries connecting this program with non-formal learning.

*Key words: international youth program, program evaluation, cross-cultural sensitivity*

## BACKGROUND OF THE "SHIP FOR WORLD YOUTH" (SWY) PROGRAM

The Ship for World Youth (SWY) program, operated by the Cabinet Office, Government of Japan, is a program that involves youth from Japan and countries around the world. Each year, approximately 140 Japanese youth and a similar number of youth from overseas (12 youth from 12 different countries) board the SWY for a 43-day journey. This program aims to promote cross-cultural understanding and international cooperation among youth by exchanging experiences and knowledge through open discussion and practical learning activities.

Every day, voluntary active discussions take place while living aboard the ship. Aside from those spontaneous discussions, the onboard schedule is fairly strictly designed with structured activities including national presentations that showcase the traditional culture of each country and club activities where participants teach or are taught a country's traditional cultural heritage, such as dance, music or arts. The main or core educational program is called Course Discussion and has seven different themes. Participants are assigned to one course discussion theme group and advisor before they arrive so that they can prepare for this series of discussions.

This year, with approximately 280 participants, the 22nd SWY left Yokohama port on January 22nd, visited Dubai and Chennai for three days each, and returned to Tokyo Bay on March 5th. Except for the days with port-of-call visits and a day each in Singapore and Okinawa to pick up water and food supplies, participants stayed onboard. For residential space, each participant shared a cabin with two participants from other countries. Many challenges were faced by participants, such as communication gaps, differences in life style and personality, not to mention cultural and language differences, although most of the participants were fluent enough in English to carry out discussions. The program literally isolated youth from the Internet, mobile phones or even a TV, and forced them to cooperate and train themselves to be leaders in future society. They had to solve problems and challenges within this limited space on the ship.

# CROSS–CULTURAL UNDERSTANDING AS A DISCUSSION COURSE

As previously mentioned, one of the structured activities onboard and the most focused curriculum was the course discussion. Six different themes were offered for these discussions: Youth Development, Volunteerism, Education, Environment, Corporate Social Responsibility, and cross-cultural understanding. All participants were assigned to one course, based on their theme choice for the most part (some arrangement was done to even numbers). This study focuses on the participants of the Cross-cultural Understanding course (CCU hereafter), as the author requested to be the advisor (the person who facilitates and teaches the CUU course) this year. During the voyage, seven sessions of the course were held. Participants implemented what they learned in the course during their daily lives onboard the ship.

## 1) THE PARTICIPANTS

The CCU course had 42 participants (from ages 18 to 30 years). Among them, 20 were overseas youth, with one or two from 12 different countries (Australia, Bahrain, Ecuador, Egypt, Greece, India, Kenya, Oman, Sri Lanka, Turkey, UAE, and Yemen) and the rest were Japanese participants. Among the 42 course members, 27 were female and 15 were male. All of them had either graduated from or were still attending universities, the length of stay in countries other than their own ranged from 0 to 2 years (each person), and the average length was 1.5 months. Most of their former cross-cultural learning/training experiences were limited to courses at their universities. None of them had taken specific training for cross-cultural communication or cross-cultural understanding. The type of exposure to "cultural others" varied; some of them were interacting/working with cultural others in offices or universities, and some explained, "I do not recognize any foreigner in my daily environment." Some common aspects of the CCU course participants were their keen interest in the subject of cross-cultural understanding and their desire to work effectively with cultural others after the program. In short, participants were not those who

were already knowledgeable about or had experiences in cross-cultural settings. The common language on the ship and in the course was English, and most of their language skills were sufficient enough to handle discussions on various topics related to cross-cultural understanding.

## 2) MAIN LEARNING OBJECTIVES AND THEORETICAL FRAMEWORKS

The main objective of the course was to find individual answers for better cross-cultural understanding. The main course questions were: what is cross-cultural understanding and how can we be successful with it? I used three main key words for the CCU course: empathy, suspension of negative judgment, and acceptance. These are described as follows.

• Empathy: Empathy has been recognized as one of the key elements in communicating across cultures (Bennett, 1986a; Bennett, 1986b; Broome, 1991; and Calloway-Thomas 2009). Participants reached a common recognition that "empathy" was the key for the cross-cultural understanding; it was important to put yourself in the other person's shoes.

• Suspension of negative judgment: Besides "empathy," another essential concept for CCU was to "suspend judgment," or avoid an attitude of value judgment (Ataman, 2005). Since the program had youth from many different regions, countries, and religions, with intense everyday interactions, this was the attitude on which I wanted to focus.

• Acceptance: Acceptance is one of the fundamental concepts for diversity training (Sonnenschein, 1999). Acceptance can vary from "a tendency to recognize patterns of cultural difference in one's own and other cultures" (Hammer, R. M.) to "acceptance of or adaptation to cultural difference" (ibid). In this CCU course, the focus was to "indicate a worldview that can comprehend and accommodate to complex cultural differences" (Hammer M. R. & Bennett, M. J., 1998).

In this diverse multicultural context, it was important to give participants some framework to develop their attitudes toward cultural sensitivity, so

the Development Model of Intercultural Sensitivity (Bennett, 1986a) was introduced for this course, where "acceptance" was considered to be a crucial step to an ethnorelativistic attitude. Throughout the program, participants were encouraged to reflect upon their own learning strategies and to apply their experiences to Kolb's model of the experiential learning cycle (Kolb, 1984).

## 3) METHOD OF TEACHING

### i) Applying the Experiential Learning Cycle to onboard cross-cultural discovery

Kolb's model of Experiential Learning (Kolb, 1983) was introduced to the participants as a way to apply their learning processes to their onboard cross-cultural discoveries (Fig.1). The Learning Style Inventory was also introduced to uncover their individual learning styles.

The learning styles inventory is said to be useful within a fairly limited range of cultures, so there was a need to consider differences in cognitive and communication styles that are culturally-based (Anderson, 1988). However, there seemed to be no obvious cultural or regional characteristics of

learning style variations for the participants in my group. Recognizing their own learning styles brought participants' individual attention to the styles that work best for them.

Learners choose various ways to accelerate their own learning (Hawk & Shah, 2007) but the model for learning styles was not used to limit them to one learning style. Rather, the model was introduced so that they can visualize their "Experience" (Concrete Experience) of their cross-cultural incidents on the ship, first by "Reflecting" (Reflective Observation) and then by objectively analyzing them, and conceptualizing them using some theories of cross-cultural communication for "Generalizing" (Abstract Conceptualization). By consciously and objectively analyzing their experiences onboard, each participant would supposedly increase their confidence in "Applying" (Active Experimentation) or actively experimenting with what they have understood. In concrete ways, they were able to apply these ideas to solve cultural dilemmas of their own, and sometimes help their cabin mate or use it during whatever group tasks they were assigned.

One unique cross-cultural learning aspect aboard the ship was the context of "cultural general" (Cushner, 1996) approaches; there was no particular "host culture" with which to adapt themselves so the participants would establish their own multicultural rules for working together.



Fig. 1: Kolbs' stages of Experiential Learning

### ii) DIE training and Cultural Assimilator for forming Culturally Relativistic views

One of the training methods that I used to change the awareness of participants' from cultural incidents "Experiencing" to culturally sensitive "Reflecting" was called DIE training, created by Janet Bennett and Milton Bennett. DIE is an abbreviation for Describe, Interpret, and Evaluate. This training allows people to examine their subconscious stereotypes, helps them discuss ways to overcome these stereotypes, and shows them how to begin to "Describe" a culturally challenging situation more objectively. This leads them to "Interpret" the situation in culturally relative ways and raise their awareness to "Evaluate" the situation in a non-judgmental way. It also helps a person to be more culturally sensitive and empathetic to others.

A typical DIE training uses pictures, and it is said that "The best pictures are the most ambiguous ones, photographs which depict a form of interaction or a scene which is not familiar to participants." Nevertheless, for this program, I intentionally used pictures and scenes that stirred participants' emotions, since the training started with an exercise to see how "objectively" participants could describe the photographs and incidents.

For the onboard DIE training, the DIE method was combined with another method called "Cultural Assimilator." This method was first developed in the 1960s for the U.S. Office of Naval Research to train sailors and ambassadors of the U.S. Since Cushner and Brislin published their book, "Intercultural Interactions, 1st edition (1986)", the technique has been used for various training occasions (Landis, D. and Bhagat, 1996; Bhawuk, Podsiadlowski, Graf, & Triandis, 2002; Shaules & Katsura, 1998). The cultural assimilator technique involves one episode or a story called a "critical incident" that involves two parties from different cultural backgrounds and beliefs (usually a typical belief of that culture), (Wang, M. M., et.al, 2000).

When the critical incident is used for a training session, typically the participants are closer to culture A, and they are surprised and confused by the behavior of culture B. The training reveals how the participants from culture A feel about the incident, and aims to decipher why culture B behaves in such a manner. This leads to a discussion on how to avoid negative judgment and see the situation in a culturally relativistic manner. In essence, by implementing the DIE training method along with the cultural assimilator, most of the participants were aware of the main goals, and could see why and how one easily gets trapped by our "common sense."

• "David used my toothbrush"

| E | I | D | I | E |
|---|---|---|---|---|
| **YOUR EVALUATION** feeling and judgement | **YOUR INTERPRETATION** your reasons of evaluation | **DESCRIPTION** objective description of the incident | **OTHER PERSON'S INTERPRETATION** other person's reasons of evaluation | **OTHER PERSON'S EVALUATION** feeling and judgement |

Chart 1: Different perceptions of two people using DIE

Chart 1 is used to introduce the way IDE works in communication. Some of the learning outcomes from this activity would be:

• Sometimes the reason why the other person does "such a thing" is very different from what you think.

• It is easy to be judgmental about another person's behavior if you don't understand the reason.

• We have to suspend negative judgment, because it will enforce a negative stereotype.

• If you are unsure why the other person does "such a thing," simply ask him/her the reason.

• Understanding reasons for the behaviors of other people is the first step to forming empathy.

• It is important to understand the differences and accept others' cultural values.

Many concrete incidents arise during this type of program that allow participants to discuss these concepts, but incidents that embarrass participants should be avoided. For this training, the statement, "David used my tooth brush" was used as a critical incident, even though the incident did not actually happen in this program (it came from the author's former experience). Strong reactions may develop if the participants are not aware of variations of personal/public properties' boundaries, and more so, if the incident is related to hygiene issues. It always takes some discussion for participants to find out that "David" may be from a culture where a toothbrush is considered public property, which was the case with this incident.

Then the question becomes, "Now that I know the reason, what can I do to 'accept' the cultural values of this other person and still live happily in the same cabin together?" The participants' discussion was guided to the conclusion that there is no one "correct" answer, but both parties have to communicate when a similar incident happens. You could still say you are not comfortable sharing a toothbrush with someone, even after recognizing David's reason. Cultural acceptance does not necessarily mean you "agree" with the value (Bennett, 1986). The two parties could also establish rules

when needed. Communication was always noted as the key to expand participants' views of "common sense", which is the first step to acceptance of other cultural values. Participants were encouraged to use their own cultural experiences in their daily lives onboard to apply the model of the Experiential Learning Cycle with DIE analysis.

### iii) DMIS theory

The growing discovery and awareness of the participants was guided through the stages of the Developmental Model of Intercultural Sensitivity (DMIS) introduced by Bennett (1986a, 1986b, and 1993). This model is based on cognitive psychology, using the perspectives of phenomenology and structuralism. According to Bennett (1993), this model explains the reactions of people to cultural differences and describes predictable ways to become more competent as intercultural communicators. The six stages of the DMIS model show the cognitive structure of the individual's "worldview" or perception toward cultural differences. The way the individual interprets the cultural experience and places it into her/his worldview can be seen as a result of her/his complexity of cognitive structure.

As seen in Fig.2, the first three DMIS stages are called ethnocentric stages, where "one's own culture is experienced as central to reality" (Hammar and Bennett, 2003). Hammer and Bennett (1998) explain these stages as follows:

> • Denial of cultural difference is the state in which one's own culture is experienced as the only real one. Other cultures are avoided by maintaining psychological and/or physical isolation from differences...

> • Defense against cultural difference is the state in which one's own culture is experienced as the only good one... People at the Defense stage are threatened by cultural difference, so they tend to be highly critical of other cultures...

> • Minimization of cultural difference is the state in which elements of one's own cultural worldview are experienced as universal...People at Minimization expect similarities, and they may become insistent about correcting others' behavior to match their expectations.



Fig. 2: Six stages in the Developmental Model of Intercultural Sensitivity (DMIS)

The second three DMIS stages are ethnorelative, meaning that one's own culture is experienced in the context of other cultures.

> • Acceptance of cultural difference is the state in which one's own culture is experienced as just one of a number of equally complex worldviews...People in the Acceptance stage are curious about and respectful toward cultural differences.

> • Adaptation to cultural difference is the state in which the experience of another culture yields perception and behavior appropriate to that culture...People at the Adaptation stage are able to look at the world "through different eyes" and may intentionally change their behavior to communicate more effectively in another culture.

> • Integration of cultural difference is the state in which one's experience of self is expanded to include the movement in and out of different cultural worldviews...

Hammar and Bennett (2003) state that "The DMIS constitutes a progression of worldview 'orientations toward cultural difference' that comprise the potential for increasingly more sophisticated intercultural experiences" (Hammer & Bennett, 2003). In other words, if the intercultural experiences and training are successful, the participants' worldview will progress in the direction shown by the arrow in Fig. 2.

In the CCU course, "acceptance" was one of the important learning objectives, so discussions about how to pass the "minimization" stage and move toward "acceptance" were carried out from time to time. It was also explained that when different cultural groups are in conflict and trying to solve their problems, an approach that allows them to find a commonality would be one of the solutions. However, this includes the risk that people could stay at the "minimization" stage; focusing too much on commonality will

take away the possibility of viewing a person at an individual level. This misses the whole point of appreciating diversity in an intercultural program such as SWY. The theory itself was introduced to the course participants in the latter part of the program when it was observed that participants would feel comfortable learning about the stages of their own development.

In general, cross-cultural training requires the trainer to observe three dimensions of the participants, as it also requires handling complex situations (Paige & Martin, 1983). Those dimensions, as applied to this course, would be:

1. Behavior requirements—whether the participants are actively involving themselves in cross-cultural interactions onboard.

2. Culture learning focus—whether their cultural learning is happening at cognitive, affective, and/or behavioral levels.

3. Risk of failure and/or self-disclosure—low risk can result in a low-level of learning; high risk or unexpected self-disclosure, such as disclosure of their hidden biases, could form an attitude of resistance and/or result in withdrawal from further learning.

When introducing the DMIS model, the level of the risk of self-disclosure should be monitored, as the model can be taken as judgmental and a threat to participants (Shaules, 2008). Fortunately, the CCU course had very open-minded and potentially accepting youth, so it did not require too much effort for me to create a safe learning environment. Nevertheless, I acknowledged that for some participants this would be a distinctive learning experience that might make them uncomfortable if their beliefs and values are challenged.

## 4) EVALUATIONS OF THE COURSE

The CCU course had never implemented a particular objective educational evaluation during the previous 21 years of the program. The concept and goal of the SWY program itself had been to provide opportunities to the world's youth to exchange knowledge and experiences, and to promote friendly international relations. Also, the administrators of the program did not have an educator on staff or in the program for longer than two years. It has been (and still is) difficult to carry on a longitudinal educational analysis, which is understandable. Nevertheless, the current format of the program has been slightly changed to put more weight on systematic learning, such as the discussion courses with advisors. Thinking that the potential of the program was so large, I thought that it was time to introduce objective evaluation to the course (and to the whole program), rather than totally depending on a questionnaire about the participants' impressions of the program.

## IDI

To determine the education measurement of the CCU course, the Intercultural Development Inventory (IDI), which is based on the theory of DMIS, was used. IDI was developed by the collaboration of Hammer and Bennett (1998) and is currently in its 3rd version of the computer-based edition. For an onboard activity without PCs, the IDI version two was used, which is a 50-item paper and pencil instrument that measures six stages of DMIS. It has been translated into twelve languages, and the participants were able to choose between the English and Japanese versions. The 42 CCU participants took the inventory twice, three days before the onboard program started (Jan. 18, 2010) and three days before the program finished (March 2, 2010).

## RESULTS

The results are summarized in the following table. In Table 1, Perceived Sensitivity indicates "how you rate yourself in terms of intercultural sensitivity" (Hammer & Bennett, 1998); in other words, it is a person's idealistic worldview that does not include the person's actual development. On the other hand, Developmental Sensitivity indicates a person's "developmental" intercultural sensitivity that is "adjusted to show the effect of ethnocentrism on the development of ethno-relativism" (ibid.); this is the way a

person can actually rate him/herself on intercultural sensitivity. The result shows the overall increase of both "Perceived" and "Developmental" scores by percentage. The second section, Worldview Profile, indicates the changes of a person's actual development within each stage of DMIS. The actual "Profile" explains (ibid.):

• DD (denial–defense) Scale: Indicates a worldview that simplifies and/or polarizes cultural difference.

• R (reverse) Scale: Indicates a worldview that reverses "us" and "them" polarization, where "them" is superior.

• M (minimization) Scale: Indicates a worldview that highlights cultural commonality and universal issues.

• AA (acceptance–adaptation) Scale: Indicates a worldview that can comprehend and accommodate complex cultural differences.

• EM (encapsulated marginality) Scale: Indicates a worldview that incorporates a multicultural identity with confused cultural perspectives.

|  | Before the program | After | Change before and after |
|---|---|---|---|
| **Intercultural Sensitivity** | **(out of 145)** | **(out of 145)** | |
| Perceived Sensitivity | 120.00 | 124.48 | 3.1 % ▲ |
| Developmental Sensitivity | 88.94 | 96.50 | 5.2 % ▲ |
| **Worldview Profile** | **(out of 5)** | **(out of 5)** | |
| DD (denial–defense) Scale | 3.92 | 3.92 | 0 % |
| R (reverse) Scale | 3.56 | 3.78 | 4.4 % ▲ |
| M (minimization) Scale | 2.78 | 3.00 | 4.4 % ▲ |
| AA (acceptance–adaptation) Scale | 3.43 | 4.00 | 11.4 % ▲▲ |
| EM (encapsulated marginality) Scale | 3.80 | 4.00 | 4 % ▲ |

Table 1: Changes measured by IDI (group average, n = 42)

The calculated numbers in Table 1 show the average scores of the 42 participants. When the figure is larger than 3.66, developmental issues in this area are said to be "resolved"; these are shown in bold-face numbers. If the figure is between 2.33 and 3.66, developmental issues in that area are "in transition." The figures

lower than 2.33 indicate that developmental issues in that area are "unresolved." For this group, none of the issues were in the "unresolved" condition.

Results showed that the participants' development on the DD (denial–defense) Scale did not seem to change, the R (reverse) issues are resolved, but the M (minimization) Scale went up, although it was still in the "in transition" stage. From this result, the developmental change in the AA (Acceptance–Adaptation) Scale is the largest. However, when the profile is further broken down to detailed clusters, it disclosed the particular challenges of this program. Table 2 shows each scale (except for R Scale and EM Scale) broken down to clusters, and further, the Denial Cluster and Adaptation Cluster have two categories under each of them. Among them, "Avoidance of interaction with cultural difference" in the DD (Defense–Denial) Scale decreased by 6.6%, although, it stayed in the "resolved" area. This is the only category where participants' development moved backwards. It is almost as if participants decided to back off from their initially active interactions.

|  | Before the program | After | Change before and after |
|---|---|---|---|
| **DD (Defense–Denial) SCALE** | **3.92** | **3.92** | **0 %** |
| **<Denial Cluster>** | **4.00** | **4.00** | **0** |
| **Disinterest in cultural difference** | **3.75** | **4.00** | **5** ▲ |
| **Avoidance of interaction with cultural difference** | **4.33** | **4.00** | **– 6.6** ▼ |
| **<Defense Cluster>** | **3.83** | **3.83** | **0** |
| **R (Reverse) SCALE** | **3.56** | **3.78** | **4.4** ▲ |
| **M (Minimization) SCALE** | **2.78** | **3.00** | **4.4** ▲ |
| **<Similarity Cluster>** | **2.80** | **2.80** | **0** |
| **<Universalism Cluster>** | **2.75** | **3.25** | **10** ▲▲ |
| **AA (Acceptance–Adaptation ) SCALE** | **3.43** | **4.00** | **11.4** ▲▲ |
| **<Acceptance Cluster>** | **3.60** | **4.20** | **12** ▲▲ |
| **<Adaptation Cluster>** | **3.33** | **3.89** | **11.2** ▲▲ |
| **Cognitive frame-shifting** | **3.25** | **3.75** | **10** ▲▲ |
| **Behavioral code-shifting** | **3.40** | **4.00** | **12** ▲▲ |
| **EM (Encapsulated marginality) SCALE** | **3.80** | **4.00** | **4** ▲ |

Table 2: Detailed changes measured by IDI (group average, n = 42)

Minimization was also an area that participants found difficult to develop. If a person was not used to collaborating with people from so many different cultures, it was understandable that they kept focusing on avoidance of conflict. One way to avoid conflict would have been to enforce the area of "minimization" by focusing on commonalities, which kept the participants in the "In transition" phase. The development of the AA (Acceptance–Adaptation) Scale is more significant than the other developmental scales. This result shows that the overall targeted educational goal of SWY was achieved in both cognitive and behavioral development. It is assumed that participants accepted each other's cultural differences and interactions through different tasks and daily activities by living onboard. Nevertheless, they wanted to somehow avoid close interactions with each other from time to time. As formerly mentioned, this program is unique in the sense that no one can physically escape from the closed environment of the ship for 43 days, and additionally, everyday life was filled with the expectation to interact with people from different cultures during the discussions and volunteer activities.

The overall result shows that this program could not simply give seven sessions on "cross-cultural understanding" and expect participants to feel that they "understood" each other. In order to improve results, a number of pre-departure seminars also need to be given, plus full support for those who face culture fatigue, and a more structured CCU curriculum should be provided to all the participants, not only those who take the CCU course. If those who took the course and learned some theories to monitor themselves gave the above results, then I wonder what would happen if all participants took a CCU course. Nevertheless, this program has been known as a life-changing event for most participants of the past twenty years, and keeps its high reputation in and out of the country.

## CONCLUSION

For many participants, the environment onboard was tougher than they had expected. No personal space for privacy, challenging language barriers, limitations on food choices, pressure from the group work, conflict in leadership styles, inexperience in cross-cultural interaction, false expecta-

tions, time restrictions, and more would make most young people in the world fairly frustrated. Nevertheless, they have their pride and responsibility as representatives of their countries, and moreover, this is a program they chose to join.

Knowing that they cannot complain about the environment, they had to choose how much interaction they were willing to undertake, and how they would be willing to stretch their limits to accept whatever "weird" behavior their peers demonstrated. It was quite commendable that all of them not only survived, but left the ship with strong peer bonding, carrying ideas for post-program collaborations across the world. As Seelye (1996) quoted from Perry (1970), when a person shifts from dualism (in which right or wrong are clearly marked) to contextual relativism (in which one evaluates any position by its appropriateness to a defined context), then one will go into "commitment in relativism", where "it is possible to accept the viability of many points of view but one makes personal choices which are grounded in a critical assessment of context. In this stage, one becomes responsible for creating one's own ethical guidelines and making personal choices" (ibid.). Indeed, this program challenges participants to use their ethical guidelines, and if the individual didn't have much experience of their everyday beliefs or cultural values being challenged, one could have easily felt threatened when they had to choose their actions based on their ethical guidelines.

The choice may not have been the same as their cultural peers would have made, which could create further confusion for that person. I observed that the Japanese participants particularly struggled with this since they are used to following a group decision but now had to develop their own ethical guidelines.

Nevertheless, several remarks made me believe in the enormous possibility of the participants' capacity to change. One very religious Muslim participant told me in the early days of the program that Islam was the only way to save "poor" and "confused" people in the world, and he thought it was his mission to save the world. He was pretty serious and somehow judgmental about the other participants' behaviors. His IDI scale showed "unresolved" in the DD and M scales before the program started. During the program, his comments became positive as he was really enjoying the variety of people

and thoughts. His worldview changed so much that he even worried about his re-entry culture shock at the end of the program. His IDI scales shifted to "resolved" in DD and AA, with an M scale "in transition." One cannot deny the power of religious beliefs and those beliefs may sometimes make a person stay at the Minimization stage. Nevertheless, my experience on the ship with the young participants convinced me that the openness and flexibility of youth is the power of the world.

