

Teacher Professional Development Course
Erasmus+ KA1

A CLASSROOM WITH A DOOR TO THE WORLD



KAUNAS BIENNIAL

“To know and understand our own culture, we must learn to see it from the point of view of other cultures, comparing our customs and beliefs with those of other times and places. With globalization now upon us, and external diversity on the retreat, it is becoming a matter of urgency to protect and preserve the internal diversity that each society owes to its constituent groups and subgroups, all of which develop differences that they consider highly important.”

Claude Lévi-Strauss, French ethnologist

Session 1

A CLASSROOM WITH A DOOR TO THE WORLD

Internationalisation of curriculum and national identity

Two week teacher training course, Guadeloupe, France



The course addresses the important issues raised by EU 2020 – internationalisation and modernisation of curriculum, Early Childhood Education and early school leaving, key competences, language learning and teachers' continuous professional development. Participants will analyse internationalisation strategy and explore various methods and tools shaping internationalisation policy to the needs of their school. Alongside, interactive French language learning activities will provide participants with insight into local community.

In order to fulfil the objectives raised by EU 2020, the schools should be able to cater for new phenomena such as internationalisation of education and growing use of digital learning, and support the creation of flexible learning pathways in line with learners' needs and objectives. The big emphasis lies on Early Childhood Education and Care services as a foundation to improve the attainment of young people, particularly those at risk of early school leaving and with low basic skills.

However, many teachers come across the dilemma of balance between internationalism and national identity, especially in a single nation countries. This course will demonstrate that internationalisation of curriculum significantly enhances national identity. Learning about unique features of their own and other cultures pupils come to increased understanding of their own national identity at the same time developing senses of tolerance and acceptance.

Regarding internationalisation strategies the course is expected to produce the following outcomes on participating organisations:

- improved management and staff competences,
- innovative teaching methods or tools,
- European dimension integrated into curriculum,
- improved language competences,
- modernised curriculum,
- organisation of teaching, training and learning on EU level,
- reinforced cooperation with partners from other countries;
- increased quality in the preparation, implementation, monitoring and follow up of international projects.

Session 1

WHAT IS INTERNATIONALISATION AND NATIONAL IDENTITY?

Internationalisation is commonly known as an international learning environment. Usually the internationalisation activities are referred to as 'projects'. However, these activities are experienced as short term, rather than being understood as a fully integrated element of the school curriculum.

Internationalisation strategy should promote a whole of institution approach to the development and integration of international, intercultural and global perspectives in institutional policies, programs and initiatives. The internationalisation of curriculum should enable children to develop the knowledge, skills, attitudes and habits of global-minded citizens.

National identity is a person's identity and sense of belonging to one state or to one nation, a feeling one shares with a group of people, regardless of one's citizenship status. Yoonmi Lee sees national identity in psychological terms as "an awareness of difference" - "a feeling and recognition of 'we' and 'they'".

National identity is not an inborn trait; various studies have shown that a person's national identity results directly from the presence of elements from the "common points" in people's daily lives: national symbols, language, national colours, the nation's history, national consciousness, blood ties, culture, music, cuisine, radio, television, etc.

