INTER NETWORK

Intercultural education. Teacher training and school practice.

Education and Culture DG

Lifelong Learning Programme

DİRECTORY FOR TEACHER TRAİNİNG MATERİALS AND RESOURCES

TO PRACTİCE İNTERCULTURAL EDUCATİON

Result Collecting data from the İntercultural Network

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Coordination of the Data Collecting

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Forward

The purpose for the directory is to give an overview and description of teacher training materials and resources to practice Intercultural Education. We hope these examples will be helpful for schools and teachers to deal with and take into account cultural diversity. Cultural diversity in the society has increased in all countries due to immigration. Therefore there is a need to better understand different culture and appreciate cultural diversity in developing a society for all. To implement an intercultural perspective in education can help teachers to meet the challenge creating possibilities for all to participate equally. This directory is a result from collaboration in the INTER Network during 2007 – 2010. The partners in INTER network come from following institutions: Norway UiO, Oslo, Spain CIDE, Spain FUHEM, Italy Aforii

The INTER Network purpose to improve quality of education and contribute to innovation in schools by assisting them in the 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. Teachers can make a difference in schools by transforming their own practices and ideas about education and cultural diversity. The INTER Network has created a learning community where the activities respond to the following dimensions: exchanges of ideas and innovation on the main topics of intercultural education-theoretical foundations, teacher training initiatives, school practices, resources, communication. Exchange resources for intercultural education: elaboration, implementation and dissemination. The resources in the will be uploaded on the Network website in order to make them available to the general public.

Oslo December 16th 2010

Coordinator

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Introduction

This Directory gives an overview and descriptions of training materials and resources to practice Intercultural Education.

Background

The INTER Network are a learning community represented by schools and Higher Education Institutions that has been supported from EU in the period from 2007 to 2010. The Inter Network defines teaching and learning as an active and cooperative process, which inevitably occurs within a social context. The cooperation in the network has intended to learn from others' expertise and create links between theory and practice.

Work Package (WP) 6 has been one of the activities in the Intercultural Network. The aim for WP 6 has been to collect teacher training materials and resources to develop a directory to practice Intercultural Education.

Why focus on Intercultural Education?

Education is vital for the survival of culture for promotion of better cultural understanding and appreciation of cultural diversity. Interculturality is a dynamic concept which refers to evolve relations between cultural groups. It has been defined as "the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect" (UNESCO, 2006). In recent years the teachers has to teach students with different culture, linguistics and abilities. Teachers should therefore enable the children to respect others cultural difference, celebrate diversity and value the other's cultural beliefs and practices.

The need for teacher to get access to different kind of materials and resources

For the classrooms to be appropriate learning environments for all students with cultural differences the teacher must develop the curricular design that helps for intercultural understanding. They must embrace an emancipator approach to curriculum and pedagogy that validates the dignity and humanity of each learner. When teachers design and modify curriculum which meet the multicultural group they will be able to help the children with different culture to respect and appreciate cultural diversity and experience others culture. The personnel involved in educational system have their own cultural perspectives and cultural aspirations in their curriculum design and teaching. Intercultural education aims to impart awareness among children of their own culture and value to respect the cultural difference from their own. It is a system of education which initiates appreciation of each other's discrimination and develop ones with cultural diversity.

How this directory is developed

All the participators in the Inter network have participating and collaborate in the process collecting data. All the participators contribution has given important information that was necessary to create this directory. Finally the coordinator has structured in different categories and set all the collected data together.

How this directory is built up

1   Guides
2   Activities : Play, Roleplay and Games
3   Workshop
4   Electronically Devises: Video, DVD etc
6   Books, Journal and Newspapers
7   Web Links to Materials and Resources

Guides

Inter Guide: A practical guide to implement intercultural education at schools

The INTER Guide has been designed as a practical tool to provide the reader with support in analyzing, implementing and improving Intercultural Education in school practices. It is a Printed Guide and a DVD version. It has focus on teachers in training and teachers in service, and it could also be useful to anybody with a direct or indirect interest in thinking critically about Education, as well as to those who are not satisfied with the current state of the art for whatever the reasons and want to change and improve the ways in which we are currently teaching and learning. The Guide provides mainly challenges to re-think and re-shape current ideas and practices about Education. Web link: http://tandis.odihr.pl/documents/hre-compendium/rus/CD%20SEC

Objectives

- The homogeneity perspective
- Improve intercultural competences in the teachers.
- Implicit goals of current Education
- The ideas of academic success and academic failure
- Make explicit implicit ideas with which are currently teaching and learning
- Critically think about these ideas related to actual practices
- Consider different ways and ideas in order to teach/learn
- Decide if you will change and what you would like to change
- Provide information, examples, resources, and materials to help to change practices.

Users

Teachers

Structure and activities

It is a practical guide about intercultural education in school and offers theoretical information, practical guidelines, questions to think about, activities to be done with other people, resources, etc. The INTER Guide is divided into eight modules, each one addressing Intercultural Education and how to implement it from a different angle.

Module 1: Compulsory Education - Challenges the reader into rethinking the significance of compulsory education today, critically analyzing the aims and function of compulsory schooling in our societies, and introducing the Intercultural approach as a proposal for transformation of schools.

Module 2: Diversity versus Homogeneity in Schools - The ideas of homogeneity and diversity are defined, helping the reader to identify both in her/his school environments. To show the benefits and difficulties we see in switching from a mostly homogeneous perspective (which is currently operating in most classrooms) to a diversity perspective in the process of learning which acknowledges and works out of individual variation.

Module 3: School, Home, Community - Reflects on the importance of good relationships and collaboration among families, schools and other community agents, considering different alternatives of collaboration which may occur and to understand them as a continuum.

Module 4: Theoretical Assumptions - Focuses on identifying the implicit/explicit theories of teachers, showing theories underlying the Intercultural approach (about teaching/learning/ communication) and reflecting upon the practical implications of former analysis.

Module 5: Educational Policies - Analyzes educational policies trying to go beyond the plain understanding of laws, norms and regulations to identify and recognize the ideological interests underlying models and ideas which give reason and drive all legislation.

Module 6: Evaluation, Student Assessment and Quality Assurance – Encourages reflection on what evaluation is and what we think it should be. It goes beyond the testing of students' academic performances and concentrates attention on the teaching and learning process.

Module 7: School Structure and Organization - Tries to make explicit our mental images about schools, to reflect about the main dimensions in school organization, and to elaborate on the practical implications in order to build an Intercultural school.

Module 8: Teaching and Learning Strategies - Has the aims of: studying learners and teacher's roles in depth; to contribute to the improvement of competences that teachers have to attain; to help teachers be aware of and practice different strategies; to make known different experiences which teachers could apply.

A glossary is included at the end of the INTER Guide which gathers what are the most important terms regarding Intercultural Education.

Learning outcomes

- More sensibility about intercultural issues and more natural evaluation

How the materials and resources meet intercultural issues

The guide refers to intercultural education. All the modules talk about intercultural issues.

By promoting reflection and application to one's own context the intercultural education is the focus.

Strength and weakness

- It promotes the reflection in the school (vs. practice) and can be applied to own experience
- It promotes thinking and generates interaction and debate
- Sometimes is a bit hard for teachers because is a critical vision of school.

Recommendations

Use it in teachers' training! Create possibilities to train teachers in intercultural education in schools to teachers working in the same context. Offer distance course for teachers and use the Guide to promote collaborative reflection and debate about Intercultural issues.

A Guide for Discussions about Racism: What is racism and how can we deal with it.

The Guide is dealing with several factors that we consider as key issues for better understanding, discussing and dealing with racism as a social phenomenon. The objectives and activities attempt to respond to these issues and to encourage processes of analysis, reflections, and actions, so that the users will be able to pursue their own relevant questions and answers.

The intention is that the Guide should be flexible enough to be used in different educational contexts and with different users. Although secondary and primary school teachers are the main targets, it was also addresses boys and girls. The aim is to initiate a dialogue in informal contexts with children, other educators, social teachers, parents and anyone interested in the subject.

Web link: http://www.sasked.gov.sk.ca/docs/francais/frcore/sec/racism4.html

Objectives

- To extend awareness and consciousness about Racism
- To make visible this phenomenon, to recognize and reflect on how it operates in our daily life
- To provide some strategies to deal with the phenomenon: mainly not to deny it and be able to speak about it

Users

The Guide addresses different user groups: teachers, parents, adults in general, volunteers, teenager and young adults.

Structure and activities

The Guide has been applied in three different ways:

1. a virtual course for teacher training - during 6 month.
2. a short course for teachers, university students and adults in general – duration 2 days.
3. a session for young volunteers – duration 2 hours.

During the course period, a virtual platform and a face-to-face forum were available to share and exchange reflections, ideas and experiences related to racism among learners and teachers.

Each one of the involved study groups followed its own process when working with the modules. During the virtual course, the plan was to use all the modules of the Guide during a period of 6 months of virtual learning process. The short two-week course included conferences followed by open debates among participants. The session for volunteers followed the same process as the two-week course.

A Guide was conceptualized as a global document in which each module focuses on one of key issues. The content of each module was closely related to that of the other modules, as well as to the glossary. Learners were assigned to develop a number of relevant activities and with an essay elaborate, summarise and explain their ideas and findings.

The Guide has a five-module structure that attempts to respond to issues related to racism, and above all, these modules attempt to encourage processes of analysis, reflections, and actions related to the Guide, so that they will be able to pursue their own questions and answers.

Module 1 - What is racism? This being a fundamental topic, the module presents what we refer to when we talk about racism. After a plan that appeals to personal perceptions and experiences of racism, a definition is proposed. In addition, a series of concepts and mechanisms related to racism are presented; these concepts and mechanisms will help to understand racism and also lead the study of the rest of the modules in the Guide.

Module 2 - Racism: Why and what for? This module presents the complexity of racism, with an analysis that emphasises both the causes for and possible benefits of racist **behaviour** for

individuals or groups who practice it. Social classification, hierarchy, power and privileges are possible reasons and explanations for racist behaviour.

Module 3 - How does racism evolve? Starting from the concept of racism as a social phenomenon, this module analyzes and invites the learner to join in the analysis of the manifestations of racism from two perspectives: the factors (personal and social) that promote the manifestation of racism, and the forms and characteristics of the expressions of racism in different contexts.

Module 4 - How racism is sustained? This module shows and analyzes the mechanisms that serve to maintain racism in society, mechanisms such as communication media and/or textbooks. It also highlights the importance of becoming aware of how ~~this~~ the transmission of racism works in daily life.

Module 5 - How can we deal with racism? Recalling the ideas that have come up in previous modules, this module deals with racism through three processes; awareness, reflection, and action.

The idea that it is necessary to act, to become involved in changing the state of things that makes racism possible, is emphasized. Accordingly, the objective of the Guide is to provoke responses to racism by following this three process; awareness, reflection, and action. Different activities of analysis, reflection, collaboration, and action are presented.

Finally the Guide includes a ***Glossary*** that provides a series of transversal? These concepts will be mentioned throughout the different modules.

Learning outcomes
Learning processes are different for different groups and individuals. Persons previously involved in the question of racism and who are conscious about racism value learning process and out come. However we have not been able to reach a broad audience. In our opinion, this subject provokes general denial and rejection, and we find it difficult to promote consciousness and involvement.

How the materials and resources meet intercultural issues

Consciousness about racism and fighting against it is the first and most necessary step to build an intercultural society. In order to combat racist behaviour, we must first ask ourselves how does racism originates and question our own behaviour as individuals and as a group.

As we have been able to see, contemporary racism is a much more "camouflaged" than that of other historical periods. Therefore, fighting it becomes much more difficult and complex. Even if previously it may have been associated with extreme attitudes, today it invades more aspects of society. The fight against racism will require thinking, reflection and problem solving.

Strength and weakness

Strength is related some of the participants' previous involvement, experience and motivation, who took advantage of the opportunities that the Guide offers for reflection and communication about this phenomenon. The Guide provides inspiration for thinking, reflection and problem solving.

The weakness of using the Guide was related to some of the reactions of some of the users such as: conflicts related to denial of the phenomenon and rejection to speak about some of the manifestations. The short numbers of participants in all three training courses proposed was also a weakness.

Recommendations

It is recommended that in order to use the Guide effectively and accomplish its objectives, it is necessary to first become familiar with the content and adapt it to specific needs of each study group. To achieve this, it is important to consider specific targets and interests of every single participant, as well as time available. Using the entire Guide, from beginning to end, is not essential, nor is it necessary to follow the given order of the modules. However, it is always a good idea to start with the first module, where the conceptual principles are established about what racism is. After this one can apply the chosen modules in the desired order. Learners can chose to work with a whole modules or can only work with those ideas that seem most adequate for the group, choosing activities related to these ideas.