## CURRENT ISSUES OF THE SWY PROGRAM AND FUTURE DIRECTION

The biggest challenge of this SWY program is that no one except for its alumni association (as NPO) has full continuing experiences of this program. The administrative staffs from the Cabinet Office of the Japanese government, who are in charge of the program onboard, do not have the educational or training background to fully understand the cross-cultural struggle of participants. Not only that, their stint for overseeing the program is limited to two years, hence there is no commitment to the program thereafter. Advisors are mostly one-timers with no connection to each other and with limited information passed on from the previous years. It could even be a miracle that this program has kept its good reputation among the participants' countries, which gives even more credit to the quality of the participants.

It is time to restructure this program incorporating long-term and short-term educational goals. One example would be to give a sequence of cross-cultural information in the pre-departure, onboard, and post-departure programs so that participants can have deeper onboard learning and make use of their concrete experiences back home. An objective educational evaluation should also be given to all participants. Another possibility is to model the learning structure after non-formal education (Council of Europe) in EU countries. My contribution to the program would be to search for all those possibilities and thereby create a better foundation for this program which involves so many promising young leaders from EU countries.

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# APPENDIX

*About the Ship for World Youth Program http://www.shipforworldyouth.org/*

The Ship for World Youth (SWY) program, operated by Cabinet Office, Government of Japan, is a program that involves youth from Japan and countries around the world. They board the Ship for World Youth, live together, and while on board and when visiting the different countries, they study and discuss common issues from a global perspective and participate in other various activities that involve multi-cultural and multi-national exchange opportunities.

The international youth exchange program of the Cabinet Office originally started in 1959 when it implemented the "Japanese Youth Goodwill Mission Program," which the then Prime Minister Kishi had proposed personally in order to commemorate the marriage of Emperor H.M. , who was at that time the Crown Prince.

In 1967, the "Japanese Youth Goodwill Cruise Program" started as one of the projects to commemorate the Centennial of the Meiji Restoration. Both the "Japanese Youth Goodwill Mission Program" and the "Japanese Youth Goodwill Cruise Program" inspired a vision and hope to the youth of Japan  since the government would take the initiative to send the youth overseas at a time when it was still very difficult for them to go aboard on their own.

Due to the recent expansion of the international role of Japan and the remarkable advancement in internationalization in various fields all over the world, the improvement of the contents of international youth exchange programs of the Cabinet Office has been found necessary in order to cope with such a changing social environment. The "Japanese Youth Goodwill Cruise Program" was, therefore, reorganized and upgraded to the "Ship for World Youth Program" in 1988. The main objective of the former program, which was sending Japanese youth overseas, was changed, so that the exchange between Japanese and foreign youth became one of the main activities. The contents also became more academic through the introduction of activities such as discussions and seminars.

The purpose of SWY program is to broaden the global view of the Japanese youth, to promote mutual understanding and friendship between Japanese and foreign youth as well as to cultivate the spirit of international cooperation and the competence to practice it, and furthermore, to foster the youth with the capability of showing leadership in various area of international society.

In addition, this program aims at establishing networks and promoting joint activities among youth around the world by providing, as the concrete and practical opportunity, the cohabitation and the joint activity on the board of the "Ship for World Youth," which is the epitome of international society with wide variety of cultures and ideas, to make an visible international contribution from the perspective of human resource development.

In this program, approximately 120 youth from Japan and 140 youth from various areas of the world live together on board the ship and engage in various multilateral exchange activities such as studying and discussing common issues from a global viewpoint on board and in the countries visited.

| Area | Country | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | Total |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Asia | Japan | 103 | 100 | 103 | 101 | 103 | 114 | 112 | 114 | 118 | 116 | 116 | 122 | 117 | 119 | 117 | 124 | 120 | 118 | 117 | 116 | 108 | 120 | 2378 |
| | Bangladesh | | | 11 | | | | | 12 | | | | | | | | | | | | | | | 23 |
| | India | | 18 | | 9 | | 19 | | | 12 | | 9 | | 10 | | 11 | | 10 | | 9 | | | 12 | 107 |
| | Nepal | | | | 9 | | | | | | | | | | | | | | | | | | | 9 |
| | Pakistan | | 12 | | | | | | | | | | | | | | | | | | | | | 12 |
| | Sri Lanka | | 12 | | 20 | | 20 | | 19 | | 20 | | | | 10 | 10 | | | | | | | 12 | 111 |
| Africa | Algeria | | | | 10 | | | | | | | | | | | | | | | | | | | 10 |
| | Cameroon | | | | | | | | | | | | | | 11 | | | | | | | | | 11 |
| | Egypt | | 21 | | 20 | | 11 | | 11 | | 20 | | 9 | | 10 | | 12 | | 11 | | 12 | | | 137 |
| | Kenya | | 12 | | 19 | | 13 | | 19 | | | | | | 11 | | | 11 | 12 | | | | 12 | 97 |
| | Mauritius | | | | | | | | | | | | | | 11 | | | 11 | 12 | | 12 | | | 46 |
| | Morocco | | 9 | | | | | | | | | | | | | | | 8 | | | | | | 17 |
| | Senegal | | | | 10 | | | | | | | | | | | | | | | | | | | 10 |
| | Seychelles | | | | | | | | | 9 | | | | | 12 | | | 11 | | | | | | 32 |
| | South Africa | | | | | | | | 18 | | 13 | | 9 | | 11 | | | | | | 10 | | | 61 |
| | Tanzania | | | | | | | | 20 | | 13 | | 9 | | | 12 | | | | | 10 | | | 73 |
| | Tunisia | | 12 | | | | | | | | | | | | | | | | | | | | | 12 |
| Europe | Belgium | | | | | | | | 13 | | | | 8 | | | | | | | | | | | 21 |
| | Finland | | | | | | 12 | | | | | | | | 10 | | | | | | 11 | | | 33 |
| | Germany | | 12 | | | | | | | | | | | | | | | | | | | | | 12 |
| | Greece | | 20 | | | | 20 | | | | | 10 | | | 10 | | | | 10 | | | | 12 | 70 |
| | Hungary | | | | 12 | | | | | | | | | | | | | | | | | | | 12 |
| | Italy | | 11 | | | | | | | | | | | | | | | | | | | | | 11 |
| | Netherlands | | | | | | | | | | | | | | 9 | | | | | | | | | 9 |
| | Norway | | | | | | | | 13 | | | | 9 | | | | 12 | | | | | 12 | | 46 |
| | Poland | | | | | | | | 12 | | | | | | | | | 12 | | | | | | 24 |
| | Russia | | | | | | | | | | | | | 9 | | 10 | | | 11 | | | | | 30 |
| | Spain | | | | 20 | | | | | | | | 9 | | 11 | | | | | | 11 | | | 60 |
| | Sweden | | 12 | | | | | | | | 13 | | | | | | | | 12 | | | | | 37 |
| | United Kingdom | | | | | | 12 | | | | 13 | | | | 10 | | | | 11 | | | | | 46 |
| Middle East | Bahrain | | | | | | | | | | 12 | | 9 | | 10 | | 11 | | 12 | | 10 | | 12 | 84 |
| | Jordan | | | | | | 11 | | | | 10 | | | | | | | | | | | | | 21 |
| | Egypt | | | | | | | | | | | | | | | | | | | | | | 12 | 12 |
| | Kuwait | | 11 | | | | | | | | | | | | | | | | | | | | | 11 |
| | Oman | | 19 | | 20 | | 12 | | | | 12 | | | | | | | | 7 | 10 | | | 12 | 80 |
| | Qatar | | | | | | | | | 9 | | | 8 | | | | | | | | | | | 17 |
| | Turkey | | | | 12 | | | | | | | | 8 | | | | 12 | | | | | | 12 | 32 |
| | UAE | | 11 | | 9 | | 6 | | | 12 | | 11 | | 9 | | 7 | | 9 | | 9 | | 9 | 12 | 92 |
| | Yemen | | | | | | | | | 12 | | | | | | | | | | 10 | | 11 | 12 | 33 |
| Oceania | Australia | 10 | | 10 | | 10 | | 20 | | 13 | | 13 | 9 | | 9 | 12 | | 11 | 12 | 10 | | | 12 | 139 |
| | Fiji | 10 | | 9 | | | | 19 | | 12 | | 13 | | 9 | | 10 | | 12 | | 11 | | 12 | | 117 |
| | New Zealand | 10 | | | | 10 | | 12 | | 20 | | 12 | | 9 | | 11 | 12 | 12 | | | 10 | 12 | | 130 |
| | Papua New Guinea | | | | | 13 | | | | | | | | | | | | | | | | | | 13 |
| | Solomon Islands | | | | | | | 12 | | | | 13 | | | | 10 | | | | 11 | 10 | | | 56 |
| | Tonga | | | 9 | | | | | | 13 | | 13 | | 9 | | 10 | | | 11 | 11 | | 12 | | 88 |
| | Vanuatu | | | | | | | | | | | | | | | | | | | | 10 | 11 | | 21 |
| | Western Samoa | | | | | 13 | | | | | | | | | | | | | | | | | | 13 |
| Central/South America | Argentina | | | 14 | | | | | | | | | | | | | | | | | | | | 14 |
| | Brazil | | | 15 | | | | 13 | | | | | | | 10 | | | 12 | | 11 | | | | 61 |
| | Chile | | | | | 12 | | | | 18 | | | 9 | | 10 | | | | | 11 | | | | 60 |
| | Colombia | 9 | | | | | | 13 | | | | | | | | | | | | | | | | 22 |
| | Costa Rica | 10 | | 20 | | 21 | | | | 20 | | | | | 9 | | | 12 | | 11 | | | | 103 |
| | Dominican Rep. | | | 15 | | 21 | | | | | | | | | | | | | | | | | | 36 |
| | Ecuador | 25 | | | | 13 | | 20 | | 13 | | 13 | | | | | | | | | | | 12 | 93 |
| | Honduras | 9 | | | | | | | | | | | | | | | | | | | | | | 9 |
| | Jamaica | | | | | | | 13 | | | | | | | | | | | | | | | | 13 |
| | Mexico | 25 | | 20 | | 13 | | 19 | | 25 | | 13 | 9 | | 9 | | 11 | | 12 | | 10 | | | 166 |
| | Panama | 25 | | | | | | | | | | | | | | | | | | | | | | 25 |
| | Paraguay | | | | | | | | | | | | | 9 | | | | | | | | | | 9 |
| | Peru | | | 14 | | | | | | 13 | | 13 | 9 | | | | | | 12 | | | | 12 | 73 |
| | Uruguay | | | | | 13 | | | | | | 13 | | | | | | | | | | | | 26 |
| | Venezuela | 25 | | 20 | | 21 | | 13 | | 13 | | 13 | | 8 | | 11 | | 12 | | | 11 | | | 147 |
| North America | Canada | | | 10 | | | | 13 | | 12 | | 13 | 9 | | 9 | | 11 | | 12 | 12 | 10 | | 12 | 123 |
| | USA | 15 | | 15 | | 15 | | 12 | | 13 | | 13 | | 10 | | 10 | 12 | 11 | 11 | | 11 | | | 148 |

Number of Participating Youth by Countries | The number on the top raw indicates the year of the program. Year 2010 was the 22nd program. Countries are assigned by the Japanese government.

# PLURILINGUALISM VS MULTILINGUALISM IN EARLY YEARS OF SCHOOLING
## *The rise of a critical cultural awareness in primary school*

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Since early 80s the Council of Europe has taken a great approach to teaching and learning of languages by encouraging plurilingual practices instead of multilingual practices, being these understood as the coexistence of several languages within a given society. In this context, we believe that once one learns many languages, one values one's native language, allowing one to understand it more clearly and to communicate with others on an equal footing and, more importantly, one also learns about other cultures. This is an issue of great importance in order to value and respect one's own and other cultures in the context of European integration. Considering this, in this article, we present two linked projects: a) the "PrimaLang" project, related teaching practices multilingual promoting critical cultural awarenessl in the 1st cycle of Portuguese Primary School System; b) the "Plurilingual" project, which refers to the design of a coursebook which stimulates the development of a plurilingual competence in the 1st cycle of Portuguese Primary School System. At the same time, we analyze some materials made by students and teachers in the projects to better understand their contribution under the InterNetwork Comenius Project [33].

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## INTRODUCTION

*Sê plural como o universo.*
*Fernando Pessoa*

As consequence of the technological development and social and economical changes, an innovation in education and educational practices is necessary. In fact, the present information and knowledge society demands that each citizen receives a education of quality, as referred in the Lisbon Summit in March 2000: "(...) European education and training systems must adapt to the need to raise the level of employment and improve its quality".

At the same time, the globalization phenomenon, which has been felt at a large scale in society, brings social, political, economical and cultural consequences with it, and requires great effort from the whole community to adapt to the new demands.

We certainly need to face the challenge of teaching languages in the context of globalization, facing them as a fundamental tool, so that each community can express itself and make itself understood, not only in its mother tongue but also in other languages that work as francas.

The process of globalization brought the idea that we should use one and only language, and that it would satisfy the needs of communication of our society. We believe that this is a reductive posture that completely ignores the richness that plurilinguism offers in the teaching-learning process, contributing for the linguistic, discursive, communicative and social development, while allowing a dialogue between cultures.

It is in this context that the projects "PrimaLang" and "Plurilingual", integrated in the project Comenius InterNetworkˇ, appear. The first relates to the simultaneous development of the plurilingual competence and the critical cultural conscience of 1st Cycle pupils. Following the first project, "Plurilingual" refers to the elaboration of a plurilingual learning manual, which has been a result of materials from language teachers, a methodogist and a Primary School teacher, and that have always been tested in the classroom.

In this article, we shall firstly analyze what the early language teaching in the European context is, and afterwards we shall present the previously mentioned projects in a more detailed way and analyze some of the materials made by students, as well as the conception philosophy of the manual itself.

## INTERNETWORK OF GOOD PRACTICES IN A PLURILINGUAL EUROPE

The goals of European Union have been centred in the promotion of intercultural communication between the Europeans. In fact, one should remember the recent effort with the European Year for the Intercultural Dialogue in 2008. Throughout Europe there were some events and projects, which contributed to the promotion of intercultural dialogue and cultural exchange, namely:

a) Diversidad! Promoting dialogue and exchange through European Urban culture, which aimed at promoting and encouraging intercultural dialogue in the long term through the organisation of artistic events and panels of discussion, in the framework of urban culture and hip-hop.

b) alter ego, which aimed at contributing to intercultural dialogue, cross-cultural understanding and promoting active European citizenship by young people through collaborative art projects that will make them reach beyond their normal social circles;

c) cultures from around the block - creating a European network for intercultural community activities, which focuses in the important part dialogue between divided group can play in overcoming the problems that often persist in ethnically diverse cities;

d) IYOUWE share the world, which aimed at promoting and encouraging intercultural dialogue through interactive work between story tellers, visual artists, musicians and primary school children, in order to share a common imaginary world.

These are just some examples of the European entrepreneurism regarding the promotion of dialogue among European peoples. However, these efforts are quite old. Since 1989 that European Union has been fostering dialogue by promoting language learning with the project "Language Learning for European Citizenship" (Council of Europe, 1989), in which the early in-

troduction of foreign languages was its main feature. Hungary, Romania, Austria, Poland, Sweden, Germany and Italy started offering early language programmes , in which children were able to study either English or French, or even one of the neighbouring languages of their countries.

In Portugal, until 2006, schools had been autonomous in the management of the whole process of teaching/learning of foreign languages, in choosing the language, contracting the teacher, making usage of the few materials in the Portuguese market, as well as other decisions. From 2006 onwards English became the foreign language schools should adopt and one was able to observe a boom of materials which aimed at sustaining what was decided by the Portuguese Ministry of Education. However, most of those materials are quite English centred, both linguistically and culturally, not focusing on an intercultural approach and above all on the building of a critical cultural awareness by our pupils.

In the scope of INTER Network project, a project composed by 23 institutions from 12 different countries which aimed at creating teacher training activities and materials, we have felt necessary to create teaching materials which would foster both a plurilingual and intercultural approaches since an early stage in the pupils lifelong learning. We believe that early languages learning can truly foster cultural awareness and in this way make intercultural success a smoother process. By being aware of culture, pupils can reflect upon cultural and language diversity. This can be achieved by initial and in-service teachers with the right tools, materials and activities.

At the present time foreign language teaching is considered to be a need regarding the global mobility of people, particularly in Europe, where the issue of mobility has been discussed since the Maastricht Treaty until the society's emerging need for communication and knowledge.

The interest of the Council of Europe in the promotion of language learning is so strong that it created the Common European Framework of Reference for Languages for the construction of a plurilingual and pluricultural Europe, in use since 1989, where the intercomprehension is the key to communication (Cruz & Medeiros, 2007).

2. Plurilingualism and intercultural awareness in early years of schooling

The beginning of primary school brings many changes to a pupil's life, which are not only felt on a purely academic level. On the one hand, pupils

are faced with the systematization of their empirical knowledge of their mother tongue into grammatical rules and into written language. On the other hand, the most drastic change is the one that has not directly to do with the pupil's mother tongue, but with foreign cultures and languages (cf. Ribeiro, 2006).

Children have to adapt to a whole new world. For most of the pupils it is only by the time they start school that they experience their first contact with cultures and languages different from their own. This first contact is crucial for the development of the acceptance, or rejection, of the otherness.

By the time children start school, they have already developed an ethnocentric view, in terms of viewing their own language and culture as being unique. After being exposed to the otherness of different languages and cultures, they undergo a process in which all their previous knowledge and their view of their world has to be restructured.

The first feeling will be of rejection, because the otherness is seen as a threat to their - until then - complete and harmonious world. In some cases this fact is reinforced by their parents, who, most of the time, even unconsciously, foster the view of only one correct way of behaving in society, rejecting different forms of viewing the world.

In this sense, Curtain (1990:WEB) refers that the foreign languages learning promotes a development of a global attitude, serving the study of foreign language and culture as means for the development of the human intercultural competence (cf. Byram, 1997).

Pre-school and primary school play a crucial role in the development of a pluricultural and intercultural awareness. Besides the development of a linguistic and meta-linguistic awareness, the contact with children and adults, who don't share the same cultural and linguistic background, will broaden pupils' sociocultural awareness, which, as we have already referred, may not always be positive.

Already in 1985 the National Congress on Languages in Education Report (Britain) pointed out to the importance to "foster better relations between all ethnic groups by arousing pupils' awareness of the origins and characteristics of their own language and dialect and their place in the wider map of languages and dialects used in the world beyond" (James & Garrett,

1992:13). Thus, the role of the teacher is crucial in the development of either an ethnocentrical sense or a pluricultural awareness. Pupils shall not only get in touch with different cultures and languages, but acknowledge that their language and world view is not unique, but only one among many other. This is not an easy task for the teacher, since it involves pupils' psychological and social features. One should always bear in mind that the feelings developed towards otherness in early school years will, in many cases, last throughout the whole life.

The Common European Framework of Reference for Language (2001:5) points out to the importance of exposing children to a great diversity of languages and cultures in early school years, by referring that:

"It is no longer seen as simply to achieve „mastery' of one or two, or even three languages, each taken in isolation, with the „ideal native speaker' as the ultimate model. Instead, the aim is to develop a linguistic repertory, in which all linguistic abilities have a place. This implies, of course, that the languages offered in educational institutions should be diversified and students given the opportunity to develop a plurilingual competence".

However, in Portugal, as in many other European countries, the vast majority of Primary Schools only teach English as a foreign language, neglecting, thus, minority languages and cultures with which the children contact on a daily basis, preventing, in many cases, the development of curiosity for the „nearby' otherness. In this way, the development of the plurilingual competence may be constrained.

There is still a lot to do in many European Primary Schools as far as the diversity of foreign languages to be taught and their integration with the other curriculum areas is concerned. Unfortunately, teachers of different curriculum areas still work isolated, not trying to benefit from what is being taught and learned in other areas (cf. Ribeiro, 2006).

In this scope, teachers should focus upon the Plurilingual Competence (PC) as soon as pupils' schooling starts. This competence refers to the ability to use languages for the purpose of communication and to take part in an intercultural interaction, where a social agent has proficiency, on various degrees, in several languages and contact with several cultures (cf. Andrade & Araújo e Sá, 2002; Council of Europe, 1997).

According to the Council of Europe, these competences must be fostered as soon as possible in order to give European citizens the opportunity to participate in the European public discourse as earlier and as much as possible. According to Cruz & Medeiros (2006), "early language learning also allows the expansion of pupils' horizons by contacting with different languages and cultures, developing a conscience of the Other with an exposure towards the linguistic and cultural diversity of Europe (...)" and promotes a learning based on the European diversity, preparing the ground for a more advanced plurilingual teaching as well as promoting confidence in the success of foreign language learning throughout the children's life.

Nowadays globalization and migration are understood as parts of a same reality. The school is an integration agent, promoting values such as citizenship, peace, human rights, equality, tolerance and education. Touraine (1996:40) argues that it is not enough to say that immigrants need to be integrated, but that it is urgent to accept them and recognize them too.

In contemporary societies where there is a very significant cultural diversity, it is vital that schools, educational communities and students establish practices and share information, cultural activities typical of each country to therefore promote skills in the mother tongue and in foreign languages. These exchanges can and should be done in several ways, respecting the interests and motivating the continuity of this learning. In practical learning environments, there are several proposals, whether practical or interactive, which extrapolate beyond the classroom through the Information and Communication Technologies.

In this context, early languages learning also allows the expansion of children's horizons by contacting with different languages and cultures. Therefore, they are able to develop a conscience of the Other and the understanding towards different people. This can be achieved by a permanent (and not intermittent) intercultural teaching approach which is possible through a foreign language integration methodology with other curriculum areas and with the right stimulating materials, such as coursebooks and multimedia objects.

In fact, Brewster (1998:48) also defends a foreign language integration methodology with other curriculum areas, by referring a set of advantages as result of this integration, namely: "the integration reinforces the conceptual development (example: colour, size, shape, ...)" since "this continuity gives

the child confidence and, consequently, makes the child more motivated"; "through the integration the transfer of competences between the different areas is possible, helping the pupils to develop strategies of "learning to learn", that is, the usage of comparison, classification, problem resolution and hypothesis formulation in the acquisition of that foreign language gives them continuity and reinforces their usage in other curriculum areas; finally, this integration "develops and broadens contents in other curriculum areas, such as Maths (examples: hours, numbers, sets), Environmental Studies (example: plants, animals, use of maps), Musical Expression (example: rhythm, sound, singing, …)".

In this way, children would be able to accept quite easily early languages learning as something which is completely integrated within their basic learning needs, developing their plurilingual competence as early as possible, which should be sustained with the development of a critical cultural awareness. According to Andrade & Araújo e Sá (2001), it is expected that the plurilingual competence shall be relatively autonomous in relation to content and school materials, once it structures itself and evolves beyond school", in other contexts other than school. However, we believe that this autonomous learning can only be achieved by a very good and structured plurilingual teaching approach. Let us now focus on two projects which represent this kind of belief.

## PRIMALANG & PLURILINGUAL: THE PROJECTS

With the creation of the European Union and its single market, i.e., the free movement of people and goods, there has been a need to rethink the role of foreign languages in today's society. European society has been seen as a mixture of identities and languages, in which one's own attitudes, values, believes and behaviour interact with the Other's. Thus, to learn foreign languages in a Europe where distances are shorter is a basic need. Both Primalang and Plurilingual projects aim to answer these current requirements, providing the tools necessary to acquire skills for communication in English (seen as the lingua franca in Europe) in different situations, but at the same time allow the learners to develop a plurilingual and intercultural communicative competence since an early age.

The first project, Primalang, refers to the creation of a plurilingual approach in the teaching-learning process, which worked in a provocative manner, by exposing children to different languages, such as: German, Spanish, Italian, French and Mandarin Chinese (apart from English). 3rd year pupils from the Portuguese Primary School System (aged from 8 to 9 years old) of the famous Oporto's private school, Colégio do Sardão, were able to engage in plurilingual activities which occurred during 5 thursdays, from March to April in 2009. In each session, children were exposed to each language, learning some useful vocabulary, the countries which speak the language, curiosities, roleplaying some useful dialogues and making a portfolio which proves their own learning paths.