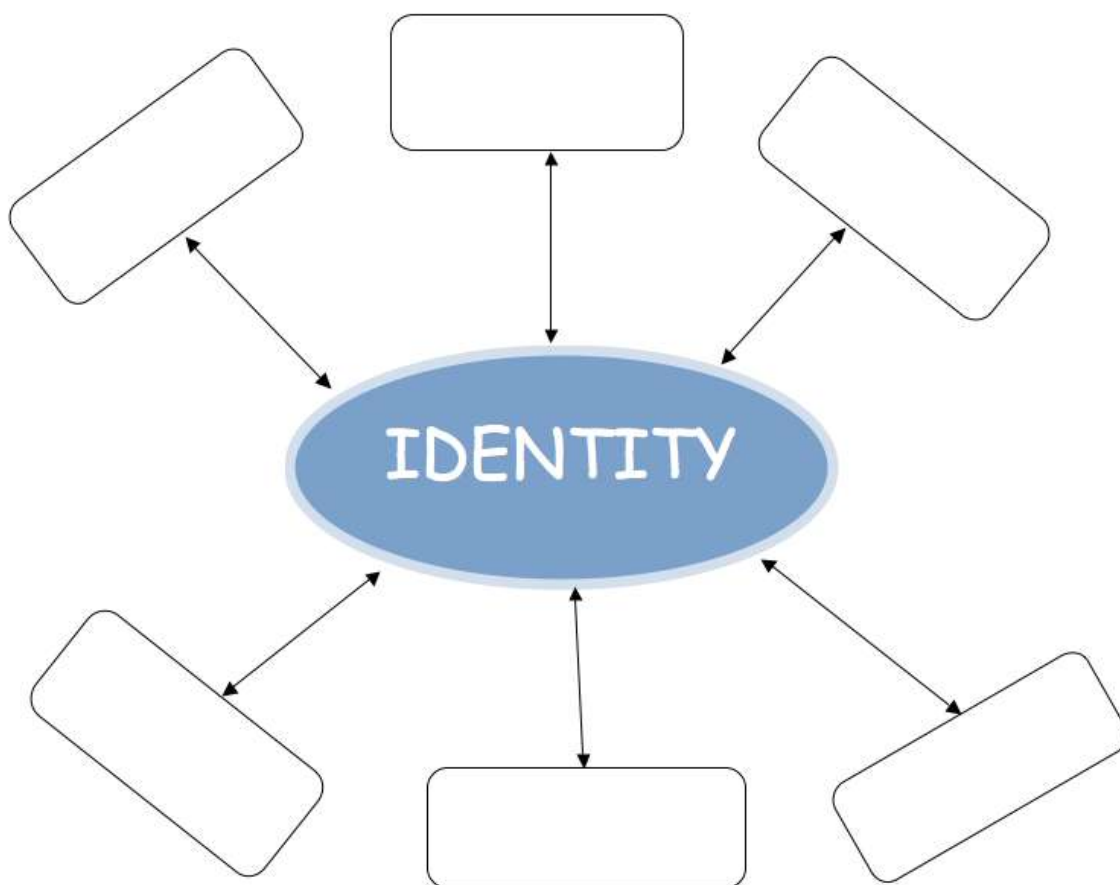
(Lee, Yoonmi (2000). Modern Education, Textbooks, and the Image of the Nation: Politics and Modernization and Nationalism in Korean Education: 1880-1910. Routledge (published 2012). p. 29. "National identity, at the basic level, is an awareness of difference, that is, a feeling and recognition of 'we' and 'they.'")

Notes

Session 1

WHAT'S IN NAME?

- **Preparation Task 1:** Some cultures have special traditions when naming a person. What is the meaning of your name? Why this name was given to you?
- Brainstorm the word **IDENTITY** by writing 6 words, ideas, or concepts that are related to your personal **IDENTITY**.



Session 1

MY NAME

In English my name means hope. In Spanish it means too many letters. It means sadness, it means waiting. It is like the number nine. A muddy color. It is the Mexican records my father plays on Sunday mornings when he is shaving, songs like sobbing.

It was my great-grandmother's name and now it is mine. She was a horse of a woman too, born like me in the Chinese year of the horse – which is supposed to be bad luck if you're born female – but I think this is a Chinese lie because the Chinese, like Mexicans, don't like their women strong.

My great-grandmother. I would've liked to have known her, a wild horse of a woman, so wild she wouldn't marry. Until my great-grandfather threw a sack over her head and carried her off. Just like that, as if she were a fancy chandelier. That's the way he did it.

And the story goes she never forgave him. She looked out the window her whole life, the way so many women sit their sadness on an elbow. I wonder if she made the best with what she got or was she sorry because she couldn't be all the things she wanted to be. Esperanza. I have inherited her name, but I don't want to inherit her place by the window.

At school they say my name funny as if the syllables were made out of tin and hurt the roof of your mouth. But in Spanish my name is made out of a softer something, like silver, not quite as thick as sister's name – Magdalena – which is uglier than mine. Magdalena who at least can come home and become Nenny. But I am always Esperanza.