The intention is that the Guide should be flexible enough to be used in different educational contexts and with different users. Although secondary and primary school teachers are the main targets, it was also addresses boys and girls. The aim is to initiate a dialogue in informal contexts with children, other educators, social teachers, parents and anyone interested in the subject.

A Guide to promote: The ISSA Pedagogical Standards: Competent Teachers of the 21st Century: Definition of Quality Pedagogy

The guide gives a framework of principles for quality pedagogy. Further it provides guidelines for teacher preparation and continuous professional development, supporting early year professionals from the classroom to the policy level. The Guide is available in electronic and printed versions. **Weblink:** International Step by Step Association: http://www.issa.nl/

Objectives
- Disseminate principles of quality education
- Provides guidelines for pre-service teacher education as well as in service upgrading
- Special focus on early year professionals from practical to policy level.

Users
Teachers and other professionals, administrators, and policymakers engaged in all aspects of early childhood education on practical and policy levels.

Structure and activities
A basis for professional discussion, building and expanding partnerships, improving practices, and bringing change into the lives of young children; to provide maximum support to each child and his/her family. Networking promotes professional development at school/network level.
On- going professional development combining training, mentoring, team working, self-valuation, formative evaluation and networking

Learning outcomes

ISSA standards support on-going professional development. In this process teacher choose the focus of his/her quality improvement and usually started with one focus area. As Standards are interdependent in reality a change in one focus area bring changes in others.

Promoting the right of every child and family to be included, respected, and valued, to participate, to work toward common goals, and to reach their full potential with a special focus on the most vulnerable is integral to quality pedagogy.

The teacher serves as a model and assures that through everyday experiences, children learn to appreciate and value diversity and to develop the skills to participate.

How the materials and resources meet intercultural issues

Some research results approved that those children who are in the classroom of teacher who went through the process of professional development and quality improvement of their practices based on ISSA standards are doing better in school. Results also show quality improvement of teachers who used the standards as a tool for their professional growth. Inclusion, Diversity, and the Values of Democracy are one of seven Areas of the Pedagogical Standards. Standards improve professional development support and activities on the level of school.

Strengths and weakness

The strength the possibility to use the Guide in different cultural environments, applicable, flexible
The weakness is that training (mentoring training) is needed for proper use.

Recommendations

It is important to use the materials as ongoing guidelines for quality improvement.
Standards are based on consideration of diversity and inclusive pedagogy which are the main conditions for successful intercultural education. Teacher can use the standards alone or with the support of others. As critical reflection of his/her practice is an important part of quality improvement in this process it is important for teachers to have some support from colleagues. That's why standards are also very useful tool to support team-working on the level of school and networking among schools.

A Guide for: Education for Social Justice: A Program for Adults

The Guide is a Trainer's Manual developed in cooperation with International Step by Step Association (ISSA) aiming at training workshops for teachers and other relevant target groups. The Guide and Manual is presented as printed matter.

Web link: International Step by Step Association http://www.issa.nl/

Objectives

The main objective for the Guide is to provide equal opportunities for access to education for all learners who for different reasons have a social disadvantage.

Users

The main target group is all professionals within education with emphasis on teachers. The guide can also be useful for parents.

Structure and activities

Presentation of theory, individual work, and small and large group activities stimulated the participant to share experiences and opinions as well as stimulating reflections through discussions and dialogue.

Two three-day workshops were conducted. The workshops included lectures, individual work, group work and plenary discussions. The first three-day workshop used dialogue and presentations challenges that helped participants to name and voice issues related to prejudices, discrimination and oppression. The second three-day workshop was a direct continuation of the first workshop

emphasising the strategies and personal commitment needed to take individual and institutional action.

To begin with it was hard to assure the interest for this topic from schools communities or individual teachers. However the financial supported provided by EU's social founds helped because the workshops were free of charge.

Learning outcomes
During the process of lectures, group work and discussions participants went through different activities helping them to understand necessary concepts. The participant also discussed the concepts in relation to everyday practice trying to find explanations and solutions to the challenges.

How the materials and resources meet intercultural issues
The pilot experience demonstrated that teachers who had undergone this training to help prevent social injustice displayed more positive attitudes towards for example Roma children and their communities, thus leading to better educational outcomes for children. The training also helped teachers to be aware of all possible differences in a classroom and how to be able to cope and create inclusive learning environments. The training also helped to improve teacher's reflective skills.

Strengths and weakness
The Strength of the material:
- proved to be relevant and useful in different cultural environments.
- provided different activities helps participants to understand the concepts in various ways.
- is flexible and therefore applicable.
- provides opportunities for many interactive processes
The weakness of the material is that it is difficult for the target groups to use it without the help and guidance of trainers who know the material.

Recommendations
It is recommended that trainers and participators should:

- go through the training material to be able to understand all concepts before training the target group.
- discuss the meaning of different concepts related to every-day situations and try to find explanations for the different concepts and try to find solutions to the challenges.
- Participants should evaluate their learning process and outcomes.
- Financial support by EU Social founds is important.

Activities and Workshop

Role-play: Trial of Galileo.

The role-play focuses on the historical conviction of Galileo and his conflict with the Catholic Church and how to use the historical happening relevant to interaction and cultural exchange.

Objectives
- Understanding of place in history of situation-cultural attitudes at the time.
- History in a cultural context.

Users
This role-play is also possible to use with trainee teachers and electronically with students in EU, and are used many times with trainee teachers and electronically with students.

Structure and Activities
Different students take on a role and are supplied with basic information about the character. Then all act out their character. There is used known historical happening relevant to interaction and cultural exchange. The activity is controlled by a tutor. The activity needs two hours. It is possible to use room or virtual room or role play cards.

Learning outcome

Leads to greater co-operation and understanding, and takes students out of themselves. May or may not result in the historical outcome.

How the materials & resources meet intercultural issues

The role play gives possibilities of understanding of places in a history situation and the cultural attitudes at the time. This role-play focuses on re-enacting of the historical conviction of Galileo and his conflict with the Catholic Church. The Interactive processes in the role play are valuable, and promotes dialogue between diverse individuals. Different students take on a role and are supplied with basic information about the character. Then all act out their character.

Cooperative Games

This is a game as promote cooperation through reflection that create develop mutual understanding, trust and dependency. The goal is to develop positive relationships in classrooms.

Objectives
- To develop positive relationships.
- To develop mutual understanding, relationships, trust, mutual dependency and little reflection afterwards.

Users

The school community (parents, teachers, students).
- Teacher training courses
- Parent training courses
- Regular time in classroom

Structure and Activities

Play one game and make a reflection. Explain some direction and how to play the game

Learning outcome

The students propose other students to play the game**.** It improves relationships among students and develops mutual knowledge among parents, teachers and students.

How the materials and resources meet intercultural issues

Improves mutual knowledge and relationship

Strength and Weakness

Weakness: the teachers should have work with it in advance (not only read about it).

Strengths: the atmosphere is suddenly very positive.

Intercultural Stories

This activity focuses on how to foster an intercultural dialogue; to promote links; to respect other cultures. There has been selected a story from 7 different countries written I a textbook. The student has to switch from one country to the next country, until they have passed by all the countries.

Objectives

- Create intercultural dialogue to promote links and respect to other cultures

Users

Students

Structure and Activities

The activity is to create seven different stories from seven different countries. The purpose are to selected a story at the same time, and then swapped to the next country, until they have passed by all the seven countries and seven different schools. All the stories start at the same time, also swapped at the same time. Description of process: One country started the story and then swaps to the next one and so on.

How the materials and resources meet intercultural issues

The stories talks about seven different countries and cultures. When one created and or followed the story, one had to know the others' history and culture; this way students has to research and then to know.

Strength and Weakness

The strength is awareness of its own outline and others. The weakness is lack of knowledge from the students to cultural issues.

Learning outcome

Participate writing a book in an intercultural setting. The book has seven different stories from seven schools in different countries. To write this book language skills are improved and the cultural knowledge.

Recommandations

When one receives the story, should focus the history and the culture of its country and know the others as well.

Iniciación a La Literatura Española: "Don Quixote de la Mancha".

This resource is a practical activity as can be developed through the learning cooperative environment. The goal is to get knowledge of Spanish literature is learning cooperative and interdisciplinary. The background for the practical activity is the book "Don Quixote de la Mancha" and the learningresult may be different kind of products as poetry, theater etc..

Objectives

- Learning cooperative and global.
- Knowledge of Spanish literature.
- Learning interdisciplinary.

Users

Linking classroom and newcomer program

Structure and Activities

Practical activity using the book: "Don Quixote de la Mancha". DVD, maps, film, drawing, theatre, poetry, shadows theatres and marionette, music. Through the brief text of the "Don Quixote", our students know the literature of Ceruantes and life of Ceruantes. They do activities (theatre, poetry, drawings, music); who learning math, language, geography, history of natural art, and history. The student is more collaborated in all the activities in the classroom. The self-confidence grows up. The student shared experiences forcing and self-experiences.

Learning outcome

The students are a group with more cohesion.

How the materials and resources meet intercultural issues

Is possible learning cooperative through of interdisciplinary works

Strength and Weakness

The student is becoming main character in your learning and learning is connected. There are many levels in the group.

Recommandations

This activity can be developed through the learning cooperative and interdisciplinary in different activities.

Play in group

This activity promotes cooperation through play in group and reflections that create develop mutual understanding, trust and dependency. The goal is to develop positive relationships in classrooms.

Objectives

- group cohesion, and reflection about stereotypes

Users

Teachers, parents, students, school, education, instruction

Structure and Activities

A multi-cultural group will be divided in two subgroups (_?)with different behavior and final evaluation.

Play in group activity

The groups should meet each other and try to communicate (understanding the different _?).

Ea. 12 to 20 participants, a _ room, c.e. 2 _.

The coordinators/trainers explain the rules.

Learning outcome

Very good group cohesion, and reflection about stereotypes

How the materials and resources meet intercultural issues

There is an opportunity to experience communication with different behaviour and features.

Workshop: Take 5

This is a workshop for teachers, students and parents. Immigrant students and family forming part of school activities, thus school is agent of integration. The activity of AV production clips where teachers, together with children from immigrant family produce project about family celebrations.

Objectives

- Bringing traditions to the school and interpretation

Users

School, teachers and immigrant students and family forming part of school activities

Structure and Activities

Children bring photos etc., they are used for projection on wall and these are commented upon and filmed. Organization: Three half-day sessions possibly last one outside school hours. Informal practical training in the school is potential as being agent of social cohesion.

Learning outcome

Extra discussion between school and social partners, evaluating reactions and sustainability

How the materials and resources meet intercultural issues

They are available at home and bring into class family traditions. Activity is fresh out of the oven… and it will develop once it becomes school practice.

Strength and Weakness

Requires attention to context and tact, but become stronger if whole school adopts project not only teachers.

Recommandations

Cross - subject cooperation between language, media and citizenship.

Workshop: Equal Education

Workshop in schools and classroom, one workshop with teachers and one workshop with pupils

Objectives

- Equality
- Diversity

User

Teachers and pupils

Structure and Activities

The group themselves defines the activity. Then the teacher and the students maps and write log. They then cheer the logs with the others and these makes the dialogs and bring forward different thoughts and perspectives in the group.

Learning outcome

They express themselves and get a better understanding for others.

Teachers and pupils get more understanding for diversity and equality.

How the materials resources meet intercultural issues

The dialogs build up better understanding for diversity and equality.

Recommandations

Prioritize time to offer this kind of work in the school and classrooms to teachers and pupils.

Workshop: The other of me

Workshop about inter and interpersonal understanding. What I think I am (intention) and what I think the others see of me (extension) and then discussion.

Objectives

Difference between what I think I want the other to see _ (?)

Users

Students/teachers

Structure and Activities

Building the work delivery in the classroom and discuss differences of points of view.

One work for each person, group, point… (?) and their ideas, guided _ and discussion (?).

Learning outcome

Evaluation learning result and learning process: It showed the way people related together (?).

How the materials and resources meet intercultural issues

Building relation between people by question them about how they see themselves and others.

Strength and Weakness

Strengths are getting a better knowing of themselves and they will be aware of difficulty of relations. Weakness is being too intended.

Recommandations

Prior time to create dialogs in the classroom.

Intercultural education by anti-bullying program

Intercultural Education by using an anti-bullying program preventing and stop bullying in school. Systematizing experiences identifying and stop a bullying situation; diversity, Inclusion and the Values of Democracy - school practise. Every pupil has an individual right to a physical, psychological and social learning environment at school which forward health, satisfaction and learning. This is written in the Norwegian Education Act §9a. Because of a bullying problem within schools, a manifesto is signed on national level to fight bullying.The schools in our municipality have a vision to give each pupil the best possible results in an inclusive learning environment. The most important part of our anti-bullying plan is to prevent bullying, but the challenge is also to give the bully a consequence that makes him or her stop. Spikkestad Primary School has an anti-bullying program, the aim of which is to prevent and fight bullying, include all children and handle diversity in a better way than previously. The classrooms at our school are open and flexible with the pupils organized in groups. Furthermore we use the forest and a nearby farm as arenas for learning. One of our development focuses is to create a good learning environment where every pupil feel they belong and bullying do not exist. The question is:
How develop intercultural education by using an anti-bullying program?