In the following pictures we can observe the type of activities which were developed, namely:

a) roleplaying;



**Figure 1 – Children acting a Spanish dialogue with some hand puppets** [34]

b) dancing and singing;



**Figure 2 – Children dancing and singing to "Antes muerta que sencilla**

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34 Some of these pictures are blurred to protect children's identity.

c) playing games
in the Interactive Whiteboard;

**Figure 3 – Children playing an interactive game called "Say it two ways"**

d) writing and reading;

**Figure 4 – A pupil writing Chinese characters**

e) handcrafting.

**Figure 4bis – A pupil painting a hand puppet called "Mercedes"**

With the second project, Plurilingual, three expert teachers gathered together and conceived a plurilingual coursebook, which includes 7 units. Through materials that allow contacting, analyzing and addressing different languages, students are able to create a taste for learning foreign languages and cultures, taking into account an interdisciplinary approach and cross-

content areas such as Portuguese, Mathematics, Environmental Studies, Drama, Body Expression and Artistic Expression.

Let us now analyze one of the units of this coursebook. In this unit, entitled "New Worlds", pupils are invited to discover the diversity of both languages and cultures which surround them. They start by focusing on some pictures and try to discern to which countries and cultures they belong to, such as in the example below:

1. Observa as imagens seguintes e assinala o que podes encontrar no teu país.

2. Agora refere em que países encontras os restantes símbolos ou objectos. Regista no teu caderno.

**Figure 5 – Example of an exercise related to the association of images to countries**

After this activity, they are invited to listen and sing-a-long to a song which speaks about different countries all over the world. Having this into consideration, they are requested to associate the names of the countries with their capitals, by analysing the song or doing some research on the Internet: They are also given the opportunity to play a game on the Internet, in which they keep on focusing on the capitals and countries. Afterwards the book introduces a word salad with greeting expressions in various languages:



**Figure 7 – Word salad**

By contacting with these, with the help of the teacher, pupils will try to group them with the corresponding name of the language, by filling in a table:

**6.2.    A que línguas pertencem as restantes palavras? Sabes o que significam as frases? Pede ajuda ao teu professor/ à tua professora!**

| E xpressão | Significado | País | Língua |
|---|---|---|---|
| Bon dia | Bom dia | Espanha | Galego |
| Hallo! | Olá | Alemanha | Alemão |
| Ça va? | | | |
| Zdravei | | | |
| Danke | | | |
| Allora | | | |
| Mange tak | | | |
| Grazia | | | |
| Gracias | | | |
| Wie geht's dir? | | | |

**Figure 8 – Table related to expressions in different languages**

**Figure 9 – Example of the type of material which stimulate the creation of a personal dossier**

The book also offers the possibility to enhance pupils' learning skills at home by inviting them to compile everything which is related to different languages and with which they get the change to contact with. This section is called the dossier and its the most personal section of the coursebook. Each pupil will certainly have a very different approach to their dossier.

This unit ends with a song/ poem written in different languages. Pupils can make a choreography and dance to it. In the very end of the unit pupils are invited to write about what they have learned in the unit:

8. **Vamos cantar e dançar??** Pede ajuda à tua professora de música para criares uma melodia para este Rap? E que tal também uma coreografia?

*Mein Name ist Plural*

*Son cidadán do mundo global*

*Je veux vous connaître*

*Kom mee*

*Outras línguas, outras culturas*

*Other customs, other traditions*

*Molta gente, molte storie*

*No hay fronteras*

9. **Auto-avaliação – O que aprendi?** Escreve um pequeno texto a dizer o que aprendeste no final desta unidade.
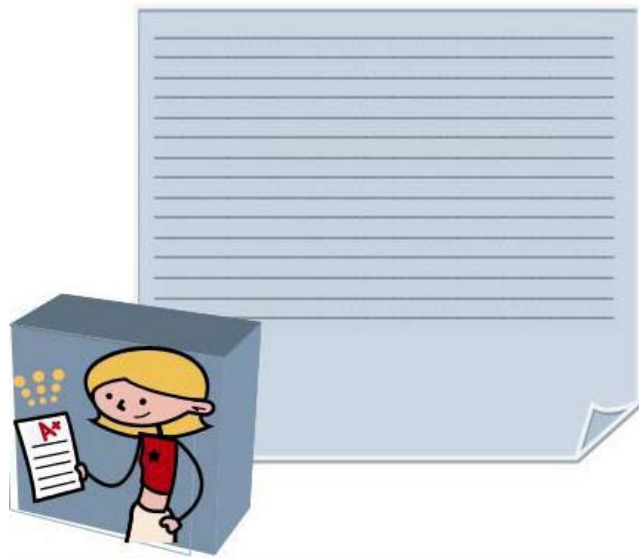
**Figure 10 – Last page of the unit**

We believe that the participation of young citizens in European public discourse must begin as soon as possible so that they recognise the linguistic and cultural richness of Europe since an early stage of their lives and, consequently, create conditions that encourage the early building of their linguistic and cultural repertoire.

A plurilingual and pluricultural teaching-learning process can make children build their own knowledge, promoting their integration into society as change agents and builders of an active citizenship.

The main aims of these two projects are:
•the creation of materials related to the promotion of linguistic and cultural diversity;
•the fostering of a cultural-linguistic repertoire with pupils of a primary school;
•the promotion of a plurilingual and pluricultural teaching-learning process, from the teaching of English and their cultures;
•to make primary school teachers aware of the need for integrating plurilingual practices in their teaching-learning process.
In the following chapter we will analyze the production of the pupils who have participated in both projects.

## THE BUILDING OF AN EARLY AWARENESS OF LANGUAGES AND CULTURES: THE FRAMEWORK OF PRIMALANG

Within the aims which we have just presented, our main aim was above all the fostering of a cultural-linguistic repertoire of our pupils. We consider we have achieved it by analysing all their production.

In this chapter we will present you some of the materials they have conceived in the scope of the Primalang project. We have already mentioned before that they had to build a sort of dossier, which could work as a proof of their learning path. This could take many forms. However, most pupils chose to build it as a box. In fact, they picked an old shoe box and decorated it quite personally, such as in the example below:

**Figure 11 – Example of one of the dossier boxes**

**Figure 12 – Example of other two dossier boxes and their contents**

This box is decorated with some symbols children easily associate with the country/countries which speak the language(s) they are learning. The boxes take many shapes and colours, but all of them include languages notebooks - a sort of leaflet explaining the basics of a language - and some personal items children have collected throughout the school year. Once we start analysing a dossier, we can learn how different pupils are and their interests. This can be felt when they start contacting with a language for the first time.

In the following example (Figure 14), pupils were invited to draw something which reminded them of German. Most of them draw the flag, some of them a football and others associated the language to Germany. This idea (that German is only spoken in Germany) is afterwards deconstructed by the teacher with the help of the computer and Internet.

The same happens with French as most of the pupils immediately associated it to France. They also focus on some monuments and stereotypes of the French culture, by drawing and writing some lines on each item:

We consider that we were able to make children think about culture(s) by associating it with the language(s) they came to contact with. In the following example, we can see that the pupil who wrote this no longer associates France only to French.

Now he/ she knows that there are plenty of other countries which speak French as well. Moreover, this pupil also focuses on a symbolic analysis of the colours of the French flag. The same happens with the Spanish language. During the session children found particularly interesting the fact



**Figure 13 – Drawing and expression in German**



**Figure 14 – Cover of the German notebook**



**Figure 15 – Example of another piece of work related to French**

that the language was really similar to Portuguese. The kept on doing some comparisons. In the dossier of another pupil we found some interesting representations he/ she has of the language, together with a table with some others in both Spanish and Portuguese which do not sound the same either grammatically or semantically (figure 17).

At the same time this pupil mentions that "There are some words in Spanish which are quite funny" and "Spanish is very cool and very funny too". This sort of phrases can be found in other portfolios as well. In

**Figure 16 – Example of another piece of work related to curiosities about French**
**Figure 17 – Curiosities about Spanish**

fact, in comparison to other languages which we have taught, Spanish was the one they liked the most. Perhaps this has to do with the proximity of the language.

Another language they liked a lot was Mandarin Chinese but for opposite reasons: it is an exotic language! In fact, most of the pupils found quite amusing to learn writing and speaking Chinese apart from the difficulties. Children were able to learn the basics of the language, namely: greetings, numbers, useful expressions. In the following picture (Figure 18), you can see some of the items they have learned.

In this essay, the pupil describes what a Wok is and what it is for. It also explains how to make a recipe of rice with some vegetables. In this other essay (Figure 20), he continues exploring the Chinese culture and its monuments, writing about the famous Chinese Wall and its history.

However, their learning continued at home because as we are able to see in some of the portfolios pupils researched some more things about the Chinese culture, writing some essays on some other topics, such as in figure 20. These portray how committed they were in learning some things of a culture other than theirs. All these examples show us how different things children can learn when we engage them in the world of languages, cultures and peoples, being aware of the thing the world can offer them.

**Figure 18 – The numbers in Mandarin Chinese**

## CONCLUSION

In this article we have presented the approach we believe it is the correct way towards a richer learning process. Nowadays we have been living times of changes. In this ever-changing world it is necessary to educate children towards and active long life learning, in which they are able to rebuild the competences they have achieved as the times change by.

Our role as teachers is to offer them experiences of the world that surround them, especially the ones which offer them the chance to rethink



**Figure 19 – Essay on Wok**



**Figure 20 – Essay on the Chinese Great Wall**

society, its values and their own place within it. This type of learning must always work in an interdisciplinary way and with place for dialogue and sharing of ideas. This leads pupils to be tolerant and respectful of other ways of thinking. By exposing them to diversity of languages we exposed them to different cultures at the same time, making them reflect upon other cultural symbols and ways of thinking. This is what PrimaLang and Plurilingual projects are about, i.e., making children think and be aware of the Other and all good things a pluricultural world can offer them.

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# SOCIAL TRANSFORMATION THROUGH INNOVATIVE TEACHING APPROACHES

## *A Case Study in a Multicultural School in Greece*

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## INTRODUCTION: INNOVATIVE TEACHING APPROACHES

Innovative approaches in Education have been variously associated with learning technologies, pedagogical approaches, organizational processes, grant opportunities (Alexander, 2006), responses to globalization, and to the agendas of government (Roberts, 2004).

Despite its fuzziness and questions about the meaning of the "new" inherent in the term (Conole, de Laat, Dillon & Darby, 2008; Alexander, 2006), it seems that the connecting theme of innovation in Education and in teaching approaches is a significant change, and its potential to transform practice.

Innovations occur within a context of change, or to use Callon's (1986) term, a "controversy". Callon (1986) and Latour (1987) identify four "moments" of translation in analysing a controversy, not necessarily consecutive. These can be outlined as follows:

1. Problematisation or "how to become indispensable" (Callon, 1986, p. 203), in which key stakeholders or assemblages are defined. Key actors will attempt to establish themselves as an "obligatory passage point" around a problem (p. 206). For examples, teachers are an obligatory passage point around education.

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2. Interest: engagement of key actors and translation of their interests into the assemblage.

3. Enrolment: coordination of actors as translators, delegation of roles around project.

4. Mobilisation: alignment of the assemblage and strategies for expansion, where actors, large, small, concrete or abstract, come to be mobilised as actors. One stands for many.

## THE IDENTITY OF THIS PROJECT

An educational project was held in two multicultural classrooms of the 1st Secondary School of Efkarpia in Thessaloniki, Greece, from September 2009 until May 2010. In this school, the majority of its student population is migrant students. The project was developed in two stages:

a) Teaching the novel "Our own liar grandpa", author Alki Zei, with the use of innovative approaches,

b) Construction and dramatization of a post-documentary play, which had as starting point the aforementioned novel, which has been shaped up and directed by the students the same.

The main characteristics of the project were the following:

> • To offer students the possibility to students to undertake responsibilities through alternative teaching approaches, in our case through teaching a popular novel.

> • To transform the classroom into a laboratory of experiential learning and communication.

> • To put on a post-documentary play, the scenario and direction of which is a product of the collective work of students, i.e. a school performance.

> • To involve the school community in a project that came out from the school community.

> • To make references to modern issues that the students are interested.

From the two stages of this project, the following were developed: educational material which referred to the alternative approaches that were applied, students' assignments during project's implementation, a report from those teachers who taught the novel, a theatre text written by students, as well as the theatre play that pupils played.

## THE CASE STUDY: APPLYING A PROJECT IN MULTICULTURAL SECONDARY SCHOOL

This paper consists a case study concerning the aforementioned project which was implemented through innovative approaches with students' enthusiastic participation. In order to realize its positive impact not only upon students but upon the whole school community we will depict briefly school's positive climate, its actions during the last two years and, finally, focus on its main results.

The two researchers, authors of this paper, read the report that the two teachers wrote about novel's teaching during the first school year, attended the theatre play, read the theatre play as it was transformed by students, and took interviews from the two teachers and the school's head-teacher.

Thus, for the analysis of the project we were based on data that came from the above sources and informants; in other words, the triangulation method was followed. Following, due to the limitations of this presentation, we will present only the axes of main points of teachers' interviews, using as methods of analysis both "context" and "discourse" analysis.

### RESEARCH QUESTIONS

Our motivation to present this multicultural school as an innovative case study was based on the hypothesis that this project could create opportunities for social transformation to those students who participated also to their teachers who implemented it.

Unfortunately, the everyday educational reality shows that there still exist a significant number of teachers working in schools where traditional teach-

ing methods are used, desks in many classrooms are placed in the frontal way, teacher-centered approaches and repetition of the school content by pupils are the rule.

Thus, our main research question was: How the implementation of such a project could contribute in the social transformation of diverse school populations, in our case in a multicultural secondary school?

In order to put forth some explanations about the social transformation, based on the data we selected, we had set some a priori criteria, such as: what kind of responsibilities teachers and pupils took, the creativity of its actions, the participatory research of pupils, the different types of communication and expression upon an intercultural perspective, the self-knowledge of pupils.

As a result, we posed the following research questions:

a) What kind of opportunities were offered to pupils for shaping their convictions, their attitudes and behaviours, oriented to the cooperation and collaboration between them, as well as to their personal self-knowledge.

b) What kind of opportunities were offered to these teachers who were involved in this project for their professional emancipation through the implementation of this project?

c) In which sections and to which degree a social transformation of the aforementioned participants was mentioned, as this is depicted in teachers and head-teacher's estimations?

## THEMATICAL AXES OF THE INTERVIEW

As far as teachers' interview is concerned, the main issues of the questions were based on the following: What were the aim and goals of the project, the reasons which led to its development, theoretical background of teachers for school innovations and modern teaching approaches, students response to the idea of implementing a project, development in the ways of communication between students and teachers during the development of the project and after its completion.

Regarding head-teacher's role, which is mostly an administrative one as well supportive for implementing such extra-curricular innovations; the main issues of the questions were based on the following: For which reasons he supported the implementation of this project? Was this the first time that such an innovative project was implemented in the school or, also, other innovative educational programmes have taken place in the past? In which ways did he supported this innovation, at personal level? What kind of problems came out? What was the role of other colleagues and parents? What was the impact upon other colleagues, parents and upon the local community? What could be the next steps? What they would suggest to another school in order to undertake relevant activities?

## THE STUDENTS' PERFORMANCE

Core issues as far as the students' performance is concerned are: How the idea came up? How students responded to this challenge? What kind of difficulties students faced? In which ways students overcame these difficulties? Which was the effectiveness of the project on its indigenous and migrant students? In another dimension, what was the impact of the project on the educational and professional development of teachers? Also, what kind of recommendations these teachers could offer to other colleagues who might be interested to undertake similar actions within their school?

## CONCLUDING

Teaching students through experiential innovative approaches is a goal of primary importance. A critical point should be that students need to understand that in this way they will learn more, in a critical way, by expressing also their own experiences. Indeed, regardless of the school subject, lots of students cannot and do not remember most of the substantive details they learn in school courses. Therefore, it is most valuable for students to learn how to learn effectively, how they could apply this knowledge to another relevant issue that might arise in practice, as well as how to interact with their peers at social level.

During the implementation of this innovative process, we finally identified another set of goals: a) that participants were enabled to experience and identify with different types of teaching and learning processes (e.g. collaborative, experiential, contextual, visual), b) that a variety of inclusive teaching methods were provided, addressed to diverse learners (not only socio-culturally but also regarding their different needs), and c) that collaboration was promoted between teachers, students and their parents.

Finally, an important issue arising from this case study is how innovation, that is, transformative change, can occur in the context of 'mass teaching and common learning'.

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# THE TEACHING OF GREEK

## *Language in the Intercultural schools of Western Thessaloniki*

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## INTRODUCTION

Up to last two decades it would be considered in excessive to say that Greece, one of the most homogeneous demographic countries, is becoming "multi-cultural" society. Today it is not excessive but it is a reality considering different cultural groups that make obvious their presence in various sectors of the economic and social life, and constitute part of social structure of our country.

Naturally, this cultural pluralism influenced also the cultural composition of Greek school, forcing the Greek state to take educational policy measures to confront this phenomenon. So, the modern Greek school was found confronted with the problem of bilingualism. The new data that resulted in the education of children of immigrants was faced with special programs, based on the aims of intercultural education (Pantazis-Nasainas-Tsigka, 2004).

The main objective of intercultural education is to secure fairer terms of education for the students with different cultural and linguistic background. The aim is the inversion of the current situation, which imposes on these students the sole way of adaptation in the Greek school (Koymantaraki, 2005). This presupposes the beginning of school's adaptation process in profit of multicultural henceforth, school population (Markou, 1997, 74) & (Politou, 1999, I-3).

In a modern approach, the intercultural education is considered as the base for any form of antiracist education of (Nikolaou G., 2000). While the confrontation of the probability of educational racism's growth is considered that it decreases or suspends the consequences of social exclusion. This makes still more important the existence of an institutional frame of intercultural education. Such a frame is supposed substantially to face in-depth and broadly the various levels in which it is possible to be emerged elements of social racism (Papapetrou, 2004, 4).

In our country, the thematic frame of intercultural education's policies is described through the articles of Law 2413/96. Only one of about fifteen pages of this law, is reported on the "Intercultural Education" widely (Damanakis, 1997, 81-82).

As it concerns the instructive methodology and pedagogic practices, the law does not set any specific context. Only general principles are emerged which concern firstly the correlation of Greek language's teaching in each form of intercultural education. As it concerns the instructive material, the Pedagogic Institute and I.P.O.D.E., through programs that were financed by the European Union worked out the "Curriculum of Greek language's teaching for Repatriates and Foreigners students". As it is reported in the program's introduction, the school is supposed to help these children in their smooth integration in the school life, through appropriate programs and proportional instructive material. It should be noted that further research programs took place, which were financed by the E.U. and worked out handbooks and instructive material for differentiated "cultural" groups of students (Muslims, gypsies repatriates, foreigners).

## APPROACH OF THE PROBLEM

The children of foreigners, refugees and repatriates families, in their majority need some form of specific reinforce in the school of reception country. However, beyond their common language problem, these students do not constitute a homogeneous group, and the school cannot face them with the same way, but it should decide to treat occasionally differentiated.

Main starting point for the development of a school environment that would facilitate the education of all children, should constitute the common needs and wishes of indigenous and foreigners students. The difficulties that meet

the foreigners students because of social adaptation's problems, temporary interruption or retardation of school learning and focalisation of efforts in the Greek language learning, should not lead to "easy solutions" that finally constitute deadlocks, as the creation of constant parallel classes for foreigners and the teachers' negative expectation (Markou M., 1999, III-4).

For the foreigners' students support, are required measures inside and outside the class, in which they study with their indigenous schoolmates. These measures should be flexible, graduated and with long-lasting prospect. Interventions in the sectors of school life, curriculum, instructive material and instructive approaches, instructive planning and instructive consideration, evaluation, linguistic teaching and reinforcing teaching, are necessary (Carrasquillo & Rodriguez, 1996) (Levine, 1990). Learning requirements in the school, function as the main motivation for the language growth beyond the language of daily communication. So, it is important that:

- The school must not interrupt the cognitive and learning process in the maternal language forcing the children to stay a long time away from the flow of knowledge. It would be helpful the presence of bilingual teachers or volunteer parents that could give information and knowledge, for as long as the students are away from the curriculum because of their linguistic insufficiency.

- Printed, audiovisual and electronic material in the maternal language (children's literature, music, video, books of knowledge, school handbooks from the origin country) could limitate the problem of school learning's interruption.

- The foreigners' students should be in touch with their schoolmates of the regular class. Even at the first language stage, the students are profited in linguistics, when they participate, as an example, in the sports course and the artistic courses. The course teacher could contribute to it by creating the conditions for an elementary communication.

- In the reinforcing linguistic teaching, the requirements of the curriculum courses should be taken into account and the students should be prepared for the special language uses and the forms of work that are presupposed (Markou M., 1999, III-4-5).

## BILINGUAL STUDENTS' INSTRUCTIVE SUPPORT

The teaching of Greek language as second language covers one of the aspects of special support that the bilingual students need. It is of particular importance, at the first study level in the school. According to the international experience, the students need at least three to six months of intensive linguistic teaching and this is the reason that they are pulled out from their regular class usually in linguistic and philological courses for about 12 to 15 hours weekly (Cummins, 1999).

In the topic of reinforcing linguistic teaching it is generally sought that:

- The student should be informed about the school and should be supported in his/her effort of adaptation in the new social and school environment.

- The linguistic knowledge that is absorbed by the student experiencing in daily communication situations should be extended.

- The student should learn writing and reading in the second language and should acquire the basic communication skills that are necessary for the attendance in the regular class.

- The learning process, which had begun in the origin country, should not be interrupted (Markou M. 1999, III-28).

The reinforcing of linguistic teaching is structured in two at least levels: beginners and advanced. Beyond the informal follow-up of learning course, the transition from the first level to the second is combined with the application of a Diagnostic Criterion.

This tool detects in which degree the foreigner student have skills that allow him/her to:

- Use a dictionary

- Read tables and diagrams

- Locate points keys in a text

- "Be oriented" in a school book of his class

- Become comprehensible when he/she refers to daily experiences

• Ask help and to participate elementarily in the communication in the class

• Attribute orally the content of a simple short story

• Comprehend the instructions that are given in the courses

• Fill in a form with personal elements

• Write a small daily story using a series of pictures

• Apply strategies of meaning interpretation in difficult communication situations.

## RECEPTION MEASURES IN THE CLASS

The bilingual student when he/she is included regularly in his class after half to one year of intensive linguistic teaching, does not still possess the Greek language to the extend that would allow him/her an equivalent attendance in the courses. He/She continues learning the language in relation with the courses' needs (Mitakidou & Tressou, 2002). In order to cope with the double challenge - language and learning, the student needs to be supported in the regular class too, at least 2 to 3 years. The distance between the decreased linguistic conditions of foreigner students and the requirements of the curriculum could be limited by interventions in 3 sectors:

• In the instructive planning: localisation and confrontation of linguistic difficulties

• In teaching organisation: reception of measures of internal differentiation

• In the instructive consideration: facilitation of access in the meaning

Such interventions require additional work as well as teachers' specialised knowledge who teach in classes with indigenous and foreigner students. In order to be arranged the problem, the group and in pairs work could be applied as an alternative instructive approach (De Villar, 1990). Using this type of educational approach, the quantity and the quality of language would be increased.

The teacher could facilitate the foreigner students' access in the curriculum and the learning activities, taking measures for the teaching adaptation as:

• Analysis of curriculum concerning the objectives of a thematic unit and the preparation of a relative additional material

• Supervision of the proposed exercises and adaptations where they are required

• Connection the teaching object with other already known

• Additional and clear instructions on the homework

• Many repetitions and re-writing for better comprehension

• Language exploitation of forecasted texts and exercises

• Instructive children's support with non-verbal elements (gestures, use of objects etc.)