I would like to baptize myself under a new name, a name more like the real me, the one nobody sees. Esperanza as Lisandra or Maritza or Zeze the X. Yes. Something like Zeze the X will do.

Cisneros, S. (1984 (1st Edition)). *The House On Mango Street*. New York.



Sandra Cisneros (born December 20, 1954) is an American writer best known for her acclaimed first novel *The House on Mango Street* (1984) and her subsequent short story collection *Woman Hollering Creek and Other Stories* (1991). Her work experiments with literary forms and investigates emerging subject positions, which Cisneros herself attributes to growing up in a context of cultural hybridity and economic inequality that endowed her with unique stories to tell. She is the recipient of numerous awards including a National Endowment for the Arts Fellowship, and is regarded as a key figure in Chicana literature.

Session 1

TASK: “WHAT’S IN MY NAME?”

Some cultural/ethnic groups view names as a significant part of their heritage. Think about how names are representative of certain aspects of an individual’s culture, ethnicity, personality, and/or the features of specific cities, states, buildings, or historic sites.

Following the first paragraph as an example write about your name:

What does your name mean in English?

What does your name mean in your language?

What is the emotion of your name?

What is the number of your name?

What is the colour of your name?

What is the sound of your name?

Session 1

IDENTITY

Key idea

Intercultural learning can challenge our sense of identity.

What's the point?

As we interact with and relate to different people and cultures we learn about ourselves.



Stepping outside our everyday routines gives us the chance to question what we do. Immersing ourselves in a different culture often enables us to probe much deeper. It initiates a process of reflection which challenges us to reconsider who we are and what we value. This can be a highly illuminating but also unsettling process. Much depends on how we respond.

Deep learning takes time and involves making extensive links between our own lives and new situations. Rather than trying to make sense of new experiences on our own it is valuable to deconstruct them along with others. This helps to open up different interpretations and new meanings.

The benefits in terms self-understanding and self-realisation can be very considerable. However, too much disturbance can precipitate a state of denial in which we block out new experiences altogether. There is much to recommend gradual exposure rather than abrupt shocks.

The problem is that we often cannot anticipate what it is that we will find shocking.

THINGS TO DO NOW

Read this poem and think about what issues of identity are raised within it »

With reference to this diagram and quotation reflect on how inter cultural learning impacts on our sense of identity »

Research vignettes

- (a) In the vignette from the Gambia, what do you think changed the speaker's self image?
(b) Meeting another culture is often likened to looking at yourself in a mirror. How do you think the vignettes show a growing awareness of identity and intercultural learning?

Gambian voice

"I used to suffer from an inferiority complex when I met people from the UK before the partnership experience but I now feel very confident in meeting and interacting with them."

[Commenting on facilitating a workshop during the UK conference] "... Well, it was overwhelming I would say, but it was interesting at the same time, because the interaction I had was...I just felt at that moment that we were equals [...] while I was facilitating I did not see them as any superior [...] we discussed freely, we cracked jokes, alongside... I treated them just like I would myself. I was not looking at the level or standard of education."

UK voice

"I think you have to be really open to self examination, if you like, and how you think that others are viewing you, so to be able to [...] just to sit and think about: How are other people experiencing me on this trip? How are the other staff experiencing me? How are the students experiencing me? And then, how do the people from a different culture experience me as well?"

"She sat me down and grilled me with questions..... That for me was one of those moments where I was aware of the sort of impact on me, the impact on her I began to see the much bigger impact, the ripples in the pond going out I suddenly saw..... how she must be seeing me".

"I've become much more conscious of being so far from my parents and family, who are getting older. Looking after the aged is very much your duty in India.I think having seen the regard that Indian people have for their elderly has brought it a lot more to the forefront of my mind. I feel almost like I'm not a good son."

Session 1

The British

Take some Picts, Celts and Silures
And let them settle,
Then overrun them with Roman conquerors.

Remove the Romans after approximately 400 years
Add lots of Norman French to some
Angles, Saxons, Jutes and Vikings, then stir vigorously.

Mix some hot Chileans, cool Jamaicans, Dominicans,
Trinidadians and Bajans with some Ethiopians, Chinese,
Vietnamese and Sudanese.