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The objectives

Include all children and handle diversity in a better way. Every child shall feel included in the learning environment.

Keywords:

Inclusion, respect and diversity

It is my choice

Anti-bullying program and experiences by using the program

We have decided to fight bullying because this is a serious problem to every child who is becoming a victim. Each child shall feel well and belong in the learning environment at school. School leadership, teachers, parents and pupils are involved in a democratic process to fight bullying, but the adults have to take the responsibility. Bullying is an asymmetric relation between the victim and the bully.

Our programme has actions for prevention, identifying and fighting bullying on different levels in the school society. We have been using the methodology of systematizing experiences.We use the definition of bullying made by Erling Roland who is a well known scientist who research pupil behaviour at schools. He works at the University of Stavanger in Norway.

"Bullying is physical or social negative actions which are done several times by one or more persons together against one who can not defend herself or himself in that special situation."

A research shall be conducted twice a year in order to discover whether someone is bullied, what happens and where the bullying finds place. The teachers shall use a program called "It is my choice" to teach the pupils social skills. During the preventive stage the pupils are taught to reflect on such values as respect, making their own choices, handling diversity and taking care of each other. The parents are encouraged to have a good dialog with their child and include all children in the group. If some of the pupils have problems to control their aggressions, they can take part in a course to learn how to handle with this. This is a special program, and the parents have to agree.

Sometimes we see it is difficult to discover bullying at an early stage, identify and stop the bullying. Sometimes the bullies will not change their behaviour. Because of this we will use the principles in the program called Zero, no tolerance of bullying. This is a Norwegian program. National research of bullying is focusing on being systematic, building a common understanding and involving the parents.

In the purpose to learn from our experiences and handling bullying and diversity in a better way, we have used a methodology called systematizing experiences.

Sharing experiences

The purpose of our anti-bullying program is to work on three topics; prevent, identify and fight bullying in the school. The program contains what to do at both a system level and an individual level, this means by the leadership, by the teachers, by the pupils and by the parents. We will prevent bullying by making the anti-bullying program known by all participants and use it in all classes.

Basic questions

Why systematize? It was important to build a common understanding of the notions of victims and bullying. Why is systematizing useful? The systematizing is useful to give the victim protection, find the heart of the matter and start a quick action fighting negative actions.

Which area must be systematized? We need to systematize all three goals within the program; preventing, identifying and fight bullying. In this case, we have focused only on identifying and fighting bullying. It is also important to systematize the information given to different people involved or affected in the purpose to find out who need to know what at which time.

Which experiences are more relevant to us? It is very relevant to us to prioritise which results are important to systematize.

Historical reconstructions

The school did have an anti-bullying which was not used in a systematic way. Therefore we wanted to make a new anti-bullying plan based on our own experiences and results from research. The

process was built on democratic values as influence and respect. We established a project group with members from the school leadership, teachers, parents and pupils.

The plan has been used after it was discussed by school leadership, the teachers, the parents and the pupils and decided by representatives from these groups.

The action when a bullying situation was discovered

One situation of bullying was discovered when a twelve year old girl one day did find a crimpled, little piece of paper on her desk at school. On the note there was a drawing of a knife with red blood on it, and there were written her name and that she is dead. This was a serious situation. Another girl got the same kind of note. One of the girls had a minority background. The girls were friends.

School system level

The headmistress of the school initiated cooperation with police to ask for guidance because it was a serious the situation. In situations when bullying is discovered, the leadership of the school must also sometimes have contact with the children welfare, the nurse or the school service of psychiatry. The personnel were informed and updated, so were the parents. Decisions regarding to the anti-bullying plan were made and an individual decision regarding to the Educational Act § 9a was written.

Class system level

The teachers studied the handwriting of each of the pupil. They had dialogues with each of the victims and their parents, girls in the class and the girl`s parents. The teachers did find out the girl with the minority background had written both notes herself. The girl had been bullied for a long time. There were given special attention to the pupils by their teachers, especially the girls in the class. The police did visit the class telling the pupil the serious consequences about bullying.

Pupil level

The pupil did take part in gialogues and discourses in the classroom. They were asked to reflect on their own choices and each responsibility for including themselves and others in the group. The pupils were challenged to be aware of their need of changing their attitude.

Parent level

The school arranged parents` meetings in the evenings, informing the parents and had teamwork together with parents about what parents expect the school to do, what the parents can do and what they do not ought to do, what they allowed their child to do and what they think other children should not be allowed to do. It is important to create an attitude against bullying and to prevent bullying in class and at school. Behaviour and anti-bullying was a subject in the dialogue when the teacher, the pupil and the parents had meetings. Some of the parents had continuous contact with the school.

Reflections

Collective information must be given to the teachers and the parents at an early time in the process, this to prevent speculations. Colleagues have to be given instructions to help, for example to strengthen the inspections between lessons. It can be necessary to make a back-up plan and an emergency action group to support the teacher when they need time to make all the dialogues and log them.

Research show that bullying among girls often is difficult to identify. It can be subtle and hard to discover. Boys way of bullying are usually more visible and obvious, and often more forcible. New knowledge tell us that the girls are often popular with plenty of resources. They are often good at school and popular among the teachers. The teachers and the parents do not know these gifted girls are bullies, and the victim of the bullying girls is seldom believed. To the victims this often make them experience something is wrong with them because they are excluded or somebody speaks ill of them. Bullying is not only happening between the bully and the victim. If you know about the bullying, but don`t do anything, you contribute to maintain it. Each pupil has his or her own choice not to accept the bullying when this happens. To stop bullying everyone in a group of pupils must tell a teacher or the other pupils to stop this bullying.

Minority background, a factor of risk

While Norwegian boys often bully to obtain power over the victim, it is the need of belonging to the group that often makes minority boys bully. They want to feel like an active and included participant.

Participating

It is important to focus on what minority pupils are engaged in or good at. For a minority pupil good experience is about participate in an active way. This can be done independent of ethnical origin, but to some minority boys it can be good to focus on the ethnical. This means drawing attention to diversity in a positive way. Sometimes it can be useful to work with differences and see it as the standard.

Manifesto fighting bullying

The school leadership, teachers, parents and pupils have signed a manifesto against bullying. The whole school is fighting bullying, include every child and handle diversity by facing bullying is happening. The adults have to take the responsibilities to fight against bullying because bullying is not considered a conflict between the victim and the bully. This is not a symmetric relation. The bullying is a physical or psychological encroachment while he or she is looking for a diversity which can be used as an excuse for negative behaviour and actions against a victim. But we have to involve the pupils. Bullying influence pupils with both a minority back-ground and children from families living in our country for generations. By facing anti-bullying and making changes, we do not only want to fight bullying, but also integrate and include every child, handle diversity and build a good environment were every child feel well and belong.

Learning Outcomes

Bullying among girls is difficult to identify because it often can be subtle and hard to discover**.** The teachers experienced a feeling of support by using the anti-bullying plan. Information about the facts is important to both teachers and parents. Good leadership in the class is essential and the teachers must work well together. The communication between the teachers and the pupils, have to be good. Implement the experiences and changes in the anti-bullying plan, is necessary to make it a dynamic document. Therefore the plan must be evaluated every year. We have focused on identifying and fighting a bully situation, but the most important part of the program is to start an early intervention to prevent physical or psychological negative actions. Communication and documentation are very important to get a good process and a good result.

Roma Culture: Finding Authentic Roma Voices.

Develop Co-operative and Collaborative Work Strategies and Learn to work as members of a team with peers. Understand responsibilities that come with group participation in an intercultural setting and learn to use Information and Communication Technology and understand how computers are used to exchange information and gain experience with internet research. Learn how to organize group presentations and collaborate with others on the development of (on-line) exhibition panels. Learn to Process Information and how to process and summarize a great deal of information and gain experience in fitting together text, photos, statistics and illustrations.

Users

Teachers

Objectives

Gain knowledge

- Reflect on their own culture
- Understand the importance of authentic voices
- Understand how experiences of culture are similar and different
- Understand the dynamic nature of culture

Foster Problem-Solving and Critical Thinking Skills

- Engage students in thoughtful reflection
- Involve students in research as they attempt to understand issues
- Develop students' ability to collect, interpret and present information to others

Enhance Communication Skills

- Provide opportunities to read, evaluate, and edit the work of others
- Help students develop interview skills

Activities and organisation

Activity 1: Have teachers reflect on their own culture:
QUESTION: Ask teachers: "How do you define culture?" and

"What are the core components of your culture, in your view?"

Methodology: Ideally in small groups – 30 minute discussion for each question and brief presentation of responses by each group.

Activity 2: After teachers have discussed their responses the following questions (or questions long these lines) should be asked:

QUESTIONS: How do you think others view your culture (asking to think about their travels and how people viewed them might help)? Do you think they truly understand your culture? Why or why not? What might they not understand? In your opinion, what would help them better understand your culture?

Methodology: Ideally in small groups (new group composition) – 60 minute discussion on the questions above with time for reflection and debriefing. One might expect that a module on Roma culture will contain information about songs, poems, art and other cultural expressions of the Roma. Undoubtedly, these cultural expressions are part of any society and reveal the creativity of communities everywhere. And some of the responses of the teachers in the exercise will certainly reflect this. Hopefully, the previous discussion will have shown that understanding the dynamics of culture requires a more engaged discussion.

There are various problems with providing an overview of generally accepted notions of culture, as we might find in many discussions of culture:

1. Such overviews often miss the dynamic nature of culture and the fact that culture is ever changing.

2. That the cultural expressions we often see in films or art shows is often what society has deemed as 'accepted culture'. It is not always the same as 'lived culture' or the way that culture is experienced by the people who are immersed in the culture in some way. How local culture is experienced and expressed, as well as the processes by which it is created, can differ from country to country and even from town to town.

3. People who have relatively similar cultural backgrounds will view their culture in various ways and most likely quite differently from those whom have other cultural, religious, and ethnic backgrounds. Children and teenagers, as well as women, will often experience their cultural life differently

4. Cultures do not exist in a pure form or in isolation from other cultures. And many people grow up in contact with more than one culture (for instance, children of mixed marriages). Those who have a background in a minority culture often have insight into their own minority culture(s) and the majority culture,

5. Cultural expressions are not the same as culture. Cultural expressions are the most visible aspects of culture, but there is much more to culture than these visible aspects. The illustration below gives an example of various dimensions of a culture, some quite visible while others are less so.

Activity 3: Show the teachers this model and ask them to reflect on this with respect to their earlier responses. Can you identify sub-cultures with your own community (e.g teenagers, students in your class, those with a different socio-economic background, etc.)

QUESTION TO HELP DISCUSSION: How important are authentic voices in the process of understanding the dynamic nature of culture? It can be expected that the teachers will agree that authentic voices are important (versus the view of outsiders).

The rest of this module is about authentic voices and reflections and how that can lead to an exhibition about Roma culture. If teachers agree that authentic voices are important then the next question is: how do we find these authentic voices when it comes to Roma culture.

Activity 4: How do we find authentic voices in the Roma community?

Teachers reflect on how they can work with their students to find authentic Roma voices in their community and beyond:

Methodology: Have the teachers brainstorm in small groups, thinking of the resources they have available in their school and the resources in the community:

Responses can include:

- Reading local Roma publications

- Interviewing school teachers, staff and students who are Roma

- Interviewing representatives of Roma organizations or inviting them to the classroom to discuss Roma culture.

- Inviting Roma parents to come to school and talk with the students

- Finding Roma poetry, art and music and attempting to gain insight into the meanings given to these cultural expressions
- Watching films made by Roma about their lives (these are available in many languages).
- Doing research on-line on Roma culture

The more the activities above can be integrated into classroom activities the more insight into the dynamics of Roma culture.

Ideally, the students will have reflected on their own culture first, and conducted some research (for instance on-line) before inviting people into the classroom or interviewing them. This will influence the quality of the questions they ask.

Activity 5: Teachers work in small groups to develop feasible strategies for their own situation that will help them discover authentic Roma voices in their local community.