• Continuous communication with the student for comprehension's supervision

• Continuous correction of linguistic errors by indirect but continuous way

• Balance between the linguistic and the cognitive difficulty degree

• Increased use of supervisory tools-means in case of obscure content

• Assignments to the students work and creation of organisational forms that encourage the communication and the collaboration with the indigenous students

• Emphasis on the development of students' autonomy through the strengthening of effective learning strategies (Markou M., 1999: III-42-43).

In our schools, the model that is adopted for the confrontation of repatriated and foreigners' students' educational needs is the assimilation. So, in case of language, the emphasis is given on the acquisition of Greek, while the maternal language is neglected or is completely ignored.

As unique and sufficient condition for the smooth integration of child in the school, is given emphasis on the acquisition of the second language, the Greek one.

The acquisition of Greek language as second language, in order to be successful, it should be created an appropriate learning environment where:

• Each effort of new knowledge's acquisition should be supported itself and should exploit the knowledge and the language that the children bring in the school

• Simultaneously, students' self-esteem should be also cultivated through the schoolteacher's encouragement and the schoolmates' contribution

• Active involvement in their learning by a variety of children's literature texts that motivate their interests

• Other sources of texts as articles of newspapers and magazines, travelling brosures, correspondence etc. should be used, in order to extend the critical thought and the linguistic repertory

• Editing of children's written texts, which reflect their interests, their experiences and generally whatever correspond more in their age

• Texts of various school courses should be used in a cross-thematic way. The teaching of language should penetrate all the courses, i.e. language course through mathematics, geography, physics etc.

## THE CASE OF THE INTERCULTURAL PRIMARY SCHOOLS OF WESTERN THESSALONIKI

In Thessaloniki were founded 6 schools of intercultural education. Two of them are characterized as gypsies' schools, although in the other two intercultural schools of Western Thessaloniki function Reception classes for Gypsies students, where was applied in the past few years the pilot program of "Gypsies' Education", supervised by the University of Ioannina.

At the same time a second program that concerned the "Repatriates and Foreigners students' Education" was applied in the intercultural schools of Thessaloniki, supervised by the Centre of Intercultural Education (KEDA) of Athens University (IPODE, 2004, 66-67).

The activities of these programs concerned mainly the pedagogic support of students, the training of the involved teachers, the production of instructive material, and the placement of bilingual teachers in the Reception Classes and collaborators with special duties in Gypsies camps.

The intercultural schools were founded in order to function as models of achieved instructive preceding that are related to students with national and cultural differences. However, other school units with heterogeneous school population could develop progressively those operational characteristics and standards of intercultural schools. This effort could be supported by the intercultural schools' applied good practices. So, the main objective is the distribution of the intercultural education good practises in each type of school and not the multiplication of the intercultural schools.

In the case of intercultural schools of Thessaloniki, because their special objective to intervene corrective in the educational inequality, we were focused on the organisation and implementation of a series of interventions in order to the foreigner students could correspond to the school's needs. That is to say, to become capable of using satisfactorily in daily situations all the four known skills: speaking, the comprehension of speaking, writing and the comprehension of writing (Tokatlidou, 1986, 91) (Kopsidou & Rousoulioti, 2005), something like that would ensure equality for our foreigner students.

The levels of interventions are as follow:

• The particular conditions of students were located, the different ways of learning were recognized and their learning continuum was recorded through the initial interview

• If there was a bilingual teacher, the students' maternal language was included functionally in the teaching and the bilingual dictionaries and the bilingual publications were reclaimed.

• The linguistic teaching was connected with the experiences and the current communication needs. That is to say, while the initial phase of teach-

ing satisfied the basic linguistic needs relative with the school life and the familiarization with basic verbal communication fields, afterwards it was connected more closely with the requirements of courses.

• Since the language is learned better in authentic communication situations, emphasis was given on the support of "natural" learning and was encouraged the transfer inside the class of communication experiences and problems that students lived outside the class. Afterwards these were developed as a trigger for more general language expressions.

• The classes were equipped with charts, posters, signs, paper tables of grammar and vocabulary, table games that could be developed in language course, small libraries with dictionaries, books of knowledge and literature.

• Many opportunities were given to the foreigner students in order to communicate with the Greek-speaking schoolmates through activities in which the comprehension is facilitated, as the sports, the music, the artistic courses, the excursions, and the visits.

• Indirect language interventions were taken place throughout the school, as the signs in the school area and the basic objects of school and class, so that be encouraged the natural learning of language.

• Progressively emphasis was given on the linguistic requirements of regular class and there was an effort to prepare the students for the activities of the curriculum.

• For each communication/linguistic phenomenon that was taught, there was an effort to activate the four skills: speech, listening, written expression and reading.

• The linguistic phenomena were presented and practised following a course from guided in more free exercises, from smaller units of speech (phrase, proposal, small dialogues) in bigger (paragraph).

• In linguistic phenomena's explanation was reclaimed the students' knowledge in maternal language and optical representations and - particularly in small ages- practical handlings (cards, puzzles, table games) were used.

## ASCERTAINMENT

The acquisition of Greek language as second language depends largely on the previous experiences and knowledge as well as on the sufficiency in the maternal language. This knowledge in order to constitute a powerful background for the acquisition of Greek language, the previous knowledge and experiences should be maintained, extended and not to be neglected.

In order to acquire the intercultural education the real dimension that suggests its name, it is necessary, when we teach we have to take into account the experiences, the interests and the expectations of children, specifically of those children that are considered minorities.

If the school choices do not touch upon the interests and the expectations of those children, then they will not feel welcomed and acceptable in the school in their first official contact with their new homeland.

Through the presentation of these practices, we aspire to encourage the teachers to promote the objectives of intercultural education and more specifically the teaching of Greek language in foreigner students and to give the message that there are margins of initiative in the school despite the engagements that are imposed by the educational system. The recent legislative efforts in our country, as the enactment of flexible zone and the new curriculum, provide opportunities for differentiated interventions that could help the teacher in order to correspond better in linguistic, learning and social needs of students.

## THE CASE OF THE 6TH ALL DAY INTERCULTURAL SCHOOL OF ELEFTERIO – KORDELIO

The Sixth Intercultural All-day Primary School of Eleftherio-Kordelio is situated and functions on the western edge of the town-planning group of Thessaloniki and it is one of the two Intercultural Primary Schools of Western Thessaloniki. It was renamed "intercultural" because, since 1998 until now, a programme of intercultural education was put into practice in co-operation with the Institute of Same Race Education and Intercultural Edu-

cation by three bilingual educators teaching children of refugees, children from the Soviet Union and children of other nationalities.

In the frames of the Lifelong Learning Programme "Comenius 1" the school, as an intercultural school, suggested to the National Agency a two school plans of co-operation, which was approved, along with schools of Europe:

> 1) Participation in the programme "The children write and draw about the children", during the years 2003-2006, in co-operation with a primary school of Latvia, two schools of Germany, one school of Poland and one primary school of Greece, too, and

> 2) Participation in the programme "Eco-citizens of Common Europe", during the years 2009-2011, in co-operation with 15 schools of 13 countries (Bulgaria, Cyprus, Denmark, England, Estonia, Italy, Holland, Norway, Poland, Portugal, Spain, Turkey and Wales).

In the framework of the European Lifelong Learning Programme "Comenius 2.2.b" the School participated in the years 2006-07, 2007-08, 2008-09 and in the year 2009-10 in the Programme of the Assistant Professors of Foreign Language.

Apart from the intercultural program at the school, for the past years the program of the University of Ioannina and of the University of Thessalia has been in progress for the education of Gypsy children. The attendance rate of these children at our school is highly consistent and the results are very good.

There's also the participation in Unicef educational programs "Schools as children defenders" and in Action Aid programs "World Action Week for Education". We proceeded in adopting a ten-year-old child from Cambodia with the assistance of the Parents and guardians' Association. With the above decision we were given the chance to learn about a different lifestyle and a part of the word that is far away from us. We also share their everyday triumphs knowing that we were able to assist. We are not only helping the child grow up in better conditions but also give hope to all the children and their families who live in a poor and isolated community to built a better future for themselves and their children.

During the school years 1999/00, (it was one of the first schools of Greece, which started the program of the Olympic Education, due to The Olympic Games of 2004) and until 2004-05 the program of the Olympic Education was held by a skilful trainer. During the school year 2006-07 and 2007-08 the program Kallipateira replaced the above program. So in the framework of the new program the teachers of Physics in charge suggested some projects to the Ministry of Education, which were approved for application. This project in 2006-07 was called "Dreamland–Games without Boarders" and in 2007-08 it was called: "We learn for the Olympic games', playing".

A trimester multicultural newspaper is published by the students of the 6th grade entitled "The world through the children's eyes" The newspaper is currently running its 8th year (it started during the school year 2002-03), being the students' initiation. It is distributed in every school in Thessaloniki and it is also on the Internet, in our school's website, so everyone can read it electronically as well.

School's multicultural choir, which started during school year 2004-5, constitutes of 25-30 pupils of the 4th and the 6th grade. The choir participated and participates in many events (festivals, seminars, TV programs) singing songs from various countries of the world. In June 2009 our first CD titled «Traveling…with our songs», was released. There are songs from England, Russia, Albania, Bolivia, Georgia, the USA, Italy, Senegal, Germany and Greece.

School's folk dancing group, which was created during school year 2002-3 constitutes of approximately 50 pupils from all grades. Our dancing team participated and participates in many events and festivals. The Parents and Guardians Association has been helping this challenge by creating our own cloak room in the school and by buying 50 traditional costumes from several regions of Greece

Our website specialized in the multicultural education: http://6dim-diap-elefth.thess.sch.gr

The aim of the intercultural programs is not only the social integration of students and their families with respect in the difference and in the origin, but also to make students capable of dealing with the cross-cultural reality

and profit by it, according of course, to democratic, social perceptions and proceedings.

Through all these intercultural programs and activities the results were evident. The repatriated and foreigner students are being rapidly integrated into the normal learning process with far fewer problems. Self-esteem was reinforced by the respect and the acceptances of the distinctiveness: finding the things that connect all the children.

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# TEACHING METHODS IN MULTICULTURAL CLASSES TO COMBAT ISLAMOPHOBIA

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IAIE Malta conference 16–18/9/10

Islamophobia tends to be one of the major issues in all "western world" since people and States – on a second level the "western way of life" and the "establishment" referring here to power relations – feel being threatened by "the Muslims".

This presentation has three parts. In the first part, aiming at pointing the basic socio-economic and physiological dimensions of the phenomenon on "both" sides, I start from Greece, on the lands of which Christians and Muslims have a history of co-existence for more than 500 years and then I move to Europe, attempting a mapping exercise of the manifestations of Islamophobia and of the (violent or criminal) acts towards Muslims and then to a brief presentations of the initiatives and efforts to combat discrimination and Islamophobia. I conclude this first part with some comments on what is or might be Islam and is or might be Islamophobia.

In the second part, I focus on education. Here, starting again from Greece and what was and is, in cases, implemented as "education for Muslims", I move on examining what is generally understood as respect to the religion and to the currier of the certain culture (person or community) from various points of view. My aim is to compare cases of "historical" Muslim minorities to cases of "new" migrant Muslim minorities and accordingly to compare the approach of a "traditional", multicultural (actually apartheid type) educational model to contemporary, intercultural approaches, focusing on what is perceived as respect of the "other" in each category.

In the third and final part, and being based both on personal experience and secondary relevant data, I present parts of relevant initiatives, mainly in order to show their limits. Finally, I present some ideas for projects or interventions on education, which can support the co-existence of Christians and Muslims.

# TOWARDS A TEACHING ECOLOGY FOR DIVERSITY
## *Belonging and Transformation*

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## INTRODUCTION

A revolution is occurring in education. This revolution is being fuelled in part by the new information and communication technologies. Fundamentally, however, the change is in the human relations of learning. The reference point for the changes we will describe in this presentation is the traditional classroom. In its original form, this classroom was essentially a communications technology, a room large enough for a teacher to talk to twenty, thirty, even forty learners at once. Its classical oral communications modes were the teacher exposition, question and answer involving one learner at a time and whole-class recitation in unison. For most of the time an individual learner had to sit in silence. The primary written communications medium in this classroom was the textbook (closely following the state-directed syllabus). The learner produced their work (a piece of writing, a test) for an audience of one—the assessing teacher. The main official trace of the student's work was a recorded score. The teacher was pivotal in the predominant communication patterns of the traditional classroom, orchestrating classroom talk, directing students to the textbook and marking their work or their tests. Lateral peer-to-peer communication was practically unmanageable and when it did occur, it was mostly 'off task'.

This type of education, in other words, worked perfectly well for a society in which learners were destined to belong to traditional workplaces which re-

quired deference to authority and whose skills requirements were minimal, predictable and stable. It was well suited to the creation of homogeneous and submissive citizenries in the service of the old nation-state. It was appropriate to the development of compliant personalities. There was even a logic of sorts in having a large number of learners 'fail' at school; it was a way of rationalising lack of opportunity for a large part of the society.

This world has now gone, or at least it is in transition, and it has certainly retreated in the more affluent parts of the developed world. This kind of schooling is becoming less and less relevant to the needs of learners—any learners, in any part of the world.

A series of related social changes are occurring, encapsulated in part by the idea of an emerging 'knowledge society'. In this sort of economy, value is increasingly located in the intangibles of human capacity, organisational flexibility, business processes, customer relationships, brand identity, social networks, technological know-how, product aesthetics and service values. This represents a shift away from the old grounding of value primarily in fixed capital and basic skills. This is not to say that knowledge was unimportant before; it is simply to argue that knowledge and creativity now take a uniquely central place. In the domain of citizenship, the dynamics of belonging and governance now occur at multiple and overlapping levels—from community organisations and workplaces, to self-regulating professions, to communities of common knowledge and shared taste, to the increasingly federated layers of local, regional, national and supranational government. In the domain of personality, identity differences are becoming ever-more accentuated, and the keys to stable personality are responsibility, resilience and tolerance.

Herein lies an enormous challenge, and an enormous opportunity for education. What education does—building the knowledge capital of a society, the creative capacities for innovation as well as the sensibilities to navigate ambiguity and complexity—is now fundamental. Traditional classrooms and traditional bureaucratic education systems, cannot provide society what it now requires. The agenda of the new learning is to meet the needs of the knowledge society in a globalised world (Kalantzis and Cope 2008).

## DIVERSITY, BELONGING AND TRANSFORMATION

Rather than focusing on the native differences between the capabilities of individual learners—theories of pedagogy which emphasise the psychological or the 'innate'—the *Learning by Design* approach instead focuses on the socio-cultural differences between learners and the role this plays in their transfomation as learners .

So what are the cultural conditions of learning? The form and extent of learning is determined by the conditions in which it occurs. And some conditions are more favourable than others. Two conditions, particularly, impact on learning: first, whether a person's identity, subjectivity or sense of themselves has been engaged; and second, whether the engagement is such that it can broaden their horizons of knowledge and capability.

In order to learn, the learner has to feel that the learning is for them. They have to feel they belong in the content; they have to feel they belong in the community or learning setting; they have to feel at home with that kind of learning or way of getting to know the world. In other words, the learner's subjectivity and identity must be engaged. Learners have to be motivated by what they are learning. They need to be involved as interested parties. They have to feel as if that learning is for them. The learning has to include them. And if they are learning in a formal educational setting such as a school, they also have to feel a sense of belonging in that social and institutional context. The more a learner 'belongs' in all these senses, the more they are likely to learn. Belonging to learning is founded on three things: the learning ways, the learning content and the learning community.

The learner's subjectivity, however, is always particular, and it is this particularity which must be engaged. Here, the concept of 'difference' is helpful because it highlights some dimensions of learner particularity. So what are these differences, how do we conceptualise them for the purpose of knowing our students? Here's a catalogue of differences which in an earlier modernity we tried to ignore, or assimilate, or if they could not be ignored or assimilated, which we tried to separate onto another side of a geographical border, or an institutional boundary, or a normative divide of 'deviance':

Material
*Class:* social resource access, employment and social status
*Locale:* neighborhoods and regions with differential social resources
*Family:* relationships of domesticity and cohabitation

Corporeal
*Age:* child development, life phases and peer dynamics
*Race:* historical and social constructions linked to phenotypical differences
*Sex and Sexuality:* the bodily realities of masculinity, femininity and varied sexualities
*Physical and Mental Abilities:* spectrums of bodily and cognitive capability

Symbolic
*Language:* first and second language learners, dialect and social language
*Ethnos:* national, ethnic, indigenous and diasporic identities
*Gendre:* identities based on gender and sexual orientation (Kalantzis and Cope 2008)

All of these differences present themselves in our late modernity as insistent demographic realities. They have become normative realities too, supported by an expanding conception of human rights (Fraser 2008; Kalantzis and Cope 2008).

However, as soon as we begin to negotiate these differences in good faith, we find ourselves bedeviled by the categories. We discover in our communities and in our classrooms that the gross demographic groupings are too simple for our needs. Instead, we find we are negotiating an inexhaustible range of intersectional possibilities—where gender and race and class meet, for instance. We face real-word specificities which confound generalisations about people who formally fit the ostensible categorical norm. In fact, if you take any one the categories, you'll find that the variation within that group is greater than the average variation between groups. There are no group norms. The gross demographics might tell of larger historical forces, groupings and movements. But they don't tell enough to provide a sufficiently subtle heuristic or guide for our everyday interactions. For history's sake,

we need to do the gross demographics, but also a lot more. We are also in the presence of differences which can only be grasped at a level which defies neat demographic classification:

*Narratives:* the stories of a person's life, their experiences, their background, their life history—in short, the givens that are constitutive of who they are, what they know and how they enact their being. Narratives tell how the social and historical is instantiated in the personal and contemporary.

*Personae*: identities, grounded both in the quirks of 'personality' traits and the experiential narratives of a larger social history. Persona captures the kind of person you envision yourself to be, style yourself to be and present yourself as. It may be affected. It may be semi-conscious or unconscious. Persona may be manifest in gesture, demeanor, social intersubjectivity, and the various modes of presentation of self such as fashion, ways of speaking or modes of interaction.

*Affinity*: constituted by attachments, to groups and to worldviews or stances—for instance, the infinitely varied shades of religious or areligious affinities, and political or apolitical affinities. Affinity may also be to products or material objects; or games or sports; or aesthetics or styles. You are what you associate yourself with, and what that association stands for. Affinity captures an extraordinary variety of senses of connection, from personal beliefs and attitudes, to membership of networks, to more formal connections with groups.

*Orientations*: the ways in which people connect with new and unfamiliar contexts their preferred ways of knowing (by immersion in the facts or by big picture abstraction, for instance), their ways of learning (experiential or conceptual, for instance), their ways of speaking of particular things (technical or applied discourses, for instance) and their ways of relating to people.

Centering educational energies on learner agency in all its variety will create a new dynamics, sociability and ethics of knowledge creation. A genuinely inclusive education changes the direction of knowledge flows so learners and teachers are more actively involved in the construction of knowledge. Learning is a matter of engagement, moving backward and forward between formal knowledge and the knowledge-base of the lifeworld. When

learner lifeworlds are so varied, diversity of perspective becomes a learning resource. Learning is most powerful when collaborative and diverse perspectives are brought to bear. Knowledge construction and learning, in other words, is all the more potent for its productive engagement of diversity amongst learners. Diversity of the student population does not bring the group's performance levels down. In fact the evidence suggests an opposite effect. This is the basis for learning and knowledge ecologies very different from traditional transmission models of pedagogy and broadcast models for communicating learnable meanings. In the kind of 'new learning' environment we are advocating here, the educational outcome is not only content knowledge, or at least not even that primarily. It is the development of kinds of person who have the capacity to learn and act in particular ways. They can navigate change, negotiate deep diversity and make and lead change rather than be knocked about by it. They can engage in sometimes difficult dialogues; they can compromise and created shared understandings; and they can comfortably extend their cultural and knowledge repertoires into new areas. They are tolerant, responsible and resilient in their differences. They are capable of deep reflection, sustained investigation, creative designing and ongoing innovation. The key questions for educators, then, are how do these new 'types of people' learn to be themselves, learn to relate with others, learn how to know and what to know, and learn how to get things done in today's knowledge ecologies.

In all its difference, the lifeworld is the first site of learning, not only in the chronological sense (babies and young children) but in the extended sense that it is always prior to, or the foundation of, any education in the formal sense, or learning by design. It is from the start and always remains a place of deep learning, albeit in primarily amorphous, unorganised and endogenous ways. The lifeworld is the ground of all learning, including the secondary processes of learning by design. And as learning occurs through engagement, engagement must be with learners in their lifeworld reality, and that reality is marked by extraordinary difference.

But learning is not simply about recognising and affirming difference. There's much more to effective education-for-diversity than that. Recognising difference is not enough. Staying where you are is not learning.

Learning is a journey away from the learner's comfort zone, away from the narrowness and limitations of the lifeworld. As much as learning needs to affirm identity and create a sense of belonging, it is also a process of travelling away from the familiar, everyday world of experience. This journey is one of personal and cultural transformation.

The learning journey takes two paths, along two axes. Both of these journeys are away from who you are, and sometimes in unsettling ways. The first is a depth axis, or learning what's not immediately or intuitively obvious from the perspective of everyday lived experience. This may challenge everyday assumptions—that the earth is flat, for instance, or that certain unreflectively held values such as racism or sexism are socially sustainable. The second is a breadth axis, in which you travel to unfamiliar places in the mind and perhaps also in reality. This is a kind of cross-cultural journey, and deeply so because it involves a genuine crossover. The place to which you travel becomes part of you, part of your repertoire of life experience, and in fact another aspect of your identity. These journeys can be understood as narratives of sorts. They are life narratives of self-transformation and growth. But they are only that when the learner is safely and securely in the centre of the story. Retrospectively, the learning story runs like this: who the learner was, where they went, the things they encountered, and what, as a consequence of their learning, they have (knowingly) become. In this story, learning is the key thread in what turns out to be a kind of cultural journey.

If the lifeworld is the place of belonging, the place from which learners depart, the new world of knowledge might be called the 'transcendental'—a place above and beyond the commonsense assumptions of the lifeworld (Cope and Kalantzis 2000a; Husserl 1970). The learning journey from the lifeworld to the transcendental takes the learner into realms that are necessarily unfamiliar but never too unsettling in their unfamiliarity. Education will not result in learning if the landscape is unseeable, unthinkable, incomprehensible, unintelligible, unachievable. Learners must travel into cultural territories which take them outside of their comfort zones, but not so far in any one stage of the journey that the journey takes the learner into places that are so strange as to be alienating. The journey will involve

risk, but the risk will only be productive if the learning environment feels safe, if it is a place where the learner feels they still belong even if only as a traveller. The learner needs scaffolds—learning prompts or support—which reassure them as they face of the risks of alienation and failure in the realm of the unfamiliar. Vygotsky calls this the 'zone of proximal development' (Vygotsky 1978; Vygotsky 1962).

## LEARNING BY DESIGN PEDAGOGY

Developed as a part of the **Learning by Design** project, the Learning Element is an innovative technology tool for teachers which reconfigures traditional curriculum design and instructional roles. We developed it as part of the Learning by Design project in Australia and the USA. Using 'Web 2.0' social networking technologies, the technology supports teachers as they design online modules of teaching content (www.L-by-D.com). Our goal was to provide teachers with a space to make explicit their pedagogical choices, to justify them in terms of learning goals and to track the impact they had on learners in a reflective and collaborative way with other teachers and their students. We believed that emerging 'social web' technologies provide us with new means of connecting, sharing, tracking our practices and being accountable to our communities.

The Learning Element we designed currently consists of two closely interconnected online spaces, which users can chose to view separately or juxtapose in side-by-side panes presenting parallel views: 1) a 'teacher resource' space in which lesson planning occurs; 2) a 'learner resource' space in which this plan is translated into student-accessible text for independent or semi-independent learning. The project currently has planned a third space, a 'learner workbook' space in which students undertake activities that have been scaffolded in the 'learner resource' space. This way teachers and learners can track the relationship between pedagogical choices and learner performance/outcomes in an ongoing way. The technology supports multimodal text delivery (text, image, video, audio). The project is in the process of implementing key elements of today's 'Web 2.0' social networking technologies including the potentials for the collaborative design

of content amongst teams of teachers, easy dissemination to students, and rapid, responsive formative and summative assessment of student work. This has the potential to converge and connect the learner's school lives and their home lives in more meaningful ways. School-level curriculum design and instructional delivery has as yet barely been touched by highly interactive, multimodal Web 2.0 technologies. We believe the Learning Element could become the equivalent of Facebook for educators, focusing on professional rather than interpersonal interaction. This is a space which closely and easily interconnects learning design, learning content delivery, learner activity and learning assessment.