Appendix: Some sources for authentic voices
http://www.bbc.co.uk/kent/voices/youth.shtml
http://romove.radio.cz/en/clanek/18638
Rmany Language: http://westwood.fortunecity.com/armani/208/romani.html
http://www.geocities.com/Paris/5121/culture.htm

"1001 Ideas for Teaching about Muslim Cultures and History(ies)"

The "1001 Ideas" project was created on the premise that the narrative components pertaining to Muslims and Islam that are currently in use in German and other European textbooks neither sufficiently nor appropriately inform about societies, groups and individuals who recognize one of the variants of Islam as their majority religion. It rather seems that textbooks help to maintain a long-standing and persistent situation of mutual ignorance. To change this situation, "1001 Ideas" offers new educational material and teacher seminars that promote a pluralistic approach to the study of Muslims in European school systems, focusing on history, civics, ethics, music, arts and literature.

Users
Teachers

Objectives

How the work addresses intolerance against Muslims "1001 Ideas" addresses the roots of ignorance and intolerance against Muslims by training teachers and students to:

- become more aware of Muslim civil society

- understand religious, political and cultural achievements as the result of many and diverse historical pathways

- address European perceptions of Muslims and Islam and to question these critically

- do away with essentializing Muslims as being first and foremost religious

- overcome traditional perceptual boundaries

- help young people to discover affinities with counterparts in other parts of the world

Structure and Activities

"1001 Ideas" has produced appr. 61 educational units, that touches on the history and present reality of living as a Muslim in majority and minority situations. Each comes with worksheets for the three main class levels, a glossary, a bibliography and teacher instructions, and can be downloaded free of charge. Background texts are written by interdisciplinary scholars with expertise in topics related to Muslim societies, cultures or minorities, so the offer consists of academically sound and up-to-date knowledge.

Additionally, "1001 Ideas" provides workshops in teacher training institutions in Austria, Germany and Switzerland. Topics are defined in line with the needs of the teachers. Our current repertoire includes, for example: 'What are you watching? – how Muslim teenagers use the media', 'Connecting history – Europe and Muslims', 'Shall I be an imam or a superstar? – life-designs of Muslim youth', and 'Basic knowledge of Islam'.

Learning outcome

In the years ahead the project will be systematically assessed at different levels. Assessment is the basis to reach the project's core goal, which is to become a European site for advocacy and transfer in intercultural

learning, and a forum for best practices. Assessment is also the basis to expand the publication strategy with translations in different European languages.

How the materials and resources meet intercultural issues

"1001 Ideas" set off on a track to find answers to pressing core questions: How can we go beyond the improvement of the image of Islam in Europe? How can we develop a framework for intercultural teaching in which Muslim cultures and history find a place?

Recommandations

Website: http://www.1001-idee.eu/ (German and English)

Georg Eckert Institute, Germany

Meet the world of Islam – educational workshop of ARABIA.pl and the Polish National Commission for UNESCO

Poland is a relatively homogenous nation in both ethnic and religious terms, with a Muslim population that is approximately 0, 5 % of the total population. It is difficult to discuss diverse communities that are not physically present. Most information comes from secondary sources – such as the media. This is also the case for the Arab population of Poland. The negative stereotypes of Arabs are relatively fresh, yet strong, and they seem to apply to other Muslim groups as well (Turks, Chechens, Bosnians…).

ARABIA.pl Association, established in 2003, runs the biggest largest Polish Internet portal on Arab issues. It is involved in intercultural education, publishes and organizes events aimied at the promotion of information about the MENA region in Poland. Since the summer of 2009 the Association collaborates with the Faculty of Oriental Studies, Warsaw University. Meet the World of Islam started as a joint project in 2005 between Arabia.pl and the Polish National Commission for UNESCO.

Objectives

Its aim was to decrease the psychological distance towards Muslims by making students more familiar with their culture and by showing the diversity associated with the Islamic world. Initially, secondary school students were targeted, but training for trainers, youth workers and teachers also took place at a later stage and this had a national scope. Some 900 secondary school students participated in workshops devoted to the history, culture, religion and contemporary life of Arab and Muslim countries.

Users

Teachers

Structure and Activities

A workshop for Polish teachers (2008) and an international workshop for teachers from the Baltic Sea region (2009) also took place. Didactical materials for Polish teachers (2007) were published and translated into English (*In the world of Islam,* 2009). The workshop consists of two parts – discussions aimed at introducing information and challenging existing stereotypes – and a practical part, in which students learn how to write in Arabic, listen to traditional and contemporary music from Muslim countries, distinguish Arab and non-Arab Muslim countries, learn how to wrap a *kuffiyah,* etc.

Experiences and evaluation

In 2007, the workshop was evaluated with a questionnaire using a sample of 751 students from 9 different schools; half of the sample participated in the workshop, the other was the control group. The findings showed that the workshop had led to significant changes in terms of student perceptions of Muslims and that the professed social and psychological distance decreased. Respondents who participated in the workshop perceived Muslims in a more positive light, as more hospitable, cleaner and wiser. Participants indicated that they were more willing to share a desk with a Muslim or have a Muslim friend. The core of student stereotypes has not been changed, however, since Muslims were still viewed as fanatic, aggressive and religious. An important non-specific effect needs to be mention as well: participant attitudes towards other stigmatized and/or

exotic groups such as Roma or Hindu also improved. From this perspective the workshop can also serve as a tool to increase openness toward 'the Other' in general.

OSCE Mission to Bosnia and Herzegovina: Culture of Religions

Culture of Religions (CoR) is a subject taught in secondary schools in four Cantons of the Federation of Bosnia and Herzegovina (BiH) and *incorporated into an existing human rights subject in the* in Republika Srpska. The course provides factual knowledge of the four major religions in Bosnia and Herzegovina – Islam, Christianity (Roman Catholic and Orthodox), and Judaism, and, even more importantly, supports the development of students' critical thinking skills through dialogue with people of different faiths. In other words, it provides an interactive approach that teaches students to appreciate and understand people of different confessions by exposing them to the practical reality of their country.

Users
Teachers and teacher students

Objectives
The subject does not favour any religion against the other ones and it does not compete with religious instruction, but rather builds on it. In fact, its main target is to familiarize young people with the religion of 'the others' in order to raise their awareness and enhance their capacity to accept diversity. In this way, it is hoped that CoR aims to protect the country's future citizens from religious intolerance borne of a lack of understanding, and thus contributes to the establishment of a more tolerant and peaceful society.

Intercultural Museum (Interkulturelt museum) IKM; Oslo, Norway

The Intercultural Museum (IKM) works from a multicultural standpoint. The focus of IKM's work is the history of immigrants and the cultural change in the Norwegian society. Our Holy Rooms is a long-term exhibition about religious minorities in Norway. Over two floors, the visitors can see

reconstructions of holy rooms from six of Oslo's minority religions: A catholic church, an orthodox synagogue, a Pakistani mosque, a Tamil hindu temple, a Vietnamese buddhist temple and a sikh gurdwara. Trained guides take visitors, primarily school groups, through the museum and explain the different faith traditions.

(http://www.oslomuseum.no/interkultureltmuseum/default.asp?fid=1000)

Govt of Finland: Special Measures to combat intolerance against Muslims

In the Finnish core national curriculum for pre-school education, primary education and secondary education, the basic values relate to human rights, equality and democracy. Education against racism is also part of the core values in all the curricula. Basic education promotes tolerance and human rights. Human rights education is not taught as a subject in it, but is something that should be consistent as a value in all subjects taught. Non-governmental organizations provide human rights education in Finland and they are welcomed to schools to give lessons in this subject.

Special measures have been taken in Finland to address intolerance against Muslims. There is continuous cooperation between the Islamic Council of Finland (Suomen islamilainen neuvosto, SINE) and the National Board of Education (opetuslautakunta) concerning the education and upbringing of children. Education and advanced training are provided to the imams, religious communities and teachers of all minority religions. Also, Muslim pupils receive instruction in Islam as part of their basic education, as long as there are three pupils of that faith in a particular municipality. Developing the content of the school curriculum is continuous and new materials are produced. Islamic school books are promoted to be included in the production plan of the National Board of Education in 2010-2011. The content of religious instruction evolves to take better into account different religions, including Islam. Supplementary materials for schools are produced describing the essence of different religions, for example holy days and annual cycles.

Canton of Zurich: Circular: Guidelines Muslim Pupils at State Schools: Recommendations

In 1989, the Department of Education, after consultations with representatives of the Islamic communities, issued guidelines on the integration of Muslim pupils at state schools. The recommendations from 1989 were revised on the basis of feedback and experience provided by Muslim discussion partners, teachers and local education authorities.

The Department of Education has issued recommendations relating to the following:
1. Dispensation from classes on high religious holy days
2. Gymnastics and swimming classes (allowing women to cover their bodies or to swim in light clothes and special showering arrangements if requested)
3. Dispensation from individual lessons in the fast month of Ramadan
4. Dispensation for Friday prayers
5. Dispensation from individual lessons or from lesson content (children may be exempt from 'Biblical history')
6. Participation in class camps and excursions

Clothing restrictions (no clothing restrictions)

Islam and Muslims in the Swedish school

Islam and Muslims in the Swedish school is a further education course for teachers in the obligatory school system. The course runs on half time during a semester and is possible to attend from distance since much teaching is done through the internet.

Objectives
The aim of the course is to educate teachers who meet Muslim pupils (and parents) in their daily work so that they can approach these pupils in a way that gives these pupils the same opportunities as all other pupils in the Swedish school system. A further aim is to make the teachers aware of their own prejudices as well as those present in society, schools and for example teaching materials.

Structure, activities and intercultural perspectives

15 ECTS within a lager 30 ECTS course called *Religion and plurality in Swedish schools*).

The course includes, both theoretical knowledge about Islam, Islam in Sweden, the situation of Muslim pupils in schools, but also discussions pertaining to real classroom situations. The course starts with an introduction to Islam from a study of religions perspective. It introduces Islam as a religion but also as a cultural component of Swedish society. Subsequently, the migration history of Muslims in Sweden is presented as well as the many differences that exist between the different interpretations of Islam that are visible among Muslims in Sweden and elsewhere. The course then moves on to school and classroom situations. This part includes discussions of situations relating to Muslim pupils in Swedish schools. Reports on discrimination and schoolbooks are discussed. This examination is done through written reports that are based on the teachers' own schools: to what extent is Islam visible in their schools? How are the Muslim pupils treated? How is Islam pictured in the schoolbooks? How is Islam taught etc? The evaluation of the course shows that many teachers think that the course should be an obligatory part of teacher education (which it is not).

Electronic Diverses

Videoconference: "We want the world to know"

Videoconference with schools **and s**tudents from USA, Taiwan and Portugal did their own movies (small) of what they want the others to know about them as well as of what they think of other countries… blank about them and it's not reach (?).

Objectives
- What do others think about us
- What it is not like that

Users
Secondary students

Structure and Activities
The videos were sent in advance, all schools see each others movies. During the videoconference each video was shown again and each group had a question about the other, and had to explain the answer.

Learning outcome
Many of the individuals in all of the schools and the schools didn't know each other.

How the materials and resources meet intercultural issues

It leads to a very interactive direction about cultural differences. The students in the end were asking for Face book contacts and email. The experiences develop intercultural education by making the students think about those issues.

Strength and Weakness

It was a very rich project; should have more countries. It works very well; students of their age know how to use video well and they get very.

Anti-Racism Movie and Video Guide

http://www.uua.org/documents/youthoffice/armovieguide.pdf

Video 1: Mi Familia

"Mi Familia" is the story of the Sanchez family's experience of life in the United States. Spanning three generations, this film shows the various relationships that each family member has toward their cultural identities and their desire to become "Americans." This film also deals with the systemic oppression that people of colours, specifically Mexican Americans, face in the United States. Set in East Los Angeles from 1920 to the present, "Mi Familia" traces the immigration policies, police brutality, and cultural ostracism that mark the experiences of the Sanchez family. In "Mi Familia", we find a complex understanding of how identity and systemic oppression shape individual and community life. The first generation of the Sanchez family, who emigrate from Mexico, desire both to hold on to their cultural traditions and values, as well as succeed in the American Dream. The second generation, the children of the Sanchez family, find that this ideal is impossible. They are faced with the choice of becoming either Mexican or American (which means Anglo) in their identities, while the outside institutions continue to define them.

Things to think about

All people who immigrated to the United States faced these issues to a certain degree. While watching this movie, think about your own family's heritage(s) and it's history in America.

Discussion Questions

What is your cultural heritage? What does that mean to you? Have members of your own family faced cultural assimilation here in the United States? How did your family deal with that assimilation? What was their means of survival? What did you gain and what did you lose through that means of survival? What are some examples of institutional racism in this movie? What are some examples of cultural racism in this movie? How do these examples impact the Sanchez family? What do you think are the defining characteristics of Anglo American culture? What part of the Sanchez's family's culture does not fit with American Anglo culture? What part does? What makes it difficult for the Sanchez family to assimilate into American Anglo culture? Why do some of the children resist assimilating? What is the experience like for those who do assimilate?

Video 2: American History X

"American History X" is a deeply disturbing and brutally violent film about the white skinhead movement in contemporary United States culture. Not only does this film depict the most disturbing and flagrant aspects of racism, but also shows how close hate movements are to mainstream, middle-class, white Americans. A fictional story told through the eyes of a youth who is being recruited in the white power movement, this film shows how racial hatred is part of American culture. It also shows the means to which white people will go to maintain their privilege, particularly when they feel their institutional and cultural dominance being encroached upon. "American History X" is also an important film because, if examined closely, it shows the interconnection of oppressions. The culture that allows for racial hatred also enforces gender roles and requires violence to enforce all aspects of its hierarchy. The same world-view that allows for the devaluation based on skin colour requires a culture of dominance that permeates all aspects of life.

Caution

This film comes with a serious caution to the facilitator. It is profoundly violent and disturbing. There are a number of scenes that depict gruesome murders, in detail. There is a rape scene. The language is angry and hateful. The whole movie will feel like an assault on your senses. However, it is worth seeing. It is well done and meaningful. The violence is not gratuitous, but rather is used to make the viewer understand a disturbing piece of reality. As Unitarian Universalists, this film asks us to grapple with the theological concepts of hate and evil, as they are embodied in our world

today. Please make sure that you provide for the pastoral resources and support necessary to deal with this kind of subject matter.

Things to think about

As you are watching the movie try to think about institutional racism, how are people of colour treated differently? (for example prison, school, etc.)

Discussion Questions

• How do you feel right now

• What emotions has this film evoked in you?

• Where do you think those feelings have come from?

• What personal experiences have been recalled in you?

• What do you think this film says about racism in the United States today?

• How is racism different today than it was thirty years ago, before the Civil Rights movement?

• Do you think white people have access to more power and privilege than people of color do in the United States? Why do you think that?

• What do you think of affirmative action programs and other efforts to combat institutional racism?

• What and/or who could you relate to in the film?

• What are the attitudes towards women, gay people, poor people, and people with disabilities in this movie?

• How are these attitudes related to attitudes toward people of color in this movie?

• Do you know people with racist views?

• What do you do when you hear racist remarks?

• Are there organized hate groups in your community?

• How does your congregation respond to these groups?

• Do you think we can end racism in America? How?

Video 3: SLAM

"SLAM" portrays the experience of a young African American man caught in the Washington, DC correctional system. Set in a real prison, using real convicts as supporting cast, "SLAM" explores

the institutional, cultural and internalized aspects of racism in a current urban African American community. "SLAM" also explores the use of poetry as a way towards liberation through consciousness and community building.

Things to think about

Think about the way the prisoners are treated, and the way they treat each other, why do you think this is? (Keep in mind that most of the actors in the prison are actual inmates)
Also think about the power that words and poetry have.

Discussion Questions

• What are some examples of institutional racism in this movie? What are some examples of cultural racism in this movie? What are some examples of internalized racism in this move?
How do these examples impact Ray, Lauren, and the communities that they live in?

• In the Civil Rights Movement, white people and African Americans often worked together on systemic issues such as segregation and voting rights. In the Black Power Movement, however, African Americans often asked for a separate space, so that they could work on issues that dealt with internalized racism and rebuilding their communities. How do you feel about this need for people of colours to have a separate space to work on internalized issues?
How can white people support people of colour in their community building? Do white people need to get together and talk about their own issues around racism?

• What implications does this movie have for white anti-racists? Where are the places in this film in which white people who want to make change have the most power to do so? What things could your congregation do to support Ray, Lauren and their community? How would you go about doing this?

• What power did poetry have in the movie, and how did it help Ray through the experience he lived through? How has art helped you survive through difficult times? Can you relate Ray's use of poetry to other situations you've been involved in or know about?

Video 4: Smoke Signals

Smoke Signals, written by Coeur D'Alene Sherman Alexie, directed by Cheyenne/Arapaho Chris Eyre and starring American Indians, is structured as a picturesque "road movie." Based on Alexie's

short story collection The Lone Ranger and Tonto Fistfight in Heaven, "Smoke Signals" depicts a journey from the Coeur D'Alene reservation in Idaho to Phoenix by two teen-aged Indians, Victor Joseph (Adam Beach) and Thomas Builds-the-Fire (Evan Adams). Victor's father, Arnold (Gary Farmer) has just died and Victor is sent to return his ashes to the reservation. Thomas, whom Victor regards as something of a pest, pleads to be taken along. Their relation to each other and to Victor's dead father supplies the central dramatic impulse for the film. Much of the film's power has to do with its honesty, both in the way the characters are depicted and also in its use of on-location filming at the Coeur D'Alene reservation which, like most reservations, is literally in the middle of nowhere. It is a mixture of rugged mountainous landscape with meagre ramshackle housing and tacky general stores run by whites. Director Chris Eyre has found a way to capture both aspects of the reservation, so the audience understands both the lingering attraction of the reservation and what drives its inhabitants to desperation.

Things to think about

Think about the troubles that Victor and Thomas have travelling across the country, why is this? Would you have these same problems?

Discussion Questions

• "Smoke Signals" is the first commercially successful film in which the writer, director, actors and crew are almost exclusively Native American persons. Why do you think this is important to the Native American community?

• Discuss how the representations of Indian people in Smoke Signals differs from "Hollywood" style movies, include the old "Cowboys and Indians" western genre as well as more contemporary films such as "Dances with Wolves" and "Geronimo" in your analysis.

• Arnold (Victor's dad) goes through a process of "disappearing" in which he slowly disappears from his family, his community, and eventually from the world. Discuss this "disappearing" and how it relates to the invisibility of Indian people in contemporary society.

• Storytelling plays an important role in Native American communities, also to the film's plot. What is the importance of story telling in "Smoke Signals"?

• Discuss the relationship between Victor and Thomas as it relates to Thomas's role as the film's primary storyteller.

• How does their relationship illustrate the tension between Native American traditional cultural values and contemporary realities?

• The reality of Indian people in contemporary U.S. society is part of the consciousness of the characters in "Smoke Signals". For example, Victor and Thomas refer to the U.S. as a foreign country, Arnold and Victor's basketball game against the Jesuits is described as the first time the Indians won since Columbus, etc. Discuss the interactions Victor and Thomas have with members of the dominant society (the White couple in the car accident, and the police officer).What stereotypes are operating?

• What expectations do the various characters have based on the way Indian people are stereotyped and what do you make of the soliloquy at the end of the movie? What are the sins of our fathers that must be forgiven?

• Where did you see the U.S. government as an occupying force and what did they mean by practice vanishing? How do Victor and Thomas treat their parents and what did Thomas mean when he said they plea bargain it down to being an Indian in the 20th century? What do you think was meant by "The Cowboys always win?"

• What would you have done if you overhear the two guys on the bus kick out victor and Thomas from their seats and how do Victor and Thomas deal with their environment?

Observations for you to think about

- Seeing U.S. as a foreign country
- Basketball game, Jesuits against the Indians, Indians won for the first time since Columbus
- Indians are invisible in U.S. society, use of culture as a way to destroy communities, cultural annihilation
- In order for Anglos to become "American" Indians had to disappear, one way or another
- Perception in Southwest that there was no one living on the land before the Anglos arrived; myths about Basque Shepherds being first inhabitants
- Alcoholism in Native American communities is related to racism; alcohol introduced to Native communities as a way to destroy them as an intentional strategy
- Added stereotype around Indian gaming and importance of the community
- Jimmy Carter took that away Gymnasts have a lot in common with the Indians

Commented WEB Links

Web link 1:   Virtual/Internet: Center of Interdisciplinary Resources

Virtual database and link directory related with the intercultural education. It contains: f.c. (?) resources, browser, organized and classified information, linkable paper to institutions.

Webpage: www.educacion.creade.el

User

All people/organizations interested in i.c. education.

Objectives

To make available and sustainable a lot of information now connected, disperse information.

Activity

Looking for information related with ic. education in Spain (resources, institutions, work groups…).

Organization

CIDE/Ministry of Education, Spain.

How do the materials & resources meet intercultural issues

In all cases (?). Teacher training, related concepts.

Strengths/weakness

S: Lot of information easily available

W: Lot of not actualized information.

Recommendations

Be patient to understand structure of each section.

WEB Link 2: Literaterras" group:

www.letras.ufmg.br/bay - (formed by experts from the Universidade Federal de Minas Gerais (UFMG), Belo Horizonte – Brazil, and from other institutions) –

Focus and aim

Their aim is to foment and disseminate collective processes from literature production, such as the literature production from the ingenious people from Brazil and México. They are involved in the Intercultural Course of Indigenous Teachers from the UFMG.

WEB Link 3: Laboratorio de Estudios Interculturales:

http://www.ugr.es/~ldei/.

Focus and aim

It is a good archive with information about IE, mainly researchs in context with minorities

ZARA: Das e-learning tool zum Anti-Diskriminierungs-Training. (CD – look www.zara.or.at) – As one of its many tasks, ZARA undertakes social information and awareness activities. ZARA offers training courses to businesses and educational institutions, as well as an annual training course in anti-racism work.

WEB Link 4: ALFA Programme:

http://www.programainteralfa.org/index.htm

Focus and aim

The INTER-ALFA Project purports to design and elaborate an Euro-Latinamerican postgraduate programme on Intercultural Education. During the first year of the project we will undertake the needs assessment in order to make decisions about the objectives, contents, structure, resources, etc. of the postgraduate programme. Each partner will follow this protocol to prepare a needs assessment report, which will be used to write the general report. The project promotes a network activity oriented to generate a Euro-latinamerican space where people from the participant institutions would be able to cooperate and accomplish the main objectives of the project.

WEB Link 5: Books for children and youths

http://publicaciones.casaarabe-ieam.es/otras_publicaciones/simsim2008.pdf

Focus and aim

Books for children and youths to help Intercultural Education: There are different reading Guides, for adults and children, bat the one I know and recommend can be found in:

WEB Link 6: Development Education

www.developmenteducation.ie

Focus and aim

It includes a range of icebreakers, energizers, stimulus sheets, examples of how to use a variety of resources for diverse ages and groups. They have been selected to assist in organising classes, workshops and events and have been adapted from the 80:20 Development in an Unequal World resource CD. There are also other specific materials that will add value and expand learning opportunities, such as exploring development issues through popular music.
Also in this section you will find support materials specifically designed for **Primary Education** as developed by the Development and Intercultural Education Project - DICE.

The resource "It's a Small World" includes support materials designed for tutors and students in adult basic education that explores a wide range development issues and includes some activities which focus on particular aspects of language and spelling.

WEB Link 7: Edualter

http://www.edualter.org

Focus and aim

Aquí puedes encontrar y anunciar todo tipo de actividades: cursos, talleres, conferencias, jornadas, exposiciones, ... sobre Educación para la Paz, el Desarrollo y la Interculturalidad.

Here you can find and advertise all types of activities: courses, workshops, conferences, seminars, exhibitions, ... Education for Peace, Development and Interculturalism

WEB Link 8: Global education

www.globaleducation.edna.edu.au/globaled/page1.html

Focus and aim

Teacher resources supporting the integration of a global perspective across the curriculum

WEB Link 9: Understanding

http://understandingrace.org/

Focus and aim

RACE Are We So Different? We expect people to look different. And why not? Like a fingerprint, each person is unique. Every person represents a one-of-a-kind, combination of their parents', grandparents' and family's ancestry. And every person experiences life somewhat differently than others. Differences… they're a cause for joy and sorrow. We celebrate differences in personal identity, family background, country and language. At the same time, differences among people have been the basis for discrimination and oppression.Yet, are we so different? Current science tells us we share a common ancestry and the differences among people we see are natural variations, results of migration, marriage and adaptation to different environments. How does this fit with the idea of race? Looking through the eyes of history, science and lived experience, the RACE Project explains differences among people and reveals the reality – and unreality – of race. The story of race is complex and may challenge how we think about race and human variation, about the differences and similarities among people.

WEB Link 10: International Association for Intercultural Education - IAIE

http://www.iaie.org/

Focus and aim

Since 1984 the International Association for Intercultural Education has brought together professional educators interested in diversity and equity issues in education. This is defined quite broadly, and includes intercultural education, multi-cultural education, anti-racist education, human rights education, conflict-resolution, multi-lingualism issues, etc. The IAIE participates in a variety of larger educational projects as evaluators. The IAIE brings together both academics and classroom teachers from a variety of disciplines by organizing workshops, seminars and conferences, and by the publication of the academic journal Intercultural Education.

WEB Link 11: INTER Group

http://www.uned.es/grupointer/

Focus and aim

El Grupo INTER está integrado por profesoras y estudiantes de diversos departamentos e instituciones españoles y extranjeros. Es un espacio para la docencia y la investigación en cuestiones sobre diversidad cultural y educación. Situamos la diversidad en el foco de toda reflexión pedagógica y consideramos que tal diversidad, lejos de ser una excepción es la norma en todo grupo humano. El enfoque intercultural se propone como una mirada para definir y responder a la diversidad en educación.