In the work of the Learning by Design project we have suggested a more participatory approach to learning in which learners are designers of their own meanings and understandings. The online software provides for explicit tracking of pedagogical choices and learner performance by a potentially much wider set of stakeholders, from students and their peers across the world, to concerned administrators and parents. Learners learn by undertaking a series of 'Knowledge Processes', or 'things you can to do know':

*The Learning by Design Knowledge Processes*

Learning designs can be created by teachers or negotiate with learners that consist of Knowledge Processes, selected in any (justifiable) sequence from the following:

*Experiencing ...*

*the known* - learners reflecting on their own experiences, interests and perspective e.g. bring in, show or talk about something/somewhere familiar.

*the new* - learners observe or take part in the unfamiliar, they are immersed in new situations or contents.

*Conceptualising... by naming* - learners group things into categories, apply classifying terms, and define these terms.

*with theory* - learners make generalisations using concepts, and connect terms in concept maps or theories.

*Analyzing …*

*functionally* - learners analyse logical connections, cause and effect, structure and function.

*critically* – learners evaluate their own and other people's perspectives, interests and motives.

*Applying …*

*appropriately* - learners apply new learning to real world situations and test their validity.

*creatively* - learners make an intervention in the world which is innovative and creative, or transfer their learning to a different context

The theoretical rationale for this pedagogy is grounded in the notion that effective pedagogy involves a process of purposefully and deliberately 'weaving' (Luke, Cazden, Lin, and Freebody 2003) backwards and forwards between a variety activity types or forms of engagement in order to ensure specific subject matter and other learning goals. We have used the following four broad categories to differentiate the various types of learning strategies that can be deployed based on their inherent epistemic orientations. They relate to requirements to mastery of different subject areas (mathematics, history science and so on), different skills (such as inquiry, problem solving innovation and so on); and different sensibilities (like empathy, inquisitiveness, exploration, calculated risk-taking, and so on).

We do not understand these four broad pedagogical moves or Knowledge Processes as a sequence-to-be-followed. Rather, we suggest them as an explicit framework for explicitly naming the range of pedagogical moves that teachers choose to demonstrate their pedagogical repertoires and their application in purposeful ways, or at the very least to justify the range of pedagogical moves teacher may are use in order to meet particular teaching and learning goals. In this conception, pedagogy is not an ideological conceit or adherence to fashion but a process of deliberate choice and purposeful shunting between different acts of knowing, measuring their insights against each other. Education is a business of broadening not just learners' specific knowledge, but their capacities to make knowledge for different disciplines and different purposes. The purpose here is not to supply a formulaic sequence of pedagogical action, but to expanding both teacher and learner repertoires of knowledge-making action and for meeting specific learning goals.

Pedagogy in this conception is the design of knowledge as action in characteristic ways in different academic and social domains: choosing activity types, sequencing activities, transitioning from one activity type to another and determining the outcomes of these activities. In the everyday practicalities of pedagogy, talk of knowledge repertoire becomes a way for the teacher or learner to say explicitly, 'now I am using this particular way to know, and, now I am using that other way, and here is the reason why I did this, then that'. By the end of a learning experience, both learner and teacher are

able to say, 'this is what we have done to know', and 'this is the knowledge we have acquired and the knowledge-abilities we have developed'.

Most importantly, this approach positions the learner, not as a recipient of disciplinary knowledge, but as an actor. The learner is a maker of knowledge and meaning. The designer who works with available semantic resources, but who is nevertheless forever redesigning the world of meaning. In the process, they are adding something of their identity in the process of redesign. They redesign the world, and themselves. This is how learners become mathematicians, historians, scientist and or writers. This is how they learn.

The Learning by Design Pedagogy is the extension of a research program we first developed in the Multiliteracies Project (Cope and Kalantzis 2000b; Cope and Kalantzis 2009; New London Group 1996). More recently, we have worked with groups of teachers and clusters of schools in Australia, the US and Greece to trial an online learning design environment for teachers and learners to document pedagogical choices and their knowledge outcomes (http://L-by-D.com).
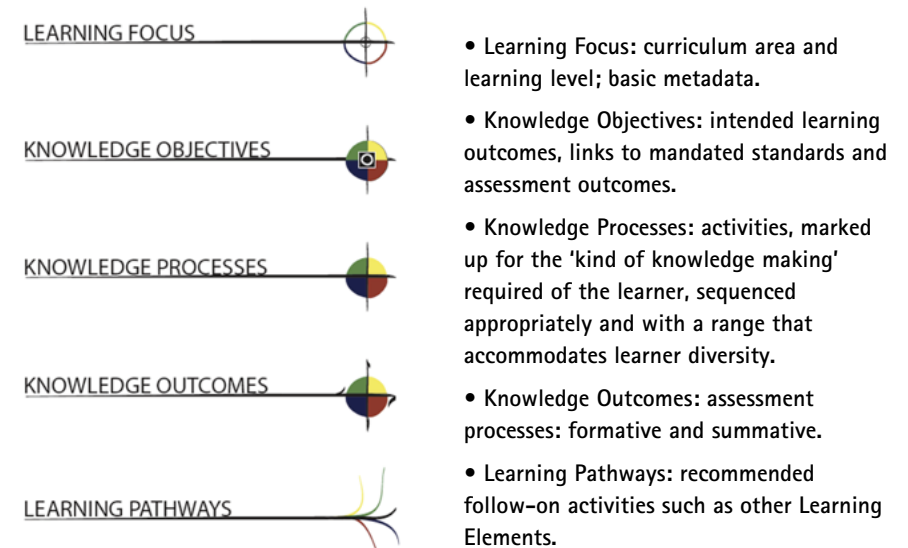
## SHIFTING TEACHERS' ROLE

New media spaces are not just spaces of communication, they are places of recording. They are not just spaces of live communication; they are spaces of asynchronous multimodal communication of recorded meanings or incidental recording of asynchronous communication—emails, text messages, Facebook posts, twitter tweets.

In this context, the synchronous, unrecorded, live communication of the conventional classroom is an anachronism from an earlier information age. Some students may want to go back over things, but there is no 'replay'. Other students may not be intellectually engaged by the communication of the moment, but there is no 'fast forward'. While the teacher speaks, the class has to listen silently. If a student is to speak, it is one-at-a-time, following the 'put your hand up to speak' protocol.

For these reasons, it is likely that the speaking-down profession of the traditional didact will in time involve into a documenting profession of making

learning designs and managing lateral learning ecologies. In this spirit, we have in the Learning by Design project developed an online learning design and interaction environment centred on a digital learning object that we call a 'Learning Element' (http://L-by-D.com).

The Learning Element's overall pedagogical architecture is marked by the following level 1 section icons:



- Learning Focus: curriculum area and learning level; basic metadata.

- Knowledge Objectives: intended learning outcomes, links to mandated standards and assessment outcomes.

- Knowledge Processes: activities, marked up for the 'kind of knowledge making' required of the learner, sequenced appropriately and with a range that accommodates learner diversity.

- Knowledge Outcomes: assessment processes: formative and summative.

- Learning Pathways: recommended follow-on activities such as other Learning Elements.

**The Pedagogical Architecture of the Learning Element**

Each of the three Learning Element spaces can be viewed as separate 'panes'. However, the power of the software is to in supporting the processes of translation across parallel panes within the Learning Element window. For instance, a teacher accesses the Learning Element software through a screen split into Teacher Resource and Learner Resource panes. This allows the teacher to translate a lesson plan (in the left hand pane) into an activity sequence accessible to learners (in the right hand pane), thus transferring the learning design planning processes into activity sequences and student-accessible learning content.

**Online Learning Design**

The Learning Element aims to develop teachers' capacities in instructional design and documentation of pedagogy more suited to professional sharing than traditional, paper-based curriculum and lesson planning processes, or planning frameworks linked to individual teacher schedules. In so doing, it engages teachers as reflective practitioners, systematically assessing and evaluating the outcomes of their own and their peers' pedagogical practices. It provides more effective and explicit articulation of generic standards with learning designs customised to specific learner needs and local circumstances. It facilitates tracking of teacher and learner inputs, making explicit links between teacher input and learner performance. It encour-

ages teachers and schools to adopt a 'knowledge management' approach to documenting and sharing best practices; redrafting Learning Elements for reuse (modifying plans and resources for reuse based 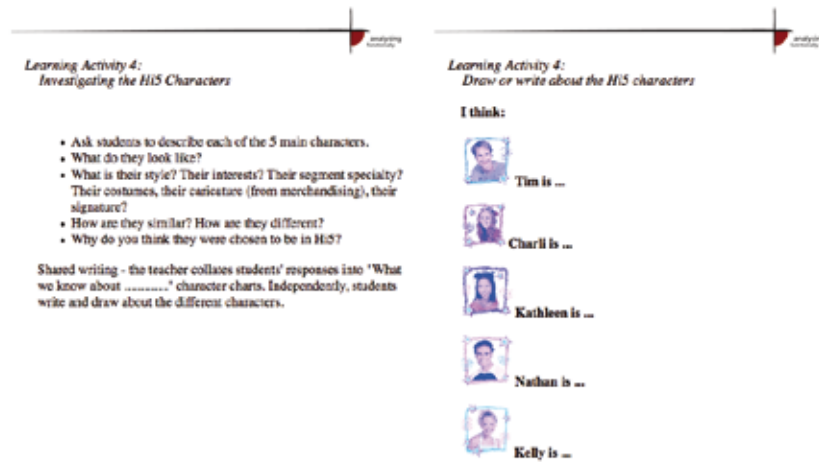on the experience of application)—either the original teacher-author or a different teacher re-user/adapter. And it engages teachers and their students in a 'new media' environment for the creation and delivery of learning experiences. Such a learning design and delivery environment can also cater more effectively to learning diversity, by translating lesson plans and student-accessible learning designs which can be accessed by individuals or groups, and undertaken autonomously or semi-autonomously and asynchronously, in the classroom or anywhere beyond the classroom; also allowing that more than one Learning Element might be undertaken simultaneously by different students at the same time in the same class.



**Side-by-Side Rendering of Teacher and Learner**
**Resource: The Opening Screens of an Early Literacy Learning Element**

I think:

Tim is ...

Charli is ...

Kathleen is ...

Nathan is ...

Kelly is ...

- Ask students to describe each of the 5 main characters.
- What do they look like?
- What is their style? Their interests? Their segment specialty? Their costumes, their caricature (from merchandising), their signature?
- How are they similar? How are they different?
- Why do you think they were chosen to be in Hi5?

Shared writing - the teacher collates students' responses into 'What we know about ..........' character charts. Independently, students write and draw about the different characters.

**Example of a Learning Activity in the 'Being a TV Presenter' Learning Element**

Our research so for demonstrates that explicit documentation, highlighting patterns in teacher pedagogy identified in terms of knowledge processes, shows that teachers at times deploy strings of learning activities that are not always aligned explicitly to formal standards, curriculum frameworks or particular knowledge goals. At times, we have found that 'experiential learning' dominates at the expense of analytical and conceptual work, and that translation or application has become too limited, often focused narrowly on tests. Our findings show that documentation which links knowledge processes explicitly to outcomes enables both teachers and learners to be more purposeful about the way learning goals are set and met. Such explicitness also allows for adjustment to meet the specific learning needs of learners in diverse classrooms (Burrows 2005a; Burrows 2005b; Burrows 2005c; Burrows, Cope, Kalantzis, Morgan, Suominen, and Yelland 2007; Cloonan 2005; Cloonan 2007; Cloonan 2008; Neville 2005; Neville 2008; Suominen 2009; van Haren 2007; van Haren 2005).

Furthermore, our own research has shown that documentation of instructional choices assists in the evaluation of the bases for teacher effectiveness, as reflected in learner outcomes (Burrows, Cope, Kalantzis, Morgan, Suominen, and Yelland 2009; Cloonan 2007; Kalantzis and Cope 2005). Careful planning of pedagogy produces improved outcomes, as does retrospective

documentation and professional sharing of pedagogical strategies. This is particularly important in the shift to e-learning environments (Burrows 2005c; Kalantzis and Cope 2004). How, then, might broader, and at the same time more rigorous, curriculum and instruction processes be created and implemented? Innovative curriculum work benefits from a 'knowledge management' approach (Burrows 2005c; Kalantzis 2004; Polanyi 1962; Stewart 1998). This means that what is tacit in teacher professional practice is made explicit via the process of documentation in order to analyze and extend the range of that practice. This involves both prospective and retrospective aspects—how is the teaching and learning process planned, and how are the best teaching practices shared?—and a retrospective aspect—how are best teaching practices shared? Clear documentation of teaching is destined to become a more important feature of the emergence of e-learning environments, which will have the effect of transforming a speaking profession into a documenting profession (Burrows 2005c; Kalantzis and Cope 2004). Perhaps most importantly, however, such documentation provides explicit evidence of the relationship of teaching inputs to learner performance.

## CONCLUSIONS

The Learning by Design Project has set out to achieve the following objectives. Our research shows that we are at least part way towards achieving these objectives. It has been our aim to:

1) Bring the processes of *documenting learning* into the world of today's 'Web 2.0' online media (O'Reilly 2005). This has many intrinsic advantages including ease of use, low cost, but perhaps most importantly the potential accessibility of content to colleagues, learners and interested parties in learning communities, such as parents. With accessibility comes transparency, opening access to whatever degree is determined by an individual teacher or a school. For instance, teachers may choose to open up their processes so other teachers can know what their learners have learned; learners can see where they have come from and where they are going; and parents can see what learners are learning.

2) Place an emphasis on *the teacher as learning designer*, and knowledge-able expert rather than their historic role as a curriculum implementer and a conduit of syllabus and textbook. It also frames the school as a knowl-edge producing community. For instance, the Learning Element will allow teachers to create grounded, localised versions of environmental studies, social studies or historical studies.

3) Cater to *learner diversity*, allowing for multiple individualised or small-group learning paths drawing from the bank of online-accessible lessons in a teacher's own Learning Element portfolio or assigned by a teacher from the broader, consolidated bank of Learning Elements. In other words, the Learning Elements become a resource for purposeful differentiated learn-ing. This also encourages the creation of content that is directly relevant to local communities at the same time as it is aligned to formal standards and curriculum frameworks.

4) Create *new efficiencies* in a context and learning outcomes where more is expected of our education system and resources need to be used wisely. Teachers reinvent similar wheels in their lesson plans daily and in the oral discourse of their classrooms. The Learning Element asks teachers to com-mit their learning designs to the digital record. This is more work, in the first instance, than a conventional lesson plan. For this reason, teachers would only document their best designs. However, access to others' designs creates enormous efficiencies— a teacher in the same school may create a Learning Element of great local relevance, or a teacher in another school may create an excellent or highly rated learning design that another teacher wants to rewrite or adapt to local conditions. It also allows for explicit track-ing of and reflection on teacher inputs and learner outputs, enabling quick recalibrations on learning for more effective and timely outcomes.

5) Foster a culture of *professional collaboration*. The Learning Element supports joint authorship and team teaching. It encourages teachers to share of their greatest curricular successes and most powerful professional insights. It is accompanied by the choice of either a conventional copyright or Creative Commons license, both of which are framed to encourage re-writing and adaptation of Learning Elements by acknowledging both origi-nal sources and new contributions to the text.

6) Addresses in creative, flexible and relevant ways the vexing question of *evaluation and assessment* by linking in a more coherent and fluid way the process of learning with expected learning outcomes at different levels— from formative and summative assessment informing the students them-selves, to providing transparent, well supported assessment judgments to parents.

In these respects, we have been attempting to exploit to the fullest the affor-dances of the new, digital media in order to transform the professional role of teachers and improve outcomes for learners. Beyond this it has been our aim to develop an explicit and accountable online documentation frame-work which prepares learners for living learning and working in the new world of the global, knowledge economy.

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# TEACHING FOREIGN LANGUAGE THROUGH LITERATURE

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This paper aims to focus on the methods of foreign language teaching in multicultural classes. Our observation involves the Modern Greek language teaching as foreign abroad and especially in Italy. It will illustrate strategies, a lesson plan and we will try to demonstrate what are the results by teaching through literature, limericks, poetry, and generally through subjects which follow an emotional path. As a great deal of theories agree, on the foreign language acquisition, the most interesting method is recreate the mother tongue's acquisition modalities.

## INTRODUCTION

From the antiquity we have information about the foreign language teaching methods, particularly Ancient Greek language to Latin people. Consequently, during the Hellenistic times, the Koine Greek, which reigned as "lingua franca" among the great Hellenistic multicultural empire, was taught for a great number of purposes: trading, legislating or simply living and participating to the public life of the Hellenistic empire. Rosetta's Stone discovery and it's decipherment confirms that. The Greek language written on papyrus discovered in Asia, also confirms the Greek language spread all over the known world. During the early-Christian period the Koine Greek was taught for the reading of The Holy Scriptures. Furthermore, the Ancient Greek and Latin language learning, represent the greatest aspiration of all the cultured people in the learning languages fields in all the times.

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In our days also the interest on the Modern Greek language exists as well as the continuum of the Ancient Greek language for various other purposes. There are different causes that move people learning Modern Greek language. Firstly the Greek people children who live abroad in order to maintain their mother-tongue, secondly Italian people with the desire to establish themselves in Greece, especially people in retirement attracted by the good weather and the quality of life or because of marriage with Greek people. In the last years, Greece keeps commercial relationships with a great deal of European countries in stable basis and very often employees of factories, or people who often travels in Greece for work, decide to learn Modern Greek. In Italy this reality is frequently managed by the Universities or the Greek communities disseminated in the greatest cities of Italy. Otherwise, teachers take Modern Greek classes in private language schools. Everyone approaches Greek language with a great respect and interest, having studied Ancient Greek language before.

As all of us well know, the first method that has been used in order to teach a foreign language was the Grammar- Translation method, because of the necessity to translate documents rather than speaking. It was a method based on the study of the structure of the language such as the grammar and the lexicon. With the passing of time new theories, more or less efficient, take part in the linguistic scenario and one gives its place to the other. Currently, the most favourite teaching method is a mix of various methods of approach, in order to assure a full immersion in the language target and expose the learner in the most quantity of input.

By the spreading of Internet the linguistic scenario is really changed. A great deal of electronic tools which help foreign language teaching are available online.

We can find newspaper's corpora, songs, speeches, films, journals in the foreign language. With the support of the Hot Potatoes a suite of Web authoring tools by Half-Baked Software Inc. and the University of Victoria Humanities Computing and Media Centre, is possible to design exercises through the pc and obtain a good students' evaluation from distance.

There is also the Dialang, a diagnostic software which permits to us a very faithful evaluation on the student's linguistic competences. It is available in 14 languages and it examines 5 abilities such as listening, reading, comprehension, lexicon.etc

Finally, we can keep a BlogSpot which keeps in touch with the students, especially when it is possible to withdraw learning material or have feedback from the teacher.

As a Greek language teacher in Italy, I'll illustrate my work in multicultural classes to adults, starting from my own electronic tools like my Blog Spot http://mariakavouri.blogspot.com and the web site of Fryctories, official site for the support and the dissemination of the Greek language: http://www.komvos.edu.gr/fryktories/ where is possible to find teaching material and share opinions about all the subjects that concern the teachers in order to avoid the teachers' isolation.

Fryctories has organised a very live teachers' community through its forum keeping in touch all those people disseminated all over the world, where Greek language is studied and spoken .

Another very important tool for the Greek language teaching is "Diadromes stin didaskalia tis ellinikis glwssas". It means, "a come along through the Greek language teaching". This is a supporting programme in a long life learning system, organised from the Greek Minister of Education and long life learning the Greek Language Centre for the Research, based in Salonika and the European Union Social Fund. The aim of this programme is to provide new knowledge to Modern Greek language teachers abroad and update their old knowledge with the most modern systems such as electronic tools, keeping in touch with the learners and the other teachers, exchanging ideas, designing exercises, curricula, students' and text books evaluation. The programme works from a distance so is available to all over the world teachers and at the end has an official examination.

Here follows the first part of a lesson plan teaching the Conditional clauses and tenses.

# LESSON PLAN

| Level | Intermediate |
|---|---|
| Target group | Adults |
| Key Concepts | The little Prince of Antoine de Saint Exupéry |
| Objectives | Focus on the conditional tenses and their use |
| Duration | 2 classes for a total of 90 minutes |
| Material | 1) Print out with the text and the tables of conditional tenses. 2) Laptop with the Internet connection in order to reach the electronic vocabulary of The Portal for the Greek language. 3) Electronic support material though the program Hot Potatoes for the exercises. |
| Abilities | Developing oral communication skills |
| Standards learning | The Subjunctive and all the verbal system. |
| Lesson organization | Deductive approach |
| Planning | PPP |

# TEACHING STEPS

## PRESENTATION

We would like to teach the conditional clauses and tenses in Modern Greek to Italian students, although the subject is pretty difficult to find in grammar books, we try to explain it through the grammar book "Greek An Essential Grammar of the Modern Language" written by David Holton, Peter Mackridge and Irene Philippaki- Warburton.

We introduce the story of the Little Prince of Antoine de Saint Exupéry and we give the hand out with the text, while we ask students to read and to focus on the phrases in bold, having found and explained the lexicon, they have to look up through The Portal for the Greek language which provides an electronic vocabulary for the Greek language.

http://www.komvos.edu.gr/dictionaries/dictonline/DictOnLineTri.htm

Although that story is only a translation into Greek language, I chose it because it is well known by the most students all over the world and the subject is highly moving. Here we can find a little sample of the story so we can understand better the teaching steps Nevertheless it permits me to present it easily in this symposium.

## PRACTICE "THE LITTLE PRINCE "

*The next day the Little Prince came back*

"**It would have been better to come back** at the same hour," said the fox. "**If, for example, you come at four o'clock** in the afternoon, then at three o'clock **I shall begin to be happy**. **I shall feel happier** and happier as the hour advances. At four o'clock, **I shall already be worrying and jumping about**. **I shall show you how happy I am**! But **if you come** at just any time, **I shall never know** at what hour my heart is to be ready to greet you . . . One must observe the proper rites . . ." "What is a rite?" asked the little prince. "Those also are actions too often neglected," said the fox. "They are what make one day different from other days, one hour from other hours. There is a rite, for example, among my hunters. Every Thursday they dance with the village girls. So Thursday is a wonderful day for me! I can take a walk as far as the vineyards. **But if the hunters danced** at just any time, **every day would be like every other day**, and **I should never have any vacation at all**."

Here follows the Greek version of "The little Prince" with the conditional clauses in bold as in the English version.

Consequently we will have the conditional tenses organization in grid, exercises and tasks.

At the end we will manage the dramatisation of the text searching to learn the new knowledge.

We divide the students in small groups of two people who have to dramatise the dialogue between the fox and the Little Prince. In this task they have to produce oral speech following the grammar rules of conditional tenses. They also have to learn blocks of words from that text in order to dramatise

successfully the story. We choose that text with highly emotional tone, aiming to decrease the "affective filter". According Krashen's theory on "the affective filter hypothesis" and its influence on the foreign language learning, the emotional subject as learning material, decreases the affective filter, responsible for the different results on the attainment of a language. This hypothesis explains why the learners being exposed on the same quantity of input have different results on the attainment of a language.

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Official web site *"Fryctories"* for the Greek language dissemination and support : http://www.komvos.edu.gr/fryktories/

*Teacher's Blog Spot* for the students support

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*Dialang – European Linguistic test –*(diagnostic software) http://opentraining. unesco-ci.org/cgi-bin/page.cgi?g=Detailed%2F723.html;d=1

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# TEACHING METHODS IN MULTICULTURAL GROUPS WITH THE AID OF INFORMATION AND COMMUNICATION TECHNOLOGIES

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The Center for technology and multiculturalism has developed teaching methods for teaching multicultural groups online with the aid of information technology. The methods are a culmination of knowledge from three main areas; collaborative learning, multicultural communication and online learning. These methods are applicable to all levels of teaching and target population from teacher educators, pre-service and in-service teachers and pupils in schools.