Esta página Web nos permite ofrecer información sobre lo que hacemos, tanto en docencia como en investigación. Entre otras aportaciones, esperamos sean de interés los proyectos, informes, recursos didácticos y convocatorias que se incluyen en cada uno de los apartados: docencia, investigación, cooperación, publicaciones, novedades. La lista de distribución, en la que se puede solicitar el alta, hace posible un contacto más permanente.

This website allows us to provide information about what we do, both in teaching and research. Other contributions, we hope are of interest projects, reports, resources and announcements included in each of the following sections: teaching, research, cooperation, publications and news. The distribution list, which can apply for registration, makes possible a more permanent contact

The Group comprises INTER teachers and students from various departments and Spanish and foreign institutions. It is a space for teaching and research on issues of cultural diversity and education. We locate the diversity in the focus of all educational thinking and believe that such diversity, far from being an exception is the norm in all human groups. The intercultural approach is proposed as a look to identify and address diversity in education.

WEB Link 12: INTER Network

http://internetwork.up.pt/

Focus and aim

The **INTER Network** is composed by 23 institutions: schools, universities and research centres from 12 different countries among Europe and our main objective is having a view of how the future looks like through the elaboration of teacher training activities in order to promote intercultural education in schooling practices. We think that we learn mostly by experience and when we establish link between theory and practice. The cooperation with others is a priority to clarify concepts or procedures, and to learn from others expertise.

Culture is our focus and diversity is our normality. Our priority is not to speak about intercultural education, but to be aware of our own experiences of cultural interchanges. In this sense, we promote the reflection on cultural diversity and provide a scenario in which to cooperate, exchange and elaborate practical tools for initial and in service teachers.

WEB Link 13: Latin America Bureau

www.lab.org.uk/

Focus and aim
This space aims to generate a network of people who will exchange knowledge, experience and creative ideas to foster new and often unexpected collaborations amongst individuals living in different cultures.

WEB Link 14: Oneworld.net

www.oneworld.net/

Focus and aim
The OneWorld network spans five continents and produces content in 9 different languages, published across its international site, regional editions, and thematic channels.Many of these are produced from the South to widen the participation of the world's poorest and most marginalised peoples in the global debate. From this page you can launch into all the OneWorld sites in English: Africa, South East Europe, South Asia, UK, U.S., or in other languages... América Latina, España,

[Maailma.net](), [Nederland](), [Makendonski](), [Unimondo.org](), [österreich](), [SatuDunia]()

The OneWorld network is governed by the [OneWorld International Foundation]() (OWIF), the guardian of OneWorld's vision - of a world where resources are shared fairly and sustainably, where human rights are nurtured and protected, and where democratic governance structures enable people to shape their own lives. OneWorld is dedicated to working with others to bring about this vision.

WEB Link 15: Oxfam Coolplanet for teachers

[www.oxfam.org.uk/education/]()

Focus and aim

Oxfam Education offers a huge range of ideas, resources and support for developing the global dimension in the classroom and the whole school. All of the resources here support Education for Global Citizenship – education that helps pupils understand their world and make a positive difference in it.

WEB Link 16: The Big Myth

[www.bigmyth.com]()

Focus and aim

Videolink: On the land of Guhajart there was a God called Mahker. He arose from a tree. He had 4 arms, 2 legs, and was much like a human. He created the high and flat land, the sun, stars and moon and he planets. His wife fell from the same tree he did, they had passion for each other instantly. They made a son called Orgahn and they all ruled the world. Mahker decided one day that they should make animals and humans. He picked a leaf of the tree and chucked it up into the sky, it got burned by the sun, and a human man fell down, down, down. He picked the leaves from the tree until I was bare. He had made, dogs, cats, sheep, horses, pigs, monkeys and tigers, also, A LOT of woman and men. Mahker and his wife Hogahd died, and left their son Orgahn to rule the world, but

one day he got angry with the humans and he made a hurricane, a river, and a storm. He died from this but the people and animals survived. Soon, after Orgahn had died plants, trees and grass started to grow. And earth was made.

Web link 17: The Journal Intercultural Education

Intercultural Education is published by Taylor & Francis Ltd for the International Association for Intercultural Education (IAIE).

http://www.tandf.co.uk/journals/carfax/14675986.html

Focus and aim

Intercultural Education is a global forum for the analysis of issues dealing with education in plural societies. It provides educational professionals with the knowledge and information that can assist them in contributing to the critical analysis and the implementation of intercultural education. Topics covered include: terminological issues, education and multicultural society today, intercultural communication, human rights and anti-racist education, pluralism and diversity in a democratic frame work, pluralism in post-communist and in post-colonial countries, migration and indigeneous minority issues, refugee issues, language policy issues, curriculum and classroom organisation, and school development.

Web link 18: The UNESCO guidelines on Intercultural Education

http://unesdoc.unesco.org/images/0014/001478/147878e.pdf

Focus and aim

The Member States of UNESCO's governing body have requested the Organization to continue to "strengthen initiatives in the development of materials for education and intercultural and interfaith understanding"*. At the same time the World Programme for Human Rights Education as a UN initiative, coordinated jointly by UNESCO and the OHCHR, lays emphasis on the need for tolerance and respect of all peoples in the world through the inclusion of human rights principles in

the school and the curriculum. These Guidelines have been prepared as a contribution to the understanding of the issues around intercultural education. They draw together the key standard-setting instruments and the results of numerous conferences, in particular, the Expert Meeting held at UNESCO Headquarters in March 2006, in order to present those concepts and issues which may be used to guide future activities and policy making in this area.

Commented Resources

RESOURCE 1: The intercultural cibercommunicator: images of the languages in plurilingual chat

The European communicative integration depends on the development of plurilingual and intercultural communicative competences of its citizens, supported by a physical and online mobility, using the virtual world of the Internet, namely synchronous communication forms.

The main purpose of this investigation is to verify if the integration of chats within the teaching/learning process of English and Portuguese as foreign languages offers the possibility of developing these competences in university students from the University of Yale and from the School of Education Paula Frassinetti. This analysis will take into consideration the processes of negotiated construction of the images of languages in presence, their cultures, people and learnings.

By using analysis categories of a sociolinguistic approach, which have emerged through the contact with the data, set up by printing three plurilingual chat sessions, occurred during the 2003-2004 school year, it was possible to notice that the chatters essentially negotiate language images as object of power (role and importance of languages in a social-political context) and object of culture, as well as reconstruct images of languages as teaching/learning and social-affective objects. This negotiation is made through processes of agreement, disagreement and doubt, materialized in dialogical activities of confirmation, reformulation, expansion, asking for elucidation, refutation and topic abandonment, and mobilization of strategic chat resources (smileys, usage of capital letters, repetition of graphemes, phonetic writing and interjections) and different languages (mother tongue, foreign language, mixture of languages and code-switching).

The results of the study still allowed the identification of the characteristics of the intercultural cibercommunicator, which can be explored and made profitable in future studies of this nature.

(Mário Cruz mariocruz@esepf.pt)

RESOURCE 2: Workshop "The other of myself"

The aim is to analyze the discourse of teachers during a workshop called 'The Other and Myself', in which they build and discuss about a didactic mask that portrays their own vision of both themselves and their ideas of intercultural education.

The teachers build a mask symbolizing what they think they are inside of them and what they think the others view outside their mask. They talk (their discourse about intercultural concepts) is coming "from" the protection of the mask… So the mask can interpreted as social/psychological construction and as the instrument to understand the reality.

Uncovering one's own mask can lead to new elaborations about reality and representations we build upon others. (InterESEPF Group mprata@esepf.pt)

http://www.esepf.pt/~internetwork/actividades/actividades.htm

RESOURCE 3: Photo exhibition "Family Portraits"

2000 family photography's made by kids. The exhibition aims to build, show, transmit and promote the respect of the cultural/social/aesthetic diversity of families that live in Portugal. The official presentation will be in 1st of June 2010.

This project is organized by *INTER-CULTURAL:circle of events*, and supported by Embassy of Netherlands in Portugal, Anne Frank House, International Amnesty Portugal and Instituto Paulo Freire Portugal. (Learning Human Rights: Past and Present direitoshumanos@esepf.pt)

RESOURCE 4: INTER-CULTURAL: Circle of events

This project is organizing, producing and articulating several events related with the intercultural perspective/point of view. It's a project located in Porto-Portugal since September 2008 (ongoing until Sept. 2010).

All the events are organized around the balance between theoretical/critical thinking and good practices in intercultural perspective.

INTER-CULTURAL:circle of events conglomerates a variety of scientific meetings, seminars, workshops, concerts, exhibitions... etc. which give to the participants different views about the cultural/ideological diversity and problems in the multicultural world we live. It intends to link and unify different approaches in intercultural themes.

This circle of events aims to present, share, discuss and question several intercultural approaches to theoretical ideas and practices in intercultural education.
The articulation and dissemination of all these events have the final goal of building a local and national line/network/community of interest where several intercultural projects could be created, discussed and developed... and hopefully applied in reality.

Some of the events were: workshop "Agents for Tolerance", seminar "Education as an Instrument for Social Intervention in the XXI century", seminar "Network of Solidarity Economy", "Investigation-Action", scientific meeting "1st International Meeting on Human Rights", etc.. In 2010 will be several workshops on Human Rights in collaboration with International Amnesty Portugal, implementation of intercultural material in schools (with Anne Frank House), exhibitions about "family diversity", etc.

INTER-CULTURAL: Circle of events is a project of cooperation between the investigation group of the Languages and Cultures Unit from Paula Frassinetti School of Education, Porto-Portugal (Miguel Prata Gomes) and the University of Porto, Portugal (Maria Pinto) integrated in the activities of the *InterNetwork. Intercultural Education. Teacher Training and School Practice*.
http://internetworkblog.blogspot.com/

RESOURCE 5: Figuring Foreigners Out by Craig Storti

This workbook entails self-assessments, strategies and some examples of misunderstandings resulting from contrasting cultural points of view.

http://www.amazon.com/Figuring-Foreigners-Out-Practical-Guide/dp/1877864706

RESOURCE 6 Geert Hofstede

At this website you can get to know definitions of each Hofstede's Dimension. There are links for a page representing a country in the world. On each country page you will find some graphs depicting the dimension scores and other information on country and culture. It is a good resource to contrast cultures.

http://www.geert-hofstede.com/

RESOURCE 7: Cultural profiles project

The project focuses on cultural profiles providing an overview of life and customs in the profiled country. It is a project held by Canadian government to get to know the different cultures that have settled in the country.

http://www.cp-pc.ca/

Commented References

REFERENCE 1: Intercultural education: Perspectives and practices

This textbook has contributions by different authors, coming from different disciplines and contexts. The objective for the book is to promote intercultural approach to meet cultural diversity in educational settings. The book is conceived to be used in a flexible way according to the specific teaching situation. The reader or teacher can use the chapter of the book who consider is relevant for a specific audience.

It is a text elaborated as a document for the Euro-Latinamerican Máster on Intercultural Education (UNED). It has been written as a product of the ALFA-INTER Project oriented to design and implement a Euro-Latinamerican Master on Intercultural Education.

Objectives

- To offer ideas in order to provoke the implementation of an intercultural approach to managing cultural diversity in the educational situations.

Users

Teachers, social workers and anthropologist

Doctoral and Master students

Activity and organization

It is a teaching document oriented to be used as a tool in the courses of the Master, as a reference lecture. The book is conceived to be used in a flexible way according to the specific teaching

situation. The reader or teacher can use the chapter of the book who consider is relevant for a specific audience.

INTER-ALFA Project (European Commission) & UNED (Distance University of Spain)

Learning result

The book has been edited recently and we do not have learning result yet.

Strengths and weakness

The book is integrated by contributions made by different authors, coming from different disciplines and contexts. They have been cooperating for two years, discussing about the intercultural approach and putting it into practice we designing the Master.

The book is made by a very specific group of people and does not present a holistic scenario about the intercultural practices. It does not include ideas for teacher activities or recommendations about how to use it in teacher training

How the materials and resources meet intercultural issues

It meets intercultural issues by involving people from different disciplines and institutions (from Europe and Latin America) who have been working together for two years in order to design a Master on Intercultural Education. The experience of written the book has been intercultural itself because it has required cooperation and intercultural understanding between all the participants.

Recommendations

It is a useful tool to provoque reflection about how to adopt an intercultural approach in the education situations.

REFERENCE 2: *La integración escolar a debate* **[A debate on Integration in School]**

The book is in Spanish. Fernandez Montes, M. and W. Müllauer-Seichter (eds.): *La integración escolar a debate*. Madrid: Pearson. 2009. The reading of this book is useful to challenge the meaning of the idea of integration, and also the practices associated with it, from very different point of views

Objectives

This is a book whose purpose is to discuss the concept of integration itself. It gathers different papers from academics and teachers showing very different perspectives on the subject. The different point of views is a goo way to provoke a reflection on the reader. The idea is to challenge his/her previous ideas in order to make them more complex. The book includes the final conclusions written by all the authors and summarizing the ideas discussed.

Organization

The chapters are organized into four parts (also called chapters)

1st part on the concept of integration

2nd the point of view of people involved

3th integration policies and measures from the point of view of the external observers

4th school integration from the point of view of the people who put it into practice

5th conclusions: beyond school integration

How the materials and resources meet intercultural issues

The idea of integration itself is at ads with the Intercultural Education perspective, but it is difficult to challenge it since it is very common, this book is a way to make the reader think about it, reflecting from the theory and also from school practice

Recommendations

The different point of views is a goo way to provoke a reflection on the reader. The idea is to challenge his/her previous ideas in order to make them more complex

REFERENCE 3: Intercultural Education. Ethnographic and Religious Approaches

Book in English. ELEANOR NESBITT (2007): *Intercultural Education. Ethnographic and Religious Approaches.* Sussex Academic Press. ISBN: 978-84519-033-0

The book is written for teachers at all levels and has several case studies from primary and secondary level. The content in the book focuses on how to observe signals of meanings that matter to children and young people and therefore need to matter and be understood by their teachers and the wider community. This book provides a valuable resource for those engaged in religious studies, comprising a rich library of data relevant to current debates in these fields. Drawing on field studies of children of ethnic backgrounds in Britain, the author argues the value of schools adopting an ethnographic approach in intercultural education.

Examples from Primary, secondary and higher education demonstrate the urgent need for teachers and others to be better informed of cultural diversity and to understand the interconnections between ethnographic studies, pastoral care, the curriculum and international events. Intercultural Education examines a wide variety of issues, including spirituality, identity information, the ways in which 'beliefs' and 'practices' are represented, stereotyping communities, being a Christian at school and the role of caste.

Objectives

This is a treasury of keenly observed signals of meanings that matter to children and young people and therefore need to understand by their teachers and the wider community.

Users

This book has been written for teachers, teacher trainers and their students and others working with children and young people.

Activity and Organization

The book contains various activities for Primary, Secondary and Higher education in the areas of: spirituality; ethnography; cultural perspectives; multiple identities.

The book contains **Practical Guidelines** for teachers as well as a glossary, covering pastoral care, racism, liaison with parents, recognizing the diversity of language etc.

The Content in the book: Introduction: cultural diversity and intercultural education. Chapter 1): Birthdays – a spectrum of difference, 2): Young Hindus and vegetarianism, 3): The diversity of

experience within a faith tradition, 4): Festivals – schools' involvement in 'tradition', 5): Belief and practice – God and Holy Water, 6): Tradition and choice – what young Hindus believe, 7): Caste, Hindus and Sikhs, 8): British, Asian and Hindu – multiple identities, 9): Spirituality and religious experience, 10): Ethnography as reflective practice, Appendix – Practical guidelines for teachers: cultural diversity and the school

Learning result

The great value of this book is its insistence that diversity, syncretism and the lived reality of religion should be taken into account in religious education teaching and that it is important to hear the voices of children and young people alongside the discussions of orthodox religious ideals. Nesbitt challenges how often those from religious communities are seen as stereotypical or as all alike and makes clear that in every religious context there are variations that must be recognised and acknowledged. The book brings together extensive cultural knowledge, a wide scope of pertinent research, sensitivity to the impact of cultural perspective and a generous open view of religious communities and their complexity.

Strengths and weakness

Insights of this book become a necessity for good professional practice and its resources a handy compendium of details and insights.

How the materials and resources meet intercultural issues

The book brings to life the traditional plurality (ethnic, cultural and linguistic etc.) of different communities of faith and the modern plurality related to the intellectual climate of late modernity or post modernity. It is a warning against the misleading generalisation of intercultural education and is made in the best possible way!

Recommendations

The studies which the book is based on use ethnography as its methodology. It is fairly described as 'the discipline of deep listening and close, reflective observation. Interpretation plays a necessary part and causes one to 'ponder'.

REFERENCES 4: *L´education interculturelle.*

Abdallah-Pretceille, M. (1999). *L´education interculturelle*. Paris: Presses Universitaires de France.

This author establishes a conceptual framework to define intercultural education. She proposes intercultural approach as a paradigm to understand diversity in education. She proposes to foster and identify the "intercultural archipelagos". The book offers meaningful ideas about what intercultural education means and which are the practical implications of this approach..

REFERENCES 5: *Pedagogía intercultural* **[Intercultural Pedagogy].**

Aguado, Teresa (2003). *Pedagogía intercultural* [Intercultural Pedagogy]. Madrid: McGraw-Hill.

This is a clear explanation of what Intercultural Education is. Based upon the idea of cultural diversity, it deals with theory, social context, methodology, research, competencies, mediation, continuous education and virtual learning/teaching process. This book makes a timely reflection on the state of innovation of the intercultural approach in education, having in mind all the theoretical inputs as well as the practical implications (political, social) that have influence on the current state of implementation of the intercultural education. It provides a very clear framework on the situation and prospective of research and practice in this area.

REFERENCES 6: *Educación intercultural: una propuesta para la transformación de la escuela.*

Aguado, Teresa; Gil Jaurena, Inés; Mata, Patricia (2006). *Educación intercultural: una propuesta para la transformación de la escuela*. Madrid: Los Libros de La Catarata.

This book presents Intercultural Education as a new approach to transform schools, providing with tools to reflect on our current ideas on diversity, ideas to analyze and challenge educational policies, and specific proposals and strategies to change schools.

REFERENCES 7: *Educación intercultural: una propuesta para la transformación de la escuela.*

Aguado, Teresa; Gil Jaurena, Inés; Mata, Patricia (2006). *Educación intercultural: una propuesta para la transformación de la escuela.* Madrid: Los Libros de La Catarata.

This book presents Intercultural Education as a new approach to transform schools, providing with tools to reflect on our current ideas on diversity, ideas to analyze and challenge educational policies, and specific proposals and strategies to change schools.

REFERENCES 8: *Education for Intercultural Citizenship.*

Alred Geof, Byram Michael, Fleming Mike. *Education for Intercultural Citizenship.* Multilingual Matters Ltd.

Examines citizenship education from the perspective of Interculturality in order to extend its meaning and significance within and beyond the nation state, and in education in the nation state. This encapsulates many of my beliefs.

REFERENCES 9: *An Introduction to Multicultural Education.*

Banks Jim: *An Introduction to Multicultural Education.* Boston: Pearson, Allyn & Bacon, 1994; Fourth Edition, 2008.

Translated and published in Japan by The Simul Press, 1996. Translated and published in Greece, 2006. This book gives as excellent overview of the major issues in the area of multicultural education. The most recent Volume will also include key authors from Europe.

REFERENCES 10: *Diccionario de relaciones interculturales, diversidad y globalización*.

Barañano, A., J. L. García; M. Cátedra y M. J. Devillard (Coords). 2007: *Diccionario de relaciones interculturales, diversidad y globalización*. Madrid: Editorial Complutense, UCM.

This book with several articles presents an interesting picture to clarify concepts connecting with Intercultural Education.

REFERENCES 11: *La cultura como praxis*.

Bauman, Z. (1999): *La cultura como praxis*, Paidós, Barcelona.

Analiza las diferentes formas en que se utiliza el término cultura, como concepto, como estructura y como praxis. Para el autor la cultura es un aspecto vivo y cambiante de las relaciones humanas por lo que se debe entender y estudiar como parte integral de la vida.

REFERENCES 12: *Social Justice and Intercultural Education.*

Bhatti, Ghazala, Gaine Chris, Gobbo Francesca, Leeman Yvonne. *Social Justice and Intercultural Education.* Trentham books Ltd.
Encapsulates the richness offered by the discourse of social justice and explores how it is understood in Europe and its connection to intercultural education as interpreted in different parts of the EU.

REFERENCES 13: Sistemas de enseñanza y sistemas de pensamiento.

Bourdieu, P. (1985), Sistemas de enseñanza y sistemas de pensamiento. In J. Gimeno Sacristán y A. Pérez Gómez, *La enseñanza: su teoría y su práctica.* Madrid: Akal Universitaria, 20-36.

The school culture acts building in the individuals' specific thinking categories which are mediators in the communication. The author shows how the teaching modifies the content of the cultural references transferred by the educational encounters and legitimate a "class culture" based in the supremacy of some specific ways of thinking and express.

REFERENCES 14: *Outline of a Theory of Practice*.

Bourdieu, P. 1977. *Outline of a Theory of Practice*. Cambridge and New York: Cambridge Univ Press.

Bourdieu goes beyond Marxism is his description of the social, economic and educational capital that communities and individuals take with them into the educational realm.

REFERENCES 15: *Career Guidance and Inter-cultural Challenges.*

Cieślikowska, D., Kownacka, E., Olczak, E., Paszkowska-Rogacz, A. (2006). *Career Guidance and Inter-cultural Challenges.* Warszawa: Koweziu.

It covers career guidance topics in a context of inter-cultural challenges. Moreover, the book presents differences in social functioning of people who originate in different cultures; it gives properties to the dynamic of acculturation and strategies for combating the double-sided nature of culture. Additionally, it contains particularly useful content for career counselors, regarding inter-cultural communication and intercultural competence in vocational guidance.

REFERENCES 16: *Designing Groupwork: Strategies for the Heterogeneous Classroom.*

Cohen Elizabeth: *Designing Groupwork: Strategies for the Heterogeneous Classroom.*

This book goes beyond methodology and uses a powerful sociological lense to examine status differences in classrooms and what can be done about this

REFERENCES 17: *International Perspectives on Intercultural Education.*

Cushner Kenneth: *International Perspectives on Intercultural Education.* Lawrence Erlbaum **Associates Inc.**

This volume is an attempt to expand the dialogue about multicultural education.

REFERENCES 18: *Experience and education.*

Dewey, J. (1963). *Experience and education.* New York: Collier Books.

In this book Dewey rethinks education and purports a new education featuring reforms that have reappeared in each era of progressive reform: disciplinary learning conducted in more experiential ways; interdisciplinary curriculum aimed at making connections among ideas; cooperative learning; shared decision making among teachers, students and parents; "detracking" to make a challenging curriculum available to more students. The intercultural approach in education rethinks education and have clear coincidences with Dewey´s reformist proposal.

REFERENCES 19: *Otra escuela es posible [Another school is possible].*

Feito, Rafael: *Otra escuela es posible [Another school is possible]*. Madrid: Siglo XXI. 2006.

The author has in mind the idea of the title to try to convince the reader, theoretically and practically that it is possible to have a different school

REFERENCES 20: *Pedagogy of the oppressed.*

Freire, P. (1998): *Pedagogy of the oppressed*. New York: Continuum Pub. Co.

He says teaching is not to transfer knowledge, but to build the conditions to create knowledge. He proposes a meaningful theory about teaching and learning as processes interconnected that require the personal implications of the participants. A classic approach to the empowerment of disadvantaged communities through education

REFERENCES 21: *Diferentes, desiguales y desconectados. Mapas de la interculturalidad.*

García Canclini, Nestor (2004): *Diferentes, desiguales y desconectados. Mapas de la interculturalidad.* Editorial Gedisa, Barcelona.
Enfoque original y multidisciplinar, sociología, la antropología y las teorías comunicacionales. Sabe describir de manera muy cercana el mundo globalizado, definir en qué consiste la interculturalidad, y dibujar con ejemplos concretos todo este panorama. Con todo ello ofrece una visión muy crítica de la realidad en la que no dejan de aparecer grietas que abren posibilidades para la transformación social. Canclini junta tres objetos de estudio que se suelen analizar por separado: Las diferencias, que normalmente estudian las teorías de lo étnico y lo nacional. Las desigualdades sobre las que el marxismo y otras corrientes macro sociales se centran. Y las conexiones y desconexiones foco de atención en los campos comunicacional e informático.

Multidisciplinary approach connected to sociology, anthropology and communication theories. Describe very closely the globalized world, define what multiculturalism, and drawing with

examples throughout this picture. Offers a critical view of reality that no longer appear cracks open possibilities for social transformation. Combine three objects of study that are usually analyzed separately: The differences that normally study the theories of ethnic and national, inequalities on which Marxism and other current social macro focus and the connections and disconnections focus in communications and computer fields.

REFERENCES 22: La investigación sobre educación intercultural

Grañeras, M. et al.. (1998): "La investigación sobre educación intercultural", en Grañeras, M. et al.: *Catorce años de investigación sobre las desigualdades en educación en España.* Madrid. Centro de Publicaciones. Secretaría General Técnica, pp.111-150.