Over the last 15 years online learning has moved from a self study format to a dynamic collaborative learning experience, enabling participants from different cultural and ethnic backgrounds to learn both together and from one another.

Online teaching through the internet can adapt knowledge and research from the field of collaborative learning (Slavin, 1980, Sharon. 1990) to enable online learning in small multicultural groups. This is easier said than done because, initially, online teachers have to be proficient and feel comfortable with the technology (Hoter 2002). The technology is the means of teaching, however the pedagogy should be the most important consideration (Appana, 2008; Lewis & Abdul-Humid, 2006; Shieh, Gummer, & Niess, 2008). The challenge for online teachers is to shift their pedagogical

practices and to gain the appropriate skills necessary to become effective online instructors. Appropriate pedagogies applicable to good online learning according to Deede (2000) is: "*project-based, student-centered, and active learning*".

Teaching methods for online learning should take into account what we know about "good" teaching in a multi cultural framework and adapt it to online learning, remembering that we need to motivate and encourage learning even though we don't have eye contact with the students and we are not in a classroom situation.

It is also important to take into in account the digital gaps between the different multicultural groups taking part in the course in IT accessibility as well as in usability, (Ganayem, 2010). It is a misnomer to think that because everyone surfs the internet then there is equality between the multicultural groups. People tend to use the internet to surf interests of their own specific cultural group (Ganayem 2010).

A number of educators have come up with a list of best practices for online teaching. (Quinn 2006, Boettcher 2006). Keengwe and Kidd (2010) explain that the online instructor's role can be viewed under four categories; pedagogical, social, managerial, and technical. The pedagogical role revolves around educational facilitation, while the social role is creating a friendly social environment necessary for online learning. The managerial role includes agenda setting, pacing, objective setting, rule making, and decision making while the technical role depends on the instructors first becoming comfortable with the technology being used and then being able to transfer that level of comfort to their learners. (Keengwe & Kidd, 2010). Shonfeld (2005) emphasized the tension between being comfortable with technology and the amount of learning. Those are critical points to remember while preparing online teacher.

Successful online teaching requires a considerable amount of thought in the preparation stage, this includes course description, specific course objectives, course competencies, evaluation criteria, and teaching strategies (Maguire, 2005; Park & Bonk, 2007) as well as the sequence of activities, required resources, and timing which should be carefully determined and planned (Grosse, 2004; Lorenzetti, 2004).

The tasks according to Anderson (2001), include building curriculum materials repurposing lecture notes, mini-lectures, personal insights, and other customized views of course content, designing and administering an appropriate mix of group and individual activities that take place during the course, establishing time parameters (i.e., timelines for group activities and project work), and establishing "netiquette" (i.e., providing guidelines and tips, modeling appropriate etiquette and effective use of the medium).

Once the course is planned, and here it's important to stress how dynamic the course is and the need for online teachers to be flexible and willing to continually make adaptations in the methods and the materials, the next stage is the delivery of the online course. This involves interactions between students, content, and technology. These tasks are categorized as cognitive, affective, and managerial (Coppola et al., 2002).

Cognitive tasks include responding to questions; editing questions and responses to questions; thinking, reasoning, and analyzing information; and helping students to engage in rehearsing and retrieving information. Affective tasks comprise behavior related to influencing students' relationships with the instructor and with other students in the virtual classroom environment. Managerial tasks during the delivery of the course include getting students into the conference as well as interactions with other support staff, motivating and coordinating students to participate in the course, and monitoring and evaluating student learning outcomes (Coppola et al., 2002).

Other tasks employed during the delivery of the course include facilitating discourse, which means regularly reading and commenting on student postings either by yourself or in small group work by the other members of the group; establishing and maintaining the discourse that creates and sustains social presence; encouraging, acknowledging, or reinforcing student contributions; setting the climate for learning; sharing responsibility with each student; attaining agreed-on learning objectives; supporting and encouraging student responses; drawing in less active participants; and assessing the efficacy of the process (Anderson et al., 2001).

In this symposium we present a model developed in Israel for effective teaching methods in online learning. In the model, information and com-
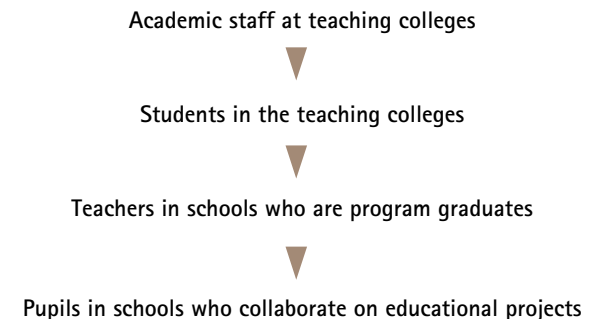
munication technologies are used in the service of Multi-Culturalism to seek to build bridges, based on small multicultural groups and collaborative learning, among different cultural groups, through effective use of the Internet and other cutting-edge IT technologies. This model is based on an extension of the contact hypothesis (Allport, 1954), which stipulates the necessary conditions for contact between groups in conflict: the long term contact between groups rather than individuals, between people of equal status, supported at an institutional level and based on cooperation rather than competition (Pettigrew and Tropp, 2000). This model argues that under the right conditions, contact could reduce bias between groups. Our extension and development of this model "Online inter-group contact hypothesis (OICH)" expands the contact hypothesis to a model for online collaboration, and adds the gradual development of contact between the groups, by progressing from individual a-synchronous textual communication, to individual synchronous audio communication, combined with collaborative asynchronous communication, then collaborative synchronous communication, and finally F2F communication (Shonfeld, Hoter, & Ganayem, 2006; Hoter, Shonfeld & Ganayem, 2009 ).

"The Center for Technology and Multi-Culturalism", a collaborative initiative between three colleges: Seminar Hakibbutzim (secular college), Al-Qasemi an Arab Muslim college) and Talpiot (Jewish religious college) developed the OICH model and implements it. This center located within teacher education institutes brings together individuals and groups, who would not have the opportunity to meet in the normal course of events; Pupils, students and lecturers from different cultural groups connect with others outside of their religious and political affiliation. These groups meet not to talk about the conflict, or to discuss differences, but to advance a joint educational mission. Through these online interactions, they get to know each other as colleagues on an equal basis.

The model not only forms a bridge between cultures but also the content of the course, "Advanced Teaching Environments" advances the students in the field of technology and using the Internet for their own advancement and as a pedagogical tool as teachers. The collaborative teaching and learning includes the creation of online and multimedia educational materials,

management of and participation in discussions, and online instruction. Course content areas reflect subjects studied within the education system. For example, Science, Ecology, Special education, Nutrition & Health, Mathematics, Music, etc. In all these areas, students collaborate to build an online unit that includes materials they have developed throughout the course.

This model developed is applicable to three levels of professional/project-oriented collaboration among culturally diverse groups:

Academic staff at teaching colleges

▼

Students in the teaching colleges

▼

Teachers in schools who are program graduates

▼

Pupils in schools who collaborate on educational projects

Project feedback indicates that attractive content, of intrinsic interest and relevance to teacher and student needs, motivates the participants to open their minds to new technologies and integrate these into their teaching, while opening their hearts to colleagues from other cultural groups.

## THE MODEL IN ACTION

The literature emphasize the importance of planning an online course in detail, not just the material but the time line, assignments and interactions for effective collaborative learning (Grosse, 2004; Lorenzetti, 2004). The planning stage is crucial in the model.

The organization of the online environments course on the college level and in the schools involves collaborative team work from the planning stage. The team of lecturers, (one from each college or school taking part in the

project), represent the different culture groups. The activities, order and content of the units are outlined together according to the model and the units are divided among the lecturers. Three lecturers take responsibility for each unit of the course. The team of instructors plans the content and the assignments in accordance with the model and the stage the sessions occur within the course. The instructors supply a rubric and a time frame for the assignment and plan the online lecture. In addition they take charge of an online Q&A session for the students over the weeks when the studies are working on the unit. In fact the instructors of the course model an effective team work and collaboration for all the student teams to follow.

In the college course model there are biweekly online synchronous meetings. They generally commence with a 15 minutes period for questions followed by a lecture on one of the topics of the course, planned and presented by 3 lecturers. Often a new technology needed for the assignment will be demonstrated "live", giving the students a chance to practice and then the group assignment is explained.  The sessions are recorded and the students can always return to hear all or parts of the lecture.

In the grades 5 and 6 model, synchronous online learning is much difficult to arrange due to old computers and the lack of technology support. Therefore, the pupils work in pairs in their classroom with their teacher and asynchronously with the other 4 students from other schools in their group. However, they do have at least one synchronous session during the year where they all get to meet a celebrity acceptable to all three cultures.

In the asynchronous work we use teaching methods suitable for working in small groups. Each assignment adds more demands on the small groups to cooperate together. The small groups consist of six students since this size has shown to be the most effective for online learning groups (Walther & Bunz 2005). The groups consist of students from different cultures and together they form a multicultural online group working together over a period of a year. Each instructor is assigned to 3 different groups and they give help and support to the group where needed. How much should the teacher interfere /moderate the group? There are a number of models, but it seems that quick intervention to prevent conflict is advisable otherwise these conflicts can get out of hand. For example, there are often conflicts over who is responsible for doing the task and very often there is a member in the group not functioning. Some feel that the more the teacher moderates a group the less the participants feel responsible for their group. Much success in group cooperation has been gleaned from rotating the responsibility of moderating the group to the various group members to give experience of moderating as well as responsibility to the students.

In order to have effective group work the model moves in stages. The initial stage involves individual assignments and the other members of the small group give positive feedback using a rubric (Peer review). The next stage is Parallel collaboration when the work is divided up and each student works parallel to the other members of the group to complete the assignment and then Sequential collaboration while the final stage is Synergistic collaboration. As students begin to appreciate the contributions of their team members trust grows in the group.

An example of this teaching method in action can be seen in the unit on podcasting. In the synchronous lecture the students are presented with a wider perspective of the area of podcasting and with implications for education. A tool for recording - in this case Audacity - is presented and taught and the students are asked to make a radio advertisement using the new technology about their group topic. This is the practice stage with the new technology, but with a specific task which will be seen by all the members of their group. They have to evaluate and send feedback in the forum. In the next stage, the students now feeling comfortable with the technology, are each asked to make a 1-2 minute interview on a pressing educational issue in their group topic (Science, Health, Music etc.) Each student forms a question, such as "what should we do in order to protect our environment?". Then, the other group members send a recorded answer to the question. The assignment is to use these recordings to form an interesting radio program including music and effects. The students get to hear each other speaking for the first time (with different accents and dialects) and learn to appreciate the content. The programs are uploaded onto the group wiki site and everyone comments on the final products. The idea behind the assignment is to show them that without the cooperation of the other members they would not be able to make their radio program. It is vital in an activity like this to have

very clear instructions and a clear time line-where and when does each part of the assignment have to be carried out (Anderson 2001). The only input from the teacher while the activity is in process is managerial; responding to technical questions and following up on students who are late with parts of the assignment (Coppola et al., 2002).

The purpose of this particular course is to teach the various technologies for teachers to use in the classroom, but any online course in multicultural small groups utilizes the available technologies according to the needs of the course. There is a progression from the types of technology used –Web I to Web II together with the collaboration used within the groups.

In conclusion, successful online, multicultural group learning consists of the fundamentals of good collaborative group work with the fundamentals for best practices for online teaching and learning where stress is on inter-actions between students, content, and technology coupled with the principals of the contact hypothesis as adapted for online learning.

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# USING ICT TO PROMOTE INTERCULTURAL EDUCATION: A CASE STUDY FROM A GREEK UNIVERSITY

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A class – as case-study – of 15 early childhood pre-service teachers from the Department of Western Macedonia in Greece attending the module "Intercultural Communication" was taught how to benefit from using the ICT for implementing activities with intercultural dimensions; such activities could bring together a class of multicultural synthesis and through them cross-curricular teaching scenarios could also become a reality. During one term, selected intercultural activities were used such as: teleconferencing, e-mail lists and listserves, as techniques for strengthening the cultural relations in a multicultural classroom. Upon the completion of the course, pre-service students evaluated this endeavour through a semi-structured type of interview. They were asked about the difficulties they faced the challenges of this training and their eagerness to participate in relevant activities in future, as teachers. Their answers are of main interest and reveal their eagerness to be technologically well-trained as well as surpassing their own stereotypes and prejudice towards diverse pupils. This case-study shows that ICT could be a tool of creating communication bridges and of challenging pedagogy to restructure its traditional role during the teaching process.

*Keywords: Pre-Service Teachers' Education, Inter/Multi-Cultural Education, Intercultural Activities, ICT in Education, Curricula, Pedagogy*

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# USING ICT AND INTERNET FOR CREATING NEW WAYS OF INTERCULTURAL COMMUNICATION, COLLABORATION AND INTERACTION WITHIN THE LEARNING ENVIRONMENT

This chapter is addressed mainly to Early Childhood Education teachers aiming at providing them feedback about teaching social intercultural activities with the aid of the internet resources and services, in the frame of strengthening intercultural relations in a multicultural classroom.

Recent studies show that the basic reason teachers do not incorporate the ICT in school practices is the lack of training or knowledge for using relative applications, such as the creation and development of web pages (Gorski 2001; Zaranis & Oikonomidis 2005; Kyridis, Drossos, Dinas 2003).

Similar studies are those which aim at the use of ICT in the teaching of second and third languages in order to translate and publish the texts written by pupils on a website (Chow & Cummins 2003; Lasagabaster & Sierra 2005; Skourtou, Kourtis-Kazoullis & Cummins 2006). In general, case studies in schools have shown how ICT can be used to support aspects of learning, including language development and the development of mathematical thinking. In another dimension, during the ICT use educators and teachers must be conscious of the kinds of learning interactions they would like to occur in the context of using ICT and, thus, adopt appropriate pedagogical strategies.

## THE CASE STUDY OF A GREEK UNIVERSITY

In a 4th year class of undergraduate students, a *sample* of 15 (N) pre-service teachers from the Department of Early Childhood Education at the University of Western Macedonia in Northern Greece, who attended the optional module "Intercultural Communication" during the school year 2008-2009, participated voluntarily in this case-study. In this sample, the 14 of them are women and there is only 1 man. Concerning the gender ration, this is common in Pedagogical Departments where the majority of students are females.

The *aim* of this case study was to teach the sample of the specific pre-service teachers how to benefit from using the ICT for creating, implementing activ-

ities with intercultural dimensions in kindergarten schools. Concerning the ICT in Early Childhood Education in the Greek educational curricula, since 2002, the Cross-Curricular Single Framework for Curricula (DEPPS 2002) for the Early Childhood Education has introduced the introduction of ICT also at this level of Education, aiming at developing simple ICT skills to small children.

## METHODOLOGY

Based on the book "Internet and Intercultural Education" (Evangelou & Kantzou 2008), specific activities were selected. These were the following:

### 1) POSSIBLE PROJECT TITLE: «THE HUNGER».



Activity 1 "Hunger and Starvation in many countries", page 74.

Proportion in total population
Percentage 1998 - 2000

< 5 %   5 - 20 %   20 - 35 %   > 35 %   No data available

FAO-GIS (ESNP / SDRN)

On the occasion of the World Day against Hunger (16th of October) we help children to seek in the internet information about the malnutrition and the hunger in various countries of the world. We visit the electronic address http://www.feedingminds.org/info/worldmap.htm and we observe the electronic map that presents the situation of countries on issues related to hunger and malnutrition. We record the problem and we discuss the situation on a selected country that children want to learn about.



**Activity 2 "Birthdays in various countries of the world", page 86**

## 2) POSSIBLE PROJECT TITLE: "OUR BIRTHDAY"

We discuss with the children how they celebrate their birthdays and then we encourage them to search in the internet information about how other children in various countries of world celebrate their birthdays. We visit the electronic address

http://www.childrensmuseum.org/birthday/birthday_world.html

By clicking with the mouse on a specific country, children learn various customs that concern the birthday in the specific country, how to say "Happy Birthday" in other languages. Furhtermore they can hear the birthday song in different languages.



## ACTIVITY 3) "MONA LIZA'S SMILE", PAGE 97

**Possible project title:** "Acquaintance with the European painting", "Acquaintance with the Leonardo Da Vinci".

We present in the classroom the painting "Portrait of Mona Lisa" of Leonardo da Vinci. The picture captures the spectator's look, giving birth to sentiments of mysticism. Particular impression causes the enigmatic grin on Mona Lisa. Then, we suggest children to visit the web page

http://www.cite-sciences.fr/english/web_cite_fs.htm

in order to play an interactive game with Mona Lisa. By clicking their mouse on various sentiments the children can change the sentiments of Mona Lisa. The sentiments that exist in the particular game are: with disdain, disappointment, most happy, disgusted, frightened, merry, surprised, aggressive, Finally, they can paint their own Mona Lisa, cheerful, sad, frightened, disappointed etc and create a portrait exhibition, in which they can invite their parents.

## ACTIVITY 4) "PAINTINGS AND SOUNDS", PAGE 101

**Possible project title:** *"Paintings of world art"*.

We suggest children to visit the web page http://www.nationalgallery.org.uk/art_action_zone/noisy/interactive_structure/interactive.asp

Then we ask them to select a painting (eg C. Monet, Bathers at la Grenouilerre) and click above the different shapes that exist in the down part of screen in order to select music and sounds. As soon as they complete their choices they can hear their musical/sound composition selecting the arrow "I hear my noisy painting".

In brief, the main aims of the above activities are children to be able to:

- Locate and evaluate the information they need, using various sources of information, linguistic or not.
- Analyze and compose given information.
- Use the computer as source of information.
- Use the internet.
- Learn about the work of art.
- Recognize hunger as a global problem.
- Explore, select, categorize and check sounds in order to compose a musical piece of art.

The above mentioned aims were selected in order to be taught through relevant activities to some small children (5-6 years old) - pupils of three kindergarten schools in Florina.

At first stage, pre-service teachers who participated in this study received feedback from relevant internet WebPages[40]. They communicated all together and exchanged ideas and material via e-mails, participated in discussion boards and mailing lists. Then, based on material they explored the internet and found relevant links, the information and material they exchanged, also taking feedback from the examples offered in the aforementioned book, they designed new relevant, simple activities on their own for the above issues.

At second stage, from all the activities pre-service teachers designed, eight activities were selected as the most appropriate to be taught to small children. These activities were implemented by six pre-service teachers at three kindergarten schools in Florina, which cooperate with the Department of Early Childhood Education at the University of Florina for the undergraduate students' practical training. These six pre-service teachers, who acted as facilitators, were divided in 3 couples; each couple visited one kindergarten for 3 days.

The 15 pre-service teachers who participated in this case-study were enthusiastic for this training; the 6 of them who also took part as teachers-facilitators in the intervention process at kindergartens were enthusiastic. All of them were interviewed, though a special protocol of 6 questions concerning their participation in this case-study and the impact upon them.

## CONCLUDING REMARKS

In this case study, two target groups took advantage of this experiential training: a) pre-service teachers, who overcame their fears about using ICT and collaborating with their classmates, b) small children, who through intercultural activities were initiated in social issues of major importance. These activities were based on short cross-curricular teaching scenarios.

To summarise, this case study highlights two major points that are worthy of consideration for encouraging student teachers to use ICT in the educational environment and learning process: a) Pre-service teachers are very active in developing efficient uses of ICT in kindergartens, by providing opportunities to observe practice and by encouraging their participation, b) The potential of using ICT as efficient tools for the professional development of pre-service teachers needs reflects the necessity for providing the adequate equipment to kindergartens- not regard them as playing yards or baby parking areas.

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40 "The charter of rights and obligations" webpage http://www.unhchr.ch/udhr/lang/grk.htm
"The convention for the children's rights" webpage http://www.unicef.gr/reports/symb.php
"Hunger and Starvation in many countries" webpage http://www.feedingminds.org/info/worldmap.htm

In other words, this case-study shows that ICT could be a tool of creating cultural communication bridges and of challenging pedagogy to restructure its traditional role during the teaching process. This case-study is also a pilot study which explores the needs for implementing cultural learning models in the educational praxis as well as such an impact on teachers and pupils.

As a next goal, it would be very challenging for us, as teachers' educators, to experiment on the training of pre-service teachers in using cultural learning models in the learning process. The Cultural Adaptation Process (CAP) Model, which has been developed by Andrea Edmundson (2005, 2007), is such a cultural model. The CAP model "could facilitate the development of culturally-adapted and accessible e-learning courses, which in turn provide opportunities for all learners to achieve equitable learning outcomes" (Edmundson 2007, p. 267). In practical terms, "the CAP model is a simplified process that can be used to analyze and adapt e-learning so it is accessible to other cultures and so learners in other cultures can achieve equitable outcomes. The CAP model should prove useful to educational researches, faculty of international educational institutions..." (op.cit., p. 288).

We very much hope that during the next academic year 2009-2010 we will make some initial efforts to experiment with the application of the CAP model in the Intercultural modules addressed to students of our Department and offer comparative data.

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# THE HARD WAY TO COMBAT PREJUDICE IN TEACHER EDUCATION

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## Abstract

Biased beliefs (stereotypes) and evaluations (prejudices) about social groups are pervasive, subtle, and complex, and this nature has become a challenge for intervention techniques that cannot only be based on rational mechanisms. Perspective taking (PT) is one of the mixed cognitive and motivational strategies that has been evaluated to reduce intergroup bias. But strategies of this kind may not be so strong and transferable as apparently shown by the evidence published in international journals. Our study is aimed to reach some conclusions over the so-thought cross-cultural and cross-individual effects of perspective taking. Data were collected in three different Spanish teacher student samples to test the hypothesis that adopting other's views and feelings is an effective procedure to reduce intergroup biases, but only in some participants. The IAT scores, the PT effects and the moderating role of several variables confirm our hypotheses slightly. Therefore our results emphasize the importance of individual differences, and suggest that cultural factors should be taken into account in future studies to explain PT effectiveness.

## Introduction

Some of the intercultural education training goals are related to educators' perceptions and evaluative reactions toward minority groups of children (Álvarez & González, 2007). One of these goals would be to develop the ability to gain some control over the use of stereotypes and prejudices.

Perspective taking (PT) is one of the researched interventions aimed at reducing stereotyping and prejudice through making narrower the distance between the ingroup and the outgroup, and between the self and the other (Galinsky, Ku, & Wang, 2005; Galinsky, Wang y Ku, 2008; Galinsky & Moskowitz, 2000; Galinsky & Ku, 2004: Shih, Wang, Bucher, & Stotzer, 2009).

**The aim** of the current study was to analyse the effectiveness of a PT strategy in reducing intergroup prejudice and stereotyping of Spanish educator students towards Moroccan people, whilst also studying the importance of different variables in the impact of this strategy.

**The main hypothesis.** It is expected that PT will reduce the level of implicit and explicit stereotyping and prejudice, and that some variables will moderate the effects of the intervention on intergroup bias.

## Method

**Design:** A posttest-only control group design was used.

**Participants:** Data were collected in three samples of Spanish educator students (N = 295; 63.4% women and 37.6% men), with a mean age of 20.97 years old.

**Measures:** Sex, Age, Political Position *(ad hoc)*, Explicit Self-Esteem (Rosenberg Scale), Implicit Self-Esteem (IAT), Empathy *(ad hoc)*, Attribution *(ad hoc)*, Self-Categorization *(ad hoc)*, Extraversion (NEO-FFI), Openness to Experience (NEO-FFI), Agreeableness (NEO-FFI), Values (Schwartz's PVQ), Implict Stereotyping (IAT), Implicit Prejudice (IAT), and Explicit Prejudice (Modern Racism Scale).

**Procedure:** Participants completed the instruments in the computer lab. The test battery was introduced as a "survey to know people's beliefs in different social domains". Before filling out the measures, all subjects were exposed to a screen showing an image of a Moroccan immigrant in a dirty kitchen. There was also an instruction that asked participants to write a brief story about the immigrant person. Respondents in the experimental group were additionally asked to do this from the point of view and feelings of the person in the picture (PT condition).

## Results

**Direct effects of PT.** As found in previous studies, all IAT scores (standardized D scores) were positive and significant (see Figure 1), although PT did not reduce intergroup bias in any of the samples (e.g., see Figure 3 for Study 1). Similar results were found for explicit prejudice (see figures 2 and 4).

**Moderators.** Concerning expectations about the moderating role of several variables, different effects were found:

- *Study 1*: Five effects were found due to factor interaction in ANOVAs (see Figure 5).
- *Study 2*: Three effects due to factor interaction in ANOVAs (see Figure 6).
- *Study 3*: Four effects due to factor interaction in ANOVAs (see Figure 7).

**Figure 1**
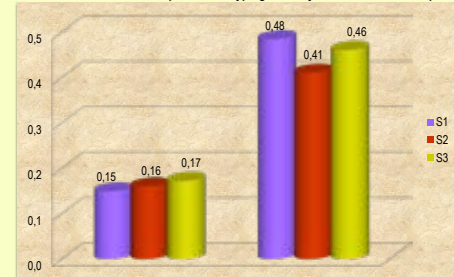*Standardized D-Scores in Implicit Stereotyping and Prejudice in the three samples*



**Figure 2**
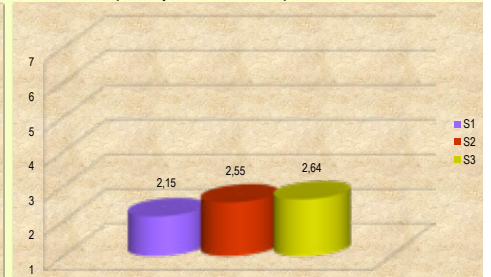*Mean Scores in Explicit Prejudice in the three samples*



**Figure 3**
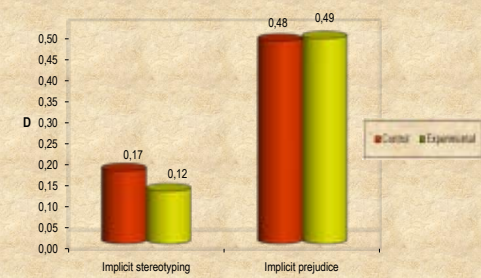*Implicit stereotyping and prejudice: Standardized D-Scores by condition (Study 1)*



**Figure 4**
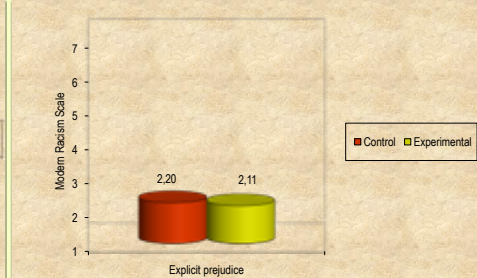*Explicit prejudice: Mean scores by condition (Study 1)*



**Figure 5**
*Moderating role of five variables / Study 1*



**Figure 6**
*Moderating role of three variables / Study 2*



**Figure 7**
*Moderating role of four variables / Study 3*



## Conclusions

Perspective taking is not so robust as shown by Galinsky and his colleagues (2005, 2008; Galinsky & Moskowitz, 2000; Galinsky & Ku, 2004).

On the other hand, some effects due to interaction reveal that the intervention was effective for some of the participants, as it is likely the case in strategies for reducing prejudice (Hodson, 2009). Remarkably, most of variables that moderated the influence of the intervention were related to conservation values, but not to cognition or personality.

Conclusions are drawn about the field of educator training. While there is a need to train future professionals to perceive minority members without prejudice, programme design should pay attention to matches and mismatches between applied and experimental contexts (Paluck & Green, 2009), and also to the influence of contextual factors linked to culture (Teichman & Bar-Tal, 2008).

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# PLURILINGUAL

*Paula Medeiros ET AL*



## PLURILINGUAL

European Union has been fostering the mobility of people. In this context, there is a need to rethink the role of languages at present society. Nowadays there is an increasing mixture of identities and languages, where attitudes, values, beliefs and behavior are integrated. Language learning is a need in the European Union, which is shaped by globalization.

This project tries to answer to this demand, by offering instruments which make the acquisition of skills not only in English, but also in other languages and cultures, easier. Therefore, pupils will have the opportunity to develop their plurilingual and intercultural competences since their early schooling years. The main product of this project is a coursebook which allows pupils to create empathy with languages and cultures learning, having an interdisciplinary approach into account.

We believe that the participation of young learners in the European public discourse shall start as earlier as possible, so that they can recognize and value the European linguistic and cultural richness. At the same time, they will be able to build their own knowledge, promoting their integration within their society as active members of it.

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## PRODUCTS

- Plurilingual and pluricultural coursebook;
- Language Learning Kits (French, German, Italian, Mandarin Chinese, Spanish);
- Articles.

## AIMS

- to create materials related to the promotion of language and cultures diversity;
- to foster the building of a linguistic and cultural repertoire of primary school pupils;
- to promote a plurilingual and pluricultural learning process through English language teaching;
- to make teachers aware of plurilingual and pluricultural practices.

# SYSTEMATIZATION OF AN EDUCATIONAL COMMUNITY EXPERIENCE: FROM LITERATURE(S) TO INTERCULTURAL CURRICULUM

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This poster describes a systematization process of an experience carried out over three years in a public school in the Community of Madrid (Spain), with 22.7% of foreign students and 9.5% of Roma students [1]. The experience comes as a series of proposals that take place in an educational community (teachers, pupils and parents) with a view to seeking the best practices of intercultural reception for new members who come to their school (cf. De Frutos et al. 2010 , De Frutos and Garcia Parejo 2009).

The poster presented: (i) organizing the implementation of the project, (ii) the general objectives, (iii) the specific objectives, that speaks directly to the school, the teachers, students and families, (iv) the proposed activities, designed to cover these four areas: teachers as a working group, the school as a whole, students in the classroom, and families, (iv) a didactic sequence for working with intercultural stories in the classroom and across the curriculum, and (v) the impact of the project at the school.

*Key words: systematization of educational experience; intercultural education; students–teachers–family cooperation; literature and intercultural curriculum*

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1  The systematization of the experience is in part the model proposed by authors such as Oscar Jara Holliday, Director General of the Centre for Study and Publications Alforja, Coordinator of Latin American Support CEAAL Systematization of Experiences (Council of American Adult Education America) [www.alforja.or.cr / system].

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|  | PRE-SCHOOLERS | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
|  | 3 years old | | | | 4 yars | | | | 5 years | | | |
| Academic year | 04-05 | 05-06 | 06-07 | 07-08 | 04-05 | 05-06 | 06-07 | 07-08 | 04-05 | 05-06 | 06-07 | 07-08 |
| Total | 38 | 42 | 42 | 50 | 51 | 41 | 49 | 47 | 48 | 46 | 43 | 48 |
| Foreigners | 3 | 1 | 3 | 9 | 4 | 3 | 4 | 7 | 3 | 2 | 2 | 3 |
| Armenia |  |  |  | 1 |  |  |  |  |  |  |  |  |
| Bollivia | 1 |  | 1 | 2 |  | 1 |  | 3 |  |  | 1 |  |
| China |  |  |  |  |  |  | 1 |  |  |  |  | 1 |
| Colombia |  |  |  |  |  |  |  |  |  |  |  |  |
| Ecuador |  | 1 |  | 3 | 4 |  | 1 |  | 3 | 1 |  | 1 |
| EEUU |  |  |  |  |  |  |  |  |  |  |  |  |
| Honduras |  |  |  | 1 |  |  |  | 1 |  |  |  |  |
| Iraq |  |  |  |  |  |  |  | 1 |  |  |  |  |
| Marruecos |  |  |  |  | 1 |  |  |  |  | 1 |  |  |
| Perú |  |  | 1 |  |  |  |  |  |  |  |  |  |
| Polonia |  |  | 1 |  |  |  | 1 |  |  |  |  |  |
| R. Dominicana | 1 |  | 1 |  | 1 | 1 | 1 |  |  |  | 1 | 1 |
| Rumania | 1 |  | 1 | 1 | 1 |  | 1 |  |  |  |  |  |

Table 1: Foreign students enrolled in the CEIP Francisco Arranz in kindergarten during the 2004-2005, 2005-2006, 2006-2007 and 2007-2008 academic years

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| Grade | 1° | | | | 2° | | | | 3° | | | | 4° | | | | 5° | | | | 6° | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Academic Year | 04-05 | 05-06 | 06-07 | 07-08 | 04-05 | 05-06 | 06-07 | 07-08 | 04-05 | 05-06 | 06-07 | 07-08 | 04-05 | 05-06 | 06-07 | 07-08 | 04-05 | 05-06 | 06-07 | 07-08 | 04-05 | 05-06 | 06-07 | 07-08 |
| Total | 36 | 44 | 48 | 42 | 51 | 35 | 52 | 53 | 44 | 42 | 34 | 46 | 44 | 48 | 40 | 38 | 47 | 42 | 46 | 40 | 53 | 52 | 47 | 51 |
| Foreigners | 2 | 3 | 3 | 5 | 2 | 6 | 7 | 6 | 1 | 2 | 6 | 8 | 3 | 2 | 3 | 8 | 2 | 3 | 7 | 6 | 2 | 3 | 7 | 11 |
| Argentina |  |  | 1 |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| Bolivia |  |  | 1 | 1 | 1 |  |  | 1 | 1 |  |  |  |  |  |  |  |  | 1 | 1 | 1 |  |  |  | 1 |
| Brasil |  |  | 1 |  |  |  |  |  |  |  | 1 |  |  |  |  |  |  |  |  |  |  |  |  |  |
| China |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | 1 | 2 |
| Colombia |  |  |  |  |  |  | 1 |  |  |  | 1 |  |  |  | 1 |  |  | 1 | 1 |  |  |  |  | 1 |
| Cuba |  |  |  |  | 1 |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | 1 |  |  |  |
| Ecuador | 2 | 2 | 1 |  | 1 | 3 | 2 | 3 | 1 | 3 | 1 |  | 2 | 2 |  | 3 | 1 | 1 | 2 |  |  |  | 2 | 2 |
| EEUU |  |  |  |  |  |  |  |  | 1 |  |  |  |  |  | 1 |  |  |  |  |  |  |  |  |  |
| Honduras |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | 1 |  |  |  |  |  |
| Marruecos |  |  | 1 |  |  |  |  |  |  |  |  |  | 1 |  |  |  | 1 |  |  |  |  |  | 1 |  |
| México |  |  |  |  |  |  | 1 | 1 |  |  |  | 2 |  |  |  |  |  |  |  |  |  |  |  |  |
| Nigeria |  |  |  |  | 1 |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| Paraguay |  |  | 1 |  |  |  |  | 1 |  |  |  |  |  |  |  |  |  |  | 2 |  |  |  |  | 2 |
| Perú |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | 1 |  |  |  |  |  |  | 1 | 1 |
| Polonia |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | 1 |  |  |  |  |  | 1 |  |
| Portugal |  |  |  |  |  |  |  |  | 1 |  |  |  |  |  | 1 | 1 |  |  |  |  |  | 1 |  |  |
| R. Dominicana |  |  |  | 1 |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| Rumania |  |  | 1 |  | 1 | 1 |  |  |  |  | 2 | 1 |  |  | 2 | 1 |  |  |  | 1 | 1 | 1 | 1 | 1 |
| Rusia |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | 1 |  |  |  |  |  | 1 |  |  |
| Suiza | 1 |  |  |  |  |  |  | 1 |  |  | 1 |  | 1 |  |  |  |  |  |  | 1 |  |  |  | 1 |
| Ucrania |  |  |  |  |  |  |  | 1 |  |  |  | 1 |  |  |  |  |  |  |  |  |  |  |  |  |

Table 2: Students enrolled in the CEIP Francisco Arranz in primary education during the academic years 2004-2005, 2005-2006, 2006-2007 and 2007-2008

## GENERAL SKILLS AND INTERCULTURAL COMPETENCES REGARDING (EUROPEAN FRAMEWORK (PP. 96 )

Declarative knowledge
(Knowing) knowledge of the world (places, institutions, entities)
Sociocultural knowledge (values, behaviors ...)
Intercultural awareness (relationship culture of self-other)
Skills and abilities
(Know how)
Practices
Social (conventions) Professionals
Of life (routines) entertainment (games, arts ...)
        Intercultural
Linking culture 1 and culture 2
Using variety of strategies to contact
Ability to deal with misunderstandings
Ability to challenge stereotypes
Existential abilities
(being)
Motivations Attitudes Values
Cognitive styles Personality Beliefs
Ability to learn
(learning)
 Reflection on the system of language and communication
Reflection on the phonetics
Study Skills
Heuristics Skills

## SPECIFIC OBJECTIVES FOR THE PROJECT "INTERCULTURAL AND SOCIAL LIFE"

*In connection with the Centre*
To incorporate intercultural experience the whole dynamic of the School.
Using stories in all classrooms to deal with diversity.
Participate in the school newspaper articles collecting different cultural experiences.

*In connection with the teachers*
To create a team for meeting, working and reflecting on the intercultural experience at the school.

To develop a workbook that starts with a story of a country and can address different academic disciplines.

*In relation students*

Know other cultures.

Develop individuals to participate in a pluralistic school.

Build capacity of respect for colleagues from other countries, ethnic minorities and other cultures, etc.

Develop tolerance, respect and critical reading skills to own and others' culture.

Develop attitudes that avoid stereotypes and prejudices.

Develop interest in reading and writing.

Develop specific activities of the different curriculum areas, cross-cultural basis.

Develop a book with their contributions to the intercultural experience.

In relation to families

Involve parents in the joint reflection on the intercultural experience through the organization of film-forum.

Encourage parents to participate in various activities to be proposed at the school, allocating space for it in these activities

## TASKS PROPOSED FOR THE PROJECT "INTERCULTURAL AND SOCIAL LIFE"

*Teachers Activities*

Establishment of working group with weekly meetings to:

. talk together about the intercultural experience

. create curriculum materials for classroom activities based on short stories

. design proposals to work with the parents

*Classroom Activities*

Involvement in the preparation and development of classroom activities in school and classroom

Development of the activities created from the stories in the subjects of Language, Mathematics, Environmental Awareness, artists, musicians.

*Activities with families*

Involvement in the preparation of other activities in the school

Host interviews

Cine-forum

Meetings

Involvement in search of short stories

*School Activities*

Peace Day activities (search authors, songs from different countries)

Book Day (submit stories produced in classrooms)

Workshops

Traditional festivities (bring Christmas Carnival ...)

Intercultural page

*Didactic Sequence and type of activities undertaken with short stories*

A) Pre-Reading Activities

Original search on the internet and other sources (students, parents, professors)

Creating a shared world (from the title, the characters, the story ...)

B) Reading and understanding the story

Reading and understanding collective global

Activities plastic on the characters and story

Specific activities in the area of Language

C) Follow-reading

Debates on cultural knowledge and values

Activities in each area from the central theme of the story and characters

Family Activities and Center

Preparation of different cultural artifacts (posters, books)

D) Evaluation

Evaluation of the process and product:

. Development of personal skills (intercultural and learning)

. Knowledge and skills in each area

| Inter) cultural Knowledge | Content | linguistic practice | Activities | Teacher's Role |
|---|---|---|---|---|
| (About) | Countries. different values | Describe he says, tells, argues | It favours knowledge | cultural mediator and source |
| Know-how (How) | Classroom practices in each subject | participate in the discourse of each subject | It serves to practice the routines of the school community | linguistic and intercultural model |
| Learn to learn (Why) | Different perspectives of different events | Interpret, analyze | It encourages cultural understanding | researcher's guide |
| Learn to be (About himself) | His way of being and acting in a multicultural context | Answer to different discourses | It favours skills and personal development | Witness of personal growth and intercultural learner |

Types of intercultural and interpersonal skills developed in the didactic sequence


## CONCLUSIONS: TYPES OF TASKS INCLUDED IN THE PROCESS

*a) The Welcome Center*
. Meeting with parents. Posters and pamphlets in several languages
. Intercultural Magazine Center

*b) The accommodation in the classroom*
. translation. Songs and stories / translation
. Gift-card, tales, signatures;

*c) Work in class with stories*
. Pre-reading activities
. Reading and comprehension activities
. Follow-reading
. Evaluation activities.

# SOCIAL PARTICIPATION STRATEGIES AND RACISM PREVENTION IN SCHOOLS

*Caridad Hernández (UCM)*

*Margarita del Olmo (CCHS-CSIC)*

This is a three-year research project funded by the Spanish Ministry of Science and Innovation (FFI2009-08762). http://www.proyectos.cchs.csic.es/integracion.

The project aims at analyzing the process of participation of students in the regular school systems. Its purpose id two-fold: a) to identify the main obstacles preventing a full and fair participation of all students in schools, and b) to make proposals to overcome the identified obstacles. We will analyze everyday school practice in some schools selected as case-study. The case-study have been selected from different parts of the world (Spain, USA, Peru, Austria, and Bolivia) in order to have a broad frame of reference to compare practices from an Anthropological perspective. The methodology to be used is a multi-sited Ethnography.

The project will be carried out by a multidisciplinary international team of researchers who have already started studying in a former proposal with the same title (http://www.navreme.net/integration).

## FRAMEWORK OF REFERENCE

We use the term "participation" instead of "integration" that we used in the former proposal because we think it is a two-fold process in which everybody has to adjust to the new situation, and not only the newcomers (i.e. immigrant students). We think that any kind of compensatory policies or programs aimed only at a body of school population are not effective since they end up excluding them, and favoring racist attitudes and behaviors. For this reason we also think an antiracist education is a necessary step for a fair participation of all students.

## GOALS

a) To make a meaningful contribution to understand the process of participation of all students in school life, paying special attention to processes of inclusion/exclusion.
b) To focus the analysis on the role of teachers and their agency for changing Education (instead of focusing on policies as we did in the former project), suggesting proposals to promote participation of all preventing racism.

## METHOD

We are going to carry out several ethnographic fieldworks combined together by a multi-sited perspective. Ethnographic fieldwork is a qualitative methodology involving direct participation in the processes to be analyzed, sharing everyday life in schools, and making open-ended interviews to participants.

## TEAM

We are a section of the larger INTER Group

http://www.uned.es/centrointer/

based mainly at the CSIC (Spain). We have been working in this field for several years, and we have already produced different outcomes (See some of them in References). We are an international and multidisciplinay team working in different fields and from different perspectives.

**At CSIC (National Council for Scientific Research), Spain:**
Margarita del Olmo (coordinator)
Matilde Fernández Montes
Ceferina Anta Cabreros
Pilar Cucalón Tirado
Carmen Osuna Nevado
Mariacaterina La Barbera

**At UCM (Complutense University of Madrid), Spain:**
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**At UNED (Nacional Distance University), Spain:**
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**At UNT (Universisity of North Texas), USA:**
Alicia Re Cruz

**At Dominican University of California, USA:**
Jennifer Lucko

**At Navreme, Austria:**
Luisa Lobo
Lis Sánchez

**At University of Salamanca, Spain:**
Rachid El Hour

## REFERENCES

**(PRODUCTS OF THE FORMER RESEARCH PROJECT)**

-INTER Group: *Racism: A Teenagers' Perspective*. Viena: Navreme. 2007.

-INTER Group: Racism: *What It Is and How to Deal With It*.Vienna: Navreme. 2007.

-FERNÁNEDZ MONTES, M and W. MÜLLAUER-SEICHTER (eds.): *La integración escolar a debate* [A Debate on School Integration]. Madrid: Pearson. 2009.

-AGUADO, T. and M. Del Olmo (eds.): *Intercultural Education. Perspectives and Proposals*. Madrid: European Commission. 2009.

## CONTACT

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Or visit our website:

http://www.proyectos.cchs.csic.es/integracion

# LGBT MODULE FOR TEACHER EDUCATORS

*Intercultural Education*
*as a Project for Social Transformation*

*Linking Theory and Practice*
*towards Equity and Social Justice*

*Michele Kahn*
**The University of Houston–Clear Lake**
**International Association of Intercultural Education (IAIE)**

The following poster presentation will offer teacher educators a module which suggests a framework for introducing lesbian, gay, bisexual and transgender issues into their classrooms. This is geared for all teacher educators but in particular to those educators who may not be as familiar with these issues and need a way in which to present them in their classrooms. The module will be offered in power point form for each person to take with them on a CD and alter to fit their specific needs. It will contain the following segments: (1) General terminology, (2) Sexuality and gender identity information, (3) Common myths and accurate information, (4) The effects of homophobia and transphobia, (5) Proactive versus Reactive Activism, and (6) Resources. In addition to offering and discussing the module, I hope to encourage future collaboration with interested parties to disseminate teacher education resources on LGBT topics.

## DESCRIPTION/PROPOSAL

The following poster presentation will offer teacher educators a module which suggests a framework for introducing lesbian, gay, bisexual and transgender issues into their classrooms. This is geared for all teacher educators but in particular to those educators who may not be as familiar with these issues and need a way in which to present them in their classrooms. The module will be offered in power point form for each person to take with them on a CD and alter to fit their specific needs. It will contain the following segments:

1. General terminology: An overview of vocabulary associated with sexual orientation and gender identity.
2. Sexuality and gender identity information: Information on sexual orientation scales, gender identity development and the role of social and biological influences on the development of sexuality and gender identity.
3. Common myths and accurate information: An overview of the most common myths about LGBT individuals coupled with current research addressing each myth.
4. The effects of homophobia and transphobia: An exploration of how nonnormative sexuality and gender identity are influenced by sexism and religious fundamentalism and how this affects learning for all students.
5. Proactive versus Reactive Activism: Concrete and practical recommendations for educators to implement in their schools to reduce homophobia and transphobia.
6. Resources: Selected readings and websites that educators can use as references.

The goal of offering this readymade presentation and discussing these issues is to encourage those educators who are reluctant to include these topics in their classrooms by providing materials and addressing their individual circumstances.

# METHODS OF MULTICULTURAL EDUCATION FOR THE DEVELOPMENT OF THE COMPETITIVENESS OF RURAL STUDENTS OF ETHNIC MINORITIES IN UDMURT REPUBLIC

## Intercultural Education as a Project for Social Transformation: Linking Theory and Practice towards Equity and Social Justice

*Dr. Eduard Khakimov, Udmurt State University, Russia* [1]

This poster represents:

- Results of psychological diagnostics the competitiveness of rural students 15-16 years old from three Udmurt ethnic schools in the Udmurt Republic, Russian Federation (2008). Competitiveness includes 1) Clarity of goals in life; 2) Motivations achievements; 3) Internal locus-control; 4) Tolerance; 5) Positiv self-esteem.

- Analysis of the socio-pedagogical causes for the educational practic of the best competitiveness students (from the Stary-Karmyzh village in the Kizner province). These causes are 1) Organization of regular inter-ethnic dialogue between students of different schools; 2) Creation of portfolio of each student with a regular assessment of their achievements on the part of respectable village adults; 3) Atmosphere of moral unity of teachers for the development of creative abilities of students.

- Basic methods of multicultural education, which were applied in this school from 2003 to 2008. Those methods are 1) Lessons of the dialogue of cultures (by M. Bakhtin and V. Bibler); 2) Classroom meetings with the dialogue of different ethnic cultures; 3) Annual inter-school multiethnic festival of student's achievements.

- Overview of new methods for multicultural education in the rural schools in Udmurt Republic 1) Ethnopsychological training for personal growth; 2) Social-projecting session.

- Evaluations of the methods of multicultural education for the development of the competitiveness of rural Udmurt-youth.

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# EQUITY AND INCLUSIVE EDUCATION
# IN AUSTRIA: A COMPARATIVE ANALYSIS

**Dr. Mikael Luciak**

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## Objectives

Research suggests that the Austrian educational system has responded inadequately to the needs of **students with immigrant background** but has made improvements regarding the inclusion of **students with special educational needs** (SEN). Issues of equity and inclusion pertaining to immigrant and to SEN students are addressed from a **comparative perspective.** Intersections of various dimensions of difference, including social class and gender, are examined. A socio-historical analysis should provide insight into the ways in which schools respond to different forms of diversity.

## Modes of Inquiry

a. Analysis of available research results, school statistics, and policies
b. Three paradigmatic case studies
c. Socio-historical analysis

Research questions
(1) How has the Austrian school system responded to diversity and difference over time?
(2) How are societal and structural inequalities mediated within schools?
(3) How do immigrant background, social background, disability, and gender mutually interact and influence one another?
(4) Which factors facilitate or impede inclusive educational developments?
(5) Why does resistance to far-reaching reforms continue to persist?