En este capítulo se repasan distintas definiciones de educación intercultural y se destacan sobre todo las contribuciones del Consejo de Europa, para quien es necesario orientar el pensamiento de los ciudadanos/as hacia la diversidad cultural para poder evolucionar en un nuevo concepto de sociedad y ciudadanía. Se destaca, fundamentalmente la relación entre la educación intercultural y los valores democráticos.

This chapter reviews various definitions of intercultural education and highlights in particular the contributions of the Council of Europe, for whom it is necessary to guide the thinking of citizens to cultural diversity in order to evolve a new concept of society and citizenship. It stands out, mainly the relationship between intercultural education and democratic values.

REFERENCES 23: *Antropología en el aula. Una propuesta didáctica para una sociedad multicultural [Antropology in classrooms. A didactic proposal for a multicultural society]*

Hernández y Del Olmo. *Antropología en el aula. Una propuesta didáctica para una sociedad multicultural [Antropology in classrooms. A didactic proposal for a multicultural society].*

It has a propose to focus the teach from cultural diversity perspective

REFERENCES 24: *Cultures and Organizations. Programming the mind.*

Hofstede, G. (2007). *Cultures and Organizations. Programming the mind.* Warszawa: PWE.

This book shows great strength and range influence of culture and cultural differences has on an organization and management. Author explained what culture itself and cultural phenomenon are (e.g. values, norms, symbols), what national culture is (based on research conducted in several dozen countries). It also shows what the practical consequences of cultural differences are and how to combat them to make international understanding between nations, organisations, and people. Author illustrates changes that we can observe in relations between culture and organisations in times of progressing integration and globalization.

REFERENCES 25: INTER Group: *Actas congreso Inter. Congreso internacional de educación intercultural. Formación del profesorado y práctica escolar*. **Madrid: UNED. 2007.**

This CD is a compilation of the papers and workshops of the INTER Conference which took place in Madrid in 2004 and a very good way to take a look at what it is going on on Intercultural education.

REFERENCES 26: *Culture is Our Focus, Diversity is Our Normality.*

INTER Group: *Culture is Our Focus, Diversity is Our Normality.* Vienna: Navreme. 2006.

This is a Guide to put Intercultural Education into practice. It is divided into 8 Modules, each addressing a different topic: 1) compulsory education, 2) Diversity versus homogeneity, 3) School, home, community, 4) theoretical ssumptions, 5) Educational Policies, 6) Evaluation, 7) School structure, and 8) Teaching and Learning strategies

REFERENCES 27: *Racism: What It Is and How to Deal with It.*

INTER Group: *Racism: What It Is and How to Deal with It.* Vienna: Navreme. 2007.

This work was intended as a practical tool in schools to open up a dialog on racism. It contains formal information as well as activities to do in the classrooms and different ways to approach the subject. I think that antiracist education is a very important area of Intercultural Education.

REFERENCES 28: *Religious Diversity and Intercultural Education: A Reference Book for Schools.*

Keast, John. *Religious Diversity and Intercultural Education: A Reference Book for Schools.* Council of Europe.

This reference book covers some of the theoretical perspectives, some key conceptual elements of intercultural education on various approaches to teaching and learning, some aspects of religious diversity in schools in different settings, and some examples of current practice in some member states of the Council of Europe. Most useful!

REFERENCES 29: *Cultura. La versión de los antropólogos.*

Kuper, A.(1999): *Cultura. La versión de los antropólogos.* Paidós básica, Barcelona.

Rastrea el concepto de cultura desde los debates de principio del siglo XX hasta Parsons. Expone las razones que niegan el determinismo cultural.

Traces the concept of culture from the debates of the early twentieth century to Parsons and exposes the reasons for denying the cultural determinism.

REFERENCES 30: *Guía de conceptos sobre migraciones, racismo e interculturalidad.*

Malgesini, G. y Gimenez, C.(2000): *Guía de conceptos sobre migraciones, racismo e interculturalidad.* Education Ministry Madrid.

Consejería Educación Comunidad de Madrid. Considero que es un buen glosario de términos, tiene rigor y en muchos casos se muestra el recorrido histórico, ayuda a conocer y problematizar. Creo que es bastante imprescindible definir qué entendemos por muchos de los conceptos que manejamos.

I think it is a good glossary of terms, has rigor and often shows the historical path, it helps to know and problematize. I think it is quite essential to define what we mean by many of the concepts that we handle.

REFERENCES 31: *Intercultural Education.*

Nesbitt, Eleanor. *Intercultural Education.*

This book has been written for teachers, teacher trainers and their students, and others working with children and young people and a most valuable resource.

REFERENCES 32: *Affirming Diversity: The Sociopolitical Context of Multicultural Education.*

Nieto, Sonia: *Affirming Diversity: The Sociopolitical Context of Multicultural Education.*
Sonia Nieto looks carefully at the sociopolitical context of teaching. It is especially strong when looking at the role of teachers and her arguments for a caring pedagogy.

REFERENCES 33: *La educación intercultural. Ante los retos del siglo XXI.*

Sabariego, M. (2002): *La educación intercultural. Ante los retos del siglo XXI.* Bilbao. Desclée de Brouwer.

En esta publicación se presentan los antecedentes del término educación intercultural, los significados que se le atribuyen en los diferentes países, tanto europeos como americanos, y la vinculación del término a la reivindicación de derechos y mismas oportunidades de las clases sociales y de las minorías étnicas más oprimidas.

This publication presents the history of the term intercultural education, the meanings attributed to it in different countries, both European and American, and linking the term to claim rights and equal opportunities of social classes and ethnic minorities most oppressed.

REFERENCES 34: *Los muros de la separación. Ensayo sobre alterofobia y filantropía.*

San Román, T. (1996): *Los muros de la separación. Ensayo sobre alterofobia y filantropía.* Tecnos, Barcelona.

Resulta de gran ayuda para analizar nuestra posición frente al otro, nuestros presupuestos ante la diferencia, para acercarnos a los argumentos que justifican las distintas posturas. Quizá está más relacionado con racismo.

It is very helpful to discuss our position on the other hand, our estimates of difference, to bring to the arguments that justify the different positions. Perhaps it has more to do with racism than intercultural Education.

REFERENCES 35: *The Psychology of Smile. Cultural Analysis*

Szarota P. (2006). *The Psychology of Smile. Cultural Analysis* (s. 43-60). Gdańsk: GWP.

The book has an interdisciplinary nature and can be interesting for professionals of different disciplines, as well as simple, demanding and intelligent readers, due to the character of its content and formulation. Attractiveness to this book is being added by lightness of moving between topics while discovering new subjects, broad study perspective, as well as good, colourful and never boring language.

REFERENCES 36: *Migrations and citizenship*

Universidad Autónoma de Barcelona. *II Congreso Internacional de Etnografía y Educación.* September 2007, "Migrations and citizenship".

The publisher collects ethnography investigations mainly of educational context. It presents a picture about how to confront teaching in multicultural context. It includes theoretical foundations and analysis criticism of these too

REFERENCES 37: *Mind in society.*

Vygotsky, L. (1998). *Mind in society.* MA: Harvard University Press.

Dewey wrote: "It exists a tight and necessary relation between the real experience and the education processes". Those authors emphasized the importance of the cultural and social context in the educational processes. Vygotsky defined the concept of "potential development area" which focuses on the idea: we learn thanks to the interactions with others, either teachers and our peers.

REFERENCES 38: *Las esferas de la justicia. Una defensa del pluralismo y la igualdad* **[Spheres of Justice. Defence of Pluralism and Equality].**

Walzer, Michael (1997). *Las esferas de la justicia. Una defensa del pluralismo y la igualdad* [Spheres of Justice. Defence of Pluralism and Equality]. México: Fondo de Cultura Económica.

For me it has been a crucial reference to reflect on and understand the social justice debate, and the variety and complexity of the factors implied in this subject. It also provides with a powerful proposal for analysing the causes of unfairness, exemplified in several and different real situations.

REFERENCES 39: *Comunidades de práctica. Aprendizaje, significado e identidad, Communities of practice. Learning, meaning and identity,*

Wenger, E. (2001): *Comunidades de práctica. Aprendizaje, significado e identidad,* Paidós, Barcelona.

Presenta un amplio marco de referencia conceptual para concebir el aprendizaje como un proceso de participación social. El compromiso en la práctica social, es el proceso fundamental por el cual aprendemos y nos convertimos en quienes somos. La unidad básica de análisis no es el individuo, ni las instituciones sociales, sino las "comunidades de práctica" informales que forman a las personas en su intento de lograr un objetivo común. Explora la intersección entre cuestiones relacionadas con la comunidad, la práctica social, el significado y la identidad.

The book gives a presentation of a broad conceptual framework for conceiving of learning as a process of social participation. The commitment to social practice is the fundamental process by which we learn and become who we are. The basic unit of analysis is not the individual or social institutions but "communities of practice are informal people in their efforts to achieve a common goal. Explores the inter section between issues of community, social practice, meaning and identity.

REFERENCES 40: INTRODUCCIÓ A L' EDUCACIÓ INTERCULTURAL

GRAMC. (Grupos de Investigación y Actuación sobre minorías culturales y trabajadores extranjeros)."INTRODUCCIÓ A L' EDUCACIÓ INTERCULTURAL". Girona; GRAMC, 1992.

Unidad didáctica y materiales de un curso de formación dirigido a educadores. Comprende cuatro apartados: marco conceptual, características de un proyecto de Educación Intercultural, actitudes básicas y materiales curriculares.

Course materials for educators training that comprises four sections: conceptual framework, characteristics of Intercultural Education Project, basic attitudes and curriculum materials

REFERENCES 41: *Racism: what it is and how to deal with it. A Guide to talking about racism*.

INTER Group (2007). *Racism: what it is and how to deal with it. A Guide to talking about racism.* Vienna: Navreme Publications.

It is a tool for training and auto-training not only for teachers, but also for all kind of educators and people interested in. It intends to promote reflection on this relevant issue and provide with resources and key ideas to deal with racism, starting from make it visible by "talking about it". This resource, in my opinion, has two advantages: the first one is that it is based on youngsters opinions and concerns, and has been developed in a collaborative way, with the contributions of a large number of people, so it is also based on plural approaches and perspectives; the second advantage is that it does not intend to convince of anything, nor set principles or guidelines; it only tries to "start" a permanent dialogue on racism, accepting that it is a complex reality in which we all are implied, and that the best strategy to struggle it is not to ignore it.

REFERENCES 42: INTER Guide. A practical guide to implement intercultural in schools.

INTER Project (2005): INTER Guide. A practical guide to implement intercultural in schools. www.uned.es/interproject.

The INTER Guide The INTERGuide has been designed as a practical tool to provide the reader with support in analyzing, implementing and improving Intercultural Education in school practices. While writing it we have been focused in teachers in training and teachers in service, but we hope it could be also useful to anybody with a direct or indirect interest in thinking critically about Education, as well as to those who are not satisfied with the current state of the art for whatever the reasons and want to change and improve the ways in which we are currently teaching and learning. What the Guide provides the reader with are mainly challenges to re-think and re-shape her/his current ideas and practices about Education.

REFERENCES 43: *Metodología para la formación en educación intercultural [Methodology for Training on Intercultural Education].*

Ruiz de Lobera, Mariana (2004). *Metodología para la formación en educación intercultural [Methodology for Training on Intercultural Education].* Madrid: MEC.

This book provides the reader with a clear and deep introduction to the intercultural education assumptions; having the current social reality as a framework, it links theoretical findings with daily life questions and concerns. And it deals with a very necessary, but difficult and not usual subject, as it is training methodology. Although it is not directly aimed at teachers, it offers a suitable and relevant selection of group dynamics. The dynamics can be likewise applied to teacher training or as a tool for teachers to be used with their students with the aim of increasing their knowledge and sensitivity to intercultural issues.

REFERENCES 44: *Schools that learn.*

Senge, P. (2000). *Schools that learn.* New York: Doubleday.

The book is an important resource for all those wanting to tackle the challenge of integrating family, school, community and policy makers in a coalitions on behalf of equal opportunities for all. Education is showed as an ongoing process, with enough time to learn new ways of teaching, to unlearn old habits.

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Questionnaire to the Intercultural Network Collecting Teacher Training Materials and Resources to practice Intercultural Education

Work Package 6:

Collecting training materials & resources and develop a directory for Intercultural Education. Aim for the Questionnaire (WP6): To get an overview for collecting Teacher Training Materials and Resources to practice Intercultural Education as a bank for developing the directory

Description of materials and resources	Experiences
Title	Public
Kind	Objectives
Description	Context
Activity	Description of process
Organization	Strengths/weakness
Recommendations	Evaluation learning result and learning process

How do the materials & resources meet intercultural issues	How did the experience develop intercultural education