## Aspects of Equity Examined

• Equity in access to education
• Equity in conditions for learning
• Equity in educational achievement
• Equity in benefiting from the results of education
• Equity in social integration

## Students with special educational needs (SEN)

4.7% of all students have SEN (2008/09)
55% of SEN students in integrative settings (mainstream schools)

Policy: Parents of children with disabilities have right to choose between integrative and special school settings (since 1993)

### Equity concerns:
• Regional differences – Integration rate varies between 30-80%
• Right to choose dependent on availability of integration
• Resources for special ed teaching in integrative settings decline
• Integrative instruction beyond grade 8 is lacking
• Difficult transition to labor market for SEN students

## Students with immigrant background

17% of all students have another first-language than German (2008/09)
Regional differences: 41% in Vienna but less than 10% in other regions

Policies: First-language instruction; German Second Language (GSL) instruction; Intercultural Learning (since 1990s)

### Equity concerns:
• Inconsistent curricula and lack of training and status of native language teachers
• GSL provisions vary in quantity and quality across schools, school types, and geographic regions
• Teachers not sufficiently educated on intercultural issues
• Persistently low educational attainments of substantial number of Austrian-born descendants of labor migrants
• Overall, youth with immigrant background less qualified but also less likely than majority peers to attain a job corresponding to educational qualifications

## Disproportionality in special education

Two-thirds of all SEN students male

Descendants of labor migrants with Turkish and Former-Yugoslavian backgrounds highly overrepresented

Higher overrepresentation in regions that offer less integrative instruction

> The Austrian school system must be transformed to respond adequately to diversity of needs of all learners!

## Integration vs. Inclusion

**Example:**
Students with disabilities (SEN) may attend academic secondary school in integrative settings.
Access to this school type is not dependent on SEN students' grades in primary school.
SEN students are being taught according to a special curriculum.
Special education teacher support SEN students in class.
Rational: All students benefit from placing SEN students in regular schools (social integration).

Students with immigrant background may attend academic secondary school. Access to this school type dependent on students' grades in primary school. Immigrant students are being taught according to mainstream curriculum. Limited additional language support may or may not be provided.
Rational: All students in academic secondary school benefit if ability levels are comparable.
Immigrant students, who require additional support and resources should attend general secondary schools.

## Disadvantage - Disability - Intersectionality

Social background and educational achievement correlate highly.

Cultural and language difference per se not necessarily lead to lower educational outcomes.

Female students outperform males.

> Intersection of social background, immigrant background and gender needs attention!

## Disadvantage and difference transformed into disability

Special needs provision depends on disability diagnosis but immigrants and students with lower socioeconomic status overrepresented in special needs education

Disproportionality mostly due to diagnoses in "subjective" disability categories (i.e. learning disabilities, behavioral disorders)

## Predominant National Discourses on Difference

Aim to integrate students with disabilities in mainstream schools:
Fostering social acceptance to create inclusive society.

Premise: Difference (physical and mental disability) must be accepted!

Aim of immigrant students' attendance in mainstream schools: Acquisition of dominant language and culture. Persisting differences viewed as threat to social cohesion.

Premise: Difference (language and culture) must be overcome!



Proportion of Non-native speakers in Grades 1-8 2007/08

Academic Secondary (G 5-8): 13.2%
Regular Secondary (G 5-8): 19.6%
Special Schools (G 1-8): 27.2%
Primary Schools (G 1-4): 21.3%

Source: Statistics Austria (2009)



Proportion of Non-native speakers in Grades 9-13 2007/08

VET Schools/ Colleges (G 9-13): 10.4%
Academic Secondary (G 9-13): 11.4%
Pre-Vocational School (G 9): 20.6%

Source: Statistics Austria (2009)

### The Austrian Educational System



Source: EUROGUIDANCE AUSTRIA / National Agency Life Long Learning
http://www.bildungssystem.at/

## Conclusions

1. Early differentiation (after grade 4) and insufficient implementation of measures aimed at facilitating education of immigrant students contravene principle of inclusive education.
2. Resistance to induce far-reaching reforms and lack of equity policies must be seen in view of a long historical tradition during which Austrian society has been class-oriented, coupled with mono-cultural ideology.
3. SEN students have gained access to Austrian mainstream schools, but primary aim of social integration does not cover all aspects of inclusive education and equity concerns.
4. Insufficient methods of data collection; More evidence-based research required.
5. Increasing diversity due to migration and globalization reinforce search for national identity and homogenizing tendencies.
6. Historically, minority rights introduced through pressure by outside forces; Struggle for the rights of students with disabilities led by representatives of privileged groups. Research needs to address the role of power relationships and structures of privilege in order to identify how resistance to necessary educational reforms can be overcome.
7. Discourse needs to change from calling on immigrants to integrate to promoting equal opportunities for all.

# THE CONSTRUCTION OF THE DIFFERENCE IN INTERCULTURAL EDUCATION: DISCOURSES AND PRACTICES IN SPAIN AND MEXICO

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## The construction of the difference in intercultural education: discourses and practices in Spain and Mexico

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(Universidad Pablo de Olavide) iantdom@upo.es

### 1. Background and objetc/s of study

- Previous experience in inclusive educational models: Intercultural and Bilingual Education in Peru

- Starting point: What does "interculturality" mean in formal educational contexts in Latin America and Europe?

- Current questions: How is difference created and which logics of exclusion can we find in the frame of intercultural education?

**Comparative study of two case studies: schools within the model of intercultural (and bilingual) education in Spain and Mexico.**

### 2. Theoretical framework

- Comparative perspective (Spindler 1993).

- Ecological model: relating school and context (Ogbú 1993).

- Nation-State and diversity managment (Kymlicka 1996, Blaschke 2005, Dietz 2009).

- Intercultural Studies: "analysis and dispute of the forms of socially created difference" (García-Cano y Schimpf-Herken 2009).

### 3. Proposed method

*Comparative ethnographic multidimensional work (Dietz 2009):*

- "Semantic" dimension: analysis of discourses about cultural diversity and interculturality.
- "Pragmatic" dimension: observing practices and "forms of managment" of cultural diversity.
- "Syntactic" dimension: relating the institutions and organizations with the school.

**Information acquisition techniques**

Semistructured interviews.

Participant observation.

Documental analyisis.
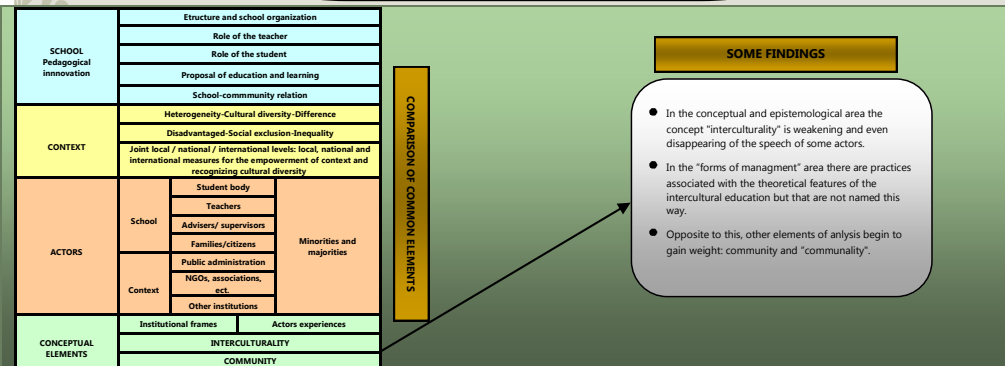
### 4. Research contexts

**SEVILLE, Andalusia (Spain): A primary school**

- Disadvantaged neighborhood and district.
- Second place of accesion of foreign people (13,19%).
- High proportion of foreign students in public schools.
- Complex social and demographic context: unemployment, low educational level, broken homes, multiple types of addictions.
- School: permanent staff. 21,48% foreign students. Developing intercultural projects. Innovative pedagogic proposal.

**SIERRA NORTE, Oaxaca (Mexico): A secondary school**

- Cultural diversity (16 ethnolingüistics groups in the state of Oaxaca).
- Subsistence economy, migration to USA and D.F., extreme orography.
- High illiteracy and marginalization.
- Tradicional socio-political forms of organization.
- Within the model of Intercultural Bilingual Education. Educationally innovative center.

### 5. Where the research is leading

| | | |
|---|---|---|
| **SCHOOL** Pedagogical innnovation | Etructure and school organization | |
| | Role of the teacher | |
| | Role of the student | |
| | Proposal of education and learning | |
| | School-community relation | |
| **CONTEXT** | Heterogeneity-Cultural diversity-Difference | |
| | Disadvantaged-Social exclusion-Inequality | |
| | Joint local / national / international levels: local, national and international measures for the empowerment of context and recognizing cultural diversity | |
| **ACTORS** | School | Student body |
| | | Teachers |
| | | Advisers/ supervisors |
| | | Families/citizens |
| | Context | Public administration |
| | | NGOs, associations, ect. |
| | | Other institutions |
| **CONCEPTUAL ELEMENTS** | Institutional frames | Actors experiences |
| | INTERCULTURALITY | |
| | COMMUNITY | |

Minorities and majorities

COMPARISON OF COMMON ELEMENTS

**SOME FINDINGS**

- In the conceptual and epistemological area the concept "interculturality" is weakening and even disappearing of the speech of some actors.

- In the "forms of managment" area there are practices associated with the theoretical features of the intercultural education but that are not named this way.

- Opposite to this, other elements of anlysis begin to gain weight: community and "communality".

INTERNATIONAL CONFERENCE

# GENTLE(WO)MAN

## *Teacher education in Croatia from a gender equality perspective*

*Marija Bartulović [1]*

Faculty of Humanities and Social Sciences, University of Zagreb

*Višnja Novosel [2]*

Faculty of Humanities and Social Sciences, University of Zagreb

Description of poster session: Research on teacher education in Croatia is still rather underdeveloped. Only recently the general level of awareness of different stake holders about the importance of this kind of research has been significantly raised. The structural changes introduced by the implementation of Bologna process created framework for more intensive developments in this field (Vizek Vidović, 2008). Still, dominant educational policy discourse focused on performativity and standards rather then social justice has made gender issues remain underrepresented in academic research field. Previous research on gender issues has shown a strong presence of traditional gender role stereotypes among Croatian future teachers (Mušanović 1995, 1998). Considering recent evidence suggesting that teacher' perceptions on gender differences can affect the way they interact and communicate with students, there is a need to activate debates about gender identity and inclusivity within initial teacher education and training in Croatia, in addition to connect research within academic community and teaching on such courses (Younger, Warrington, 2008). In spite of the effort for harmonization of Croatian standards, according to EU policies and legislation on gender equality, sexual discrimination and gender based violence still remain great issues in our society. Therefore, more extensive con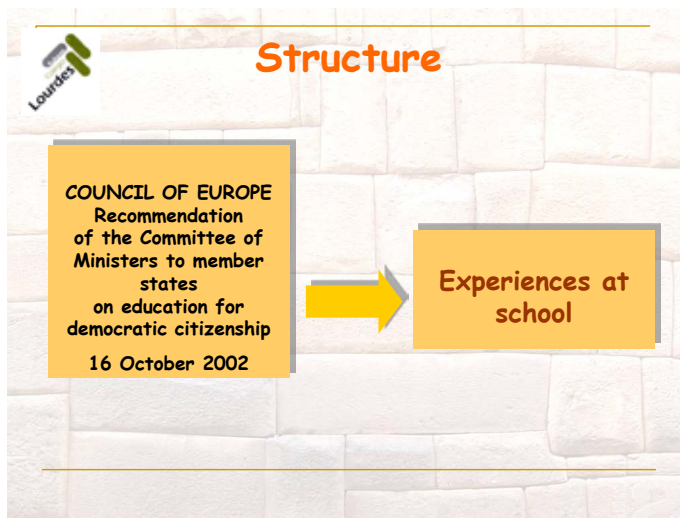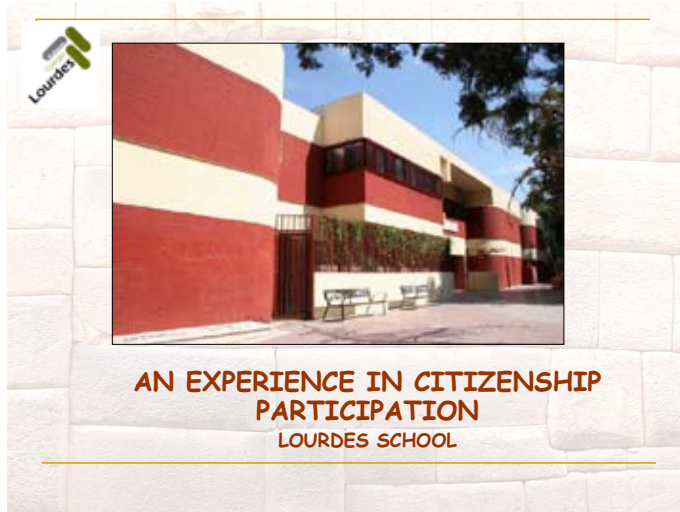cepts and strategies to address gender issues in educational system have to be developed. Our research aims to identify the extent to which initial teacher training in Croatia addresses gender issues. The methodology consists of discourse analysis of 10 teacher education programs will be used.

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3. Vizek Vidović, V. ed. (2005) Lifelong teacher education: multiple perspectives. Zagreb: Institute for social research.

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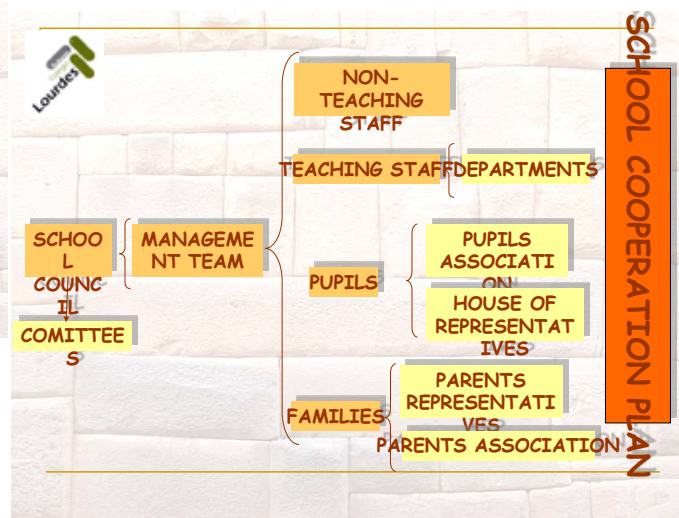
# AN EXPERIENCE
# IN CITIZENSHIP PARTICIPATION

## Methods of education for democratic citizenship

Exchanging area

External cooperation

Democratic values

Sense of community

Conflict resolution

Common objectives

Democratic

**AN EXPERIENCE IN CITIZENSHIP PARTICIPATION**
LOURDES SCHOOL

**The acquisition of knowledge, attitudes, values and key competences should be encouraged…**

"…through active participation of pupils, students, educational staff and parents in democratic management of the learning place, in particular, the educational institution"

**School organization**

## Structure

**COUNCIL OF EUROPE**
Recommendation
of the Committee of Ministers to member states
on education for democratic citizenship

**16 October 2002**

→ **Experiences at school**

SCHOOL COOPERATION PLAN

NON-TEACHING STAFF

TEACHING STAFF | DEPARTMENTS

SCHOOL COUNCIL | COMITTEES

MANAGEMENT TEAM

PUPILS

PUPILS ASSOCIATION

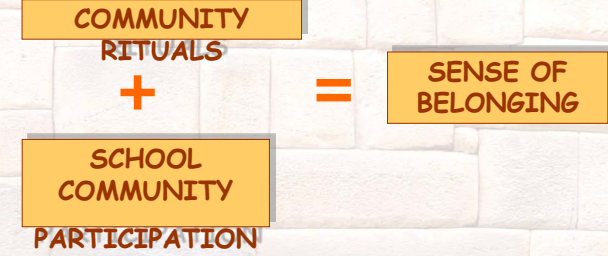HOUSE OF REPRESENTATIVES

FAMILIES

PARENTS REPRESENTATIVES

PARENTS ASSOCIATION

**Slide 1**

"…by promoting learner-centred methods, including project pedagogics based on adopting a joint, shared objective and fulfilling it in a collective manner, whether such projects are defined by a class, a school, the local, regional, national, European or international community, or by the various civil society organisations involved in education for democratic citizenship (non-governmental organisations, enterprises, professional organisations)."
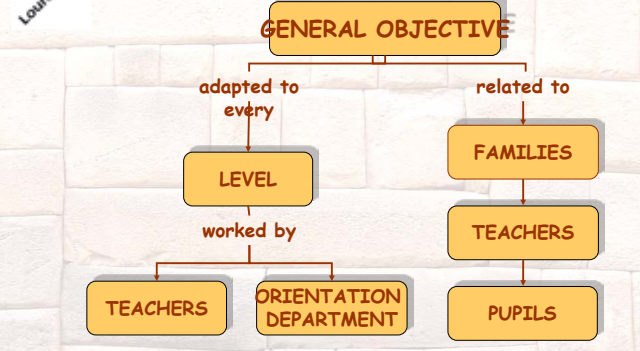
**School curriculum**

**Slide 2**

COMMUNITY RITUALS

**+**

SCHOOL COMMUNITY PARTICIPATION

**=**

SENSE OF BELONGING

Parties, mourning, debates, conferences, projects, school magazine "Participando", Film Week, concerts, Pupils Association, Parents' Association programmed activities …..

**Slide 3**

"All opportunities for informal contribution to education for democratic citizenship from social institutions, particularly the family, and from organisations, structures and fora of civil society, which may include training and education among their aims (even if this is not their primary objective)."

**Cooperative work with external institutions**

**Slide 4**

GENERAL OBJECTIVE

adapted to every → LEVEL → worked by → TEACHERS / ORIENTATION DEPARTMENT

related to → FAMILIES → TEACHERS → PUPILS

**Slide 5**

"Education for democratic citizenship is a factor for social cohesion, mutual understanding, intercultural dialogue, and solidarity, that it contributes to promoting the principle of equality between men and women, and that it encourages the establishment of harmonious and peaceful relations within and among peoples, as well as the defence and development of democratic society and culture."
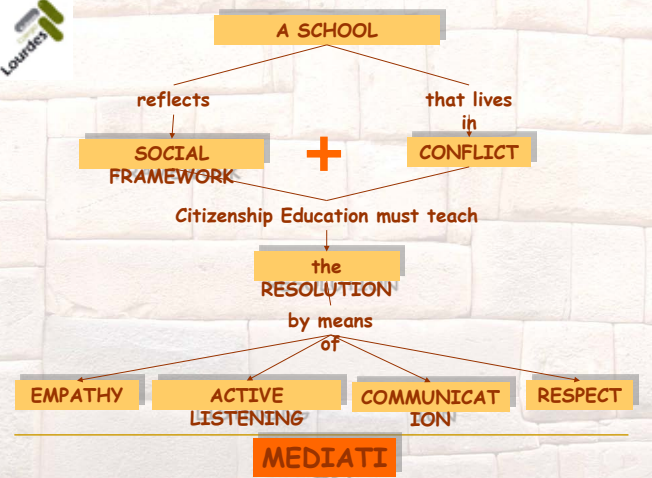
**Mediation**

**Slide 6**

"…through the promotion of the democratic ethos in educational methods and relationships formed in a learning context."

·Comittee for the Rights of the Child

· Model of European

**Slide 7**

"Education for democratic citizenship should be seen as embracing any formal, non-formal or informal educational activity, including that of the family, enabling an individual to act throughout his or her life as an active and responsible citizen respectful of the rights of others."

**Community rituals**

**Slide 8**

A SCHOOL

reflects → SOCIAL FRAMEWORK

**+**

that lives in → CONFLICT

Citizenship Education must teach

the RESOLUTION

by means of

EMPATHY | ACTIVE LISTENING | COMMUNICATION | RESPECT

MEDIATION

**Slide 9**

"…by encouraging exchanges, meetings and partnerships between pupils, students, teachers and families so as to improve mutual understanding between individuals."

"My great-grandfather's battle"

# EDUCATION, SCHOOL TRANSFORMATION AND CULTURAL DIVERSITY

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## *A Research Proposal on the Relations School–Community, School Innovation and Interculturality*

### 1. Hypothesis of departure and research background

**Hypothesis of departure**:

In the contexts of "revitalizing the diversity" (with respect to migration) educational experiences are emerging that opt for the transformation of its organizational and curricular structures that are directed toward the development of social practices that connect cultural processes of the educational centres with the reference community
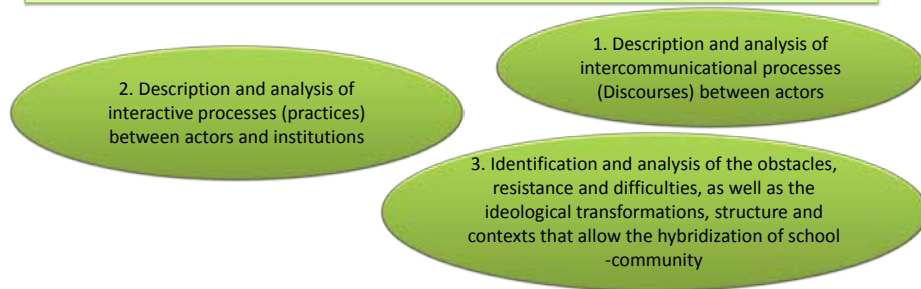
**Research background of the team:**

*CLIEC: Cooperative Learning in European Context* (2002-05)

*Study of bilingual – bicultural competence in families Hispanic-German* (2004-05)

*The management of the intercultural education in the educative centres* (2006-09)

### 3. Objective of research

Analysis of the processes of the pedagogic transformation that are directed toward the establishment of connections between the school – community and that are carried out in the educational centres of mandatory education in the Spanish context with the goal/aim of interculturalization of schools

1. Description and analysis of intercommunicational processes (Discourses) between actors

2. Description and analysis of interactive processes (practices) between actors and institutions

3. Identification and analysis of the obstacles, resistance and difficulties, as well as the ideological transformations, structure and contexts that allow the hybridization of school -community

### 5. Expected contributions

A) **Contributions of theoretical-conceptual character**: about the pedagogical tasks and their meaning. About the cultural practices and the processes of the intergroup interactions and the integrational processes.

B) **Contributions of political character and / or transfer of experience in other contexts**: open channels of the communication between school and community.

C) **Generation of reflective-formative spaces** to transmit, interchange, create and recreate local knowledge and academic knowledge

### 2. Referring and theoretical fundamentals that sustain it

**Purpose of the project**

- **To know** the educational experience interested in interculturalization of schools, centred in the relationship school – social context.
- **Analyze** the supporting or accompanying institutional discourse, and analyze the distinct connecting dynamics that are generated between educational actors (porosity, if they block or open).
- **Are we assisting new management models of cultural diversity?**

**References that support the research**

- **State-nation and the implementation of cultural diversity in schools**: re-establishing the focus of the democratic, critical and transformational school (Dietz 2009, Terrén 2003)
- **The relational focus school-community** that overcomes the deficit approach and that is recognized as producer of cultural meaning and identities (Ogbu 1999; Póveda 2001; Carrasco 2008).
- **Pedagogic answers to diversity attention**: cooperative learning, community learning, didactic-organizational practices

### 4. Methodological proposal

Institutional Ethnography ⟶ Case studies

The global comprehension of the studied context that allow us to characterize distinct experiences

CEIP Cooperative Learning

CEIPDemocratic School

CEIPLearning Community

**Methodological proposal**

*Semantic dimension:* analysis of the discourse about interculturality and immigration connected to processes of scholar transformation — OBJETIVE 1

*Pragmatic dimension:* analysis of praxis, sense and meaning of the interactions in schools by different actors. Changes in organizational structures and practical pedagogical practices — OBJETIVE 2

*Syntactic dimension*: analysis of institutional dynamics and structures in the activities that allow, block, facilitate and envisage the interculturality in the scholastic space — OBJETIVE 3

**Techniques of data collection and analysis**

Documental Analysis

Institutional Ethnography

Interviews, discussion groups

Observations