Then take a blend of Somalians, Sri Lankans, Nigerians
And Pakistanis,
Combine with some Guyanese
And turn up the heat.

Sprinkle some fresh Indians, Malaysians, Bosnians,
Iraqis and Bangladeshis together with some
Afghans, Spanish, Turkish, Kurdish, Japanese
And Palestinians
Then add to the melting pot.

Leave the ingredients to simmer.

As they mix and blend allow their languages to flourish
Binding them together with English.

Allow time to be cool.

Add some unity, understanding, and respect for the future,
Serve with justice
And enjoy.

Note: All the ingredients are equally important. Treating one ingredient better than another will leave a bitter unpleasant taste.

Warning: An unequal spread of justice will damage the people and cause pain. Give justice and equality to all.

Benjamin Zephaniah

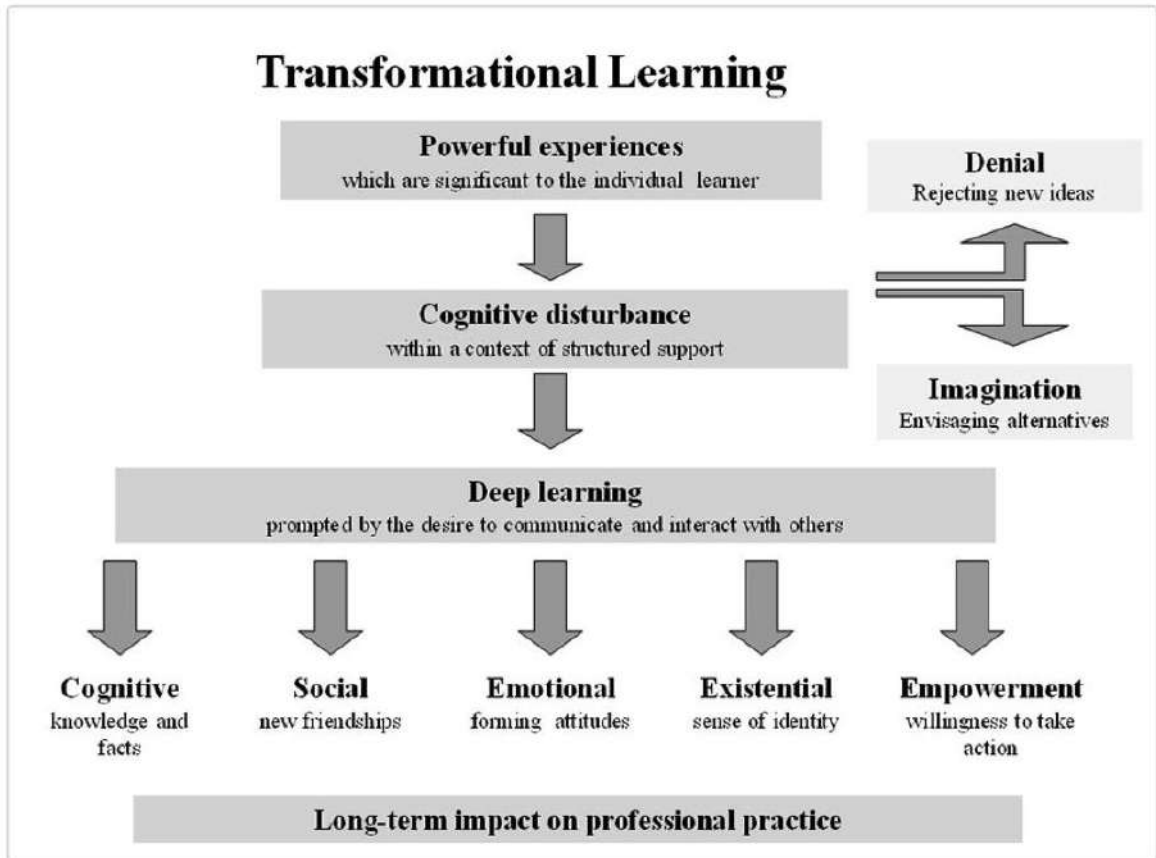
- What issues about identity are raised in this poem?

Benjamin Obadiah Iqbal Zephaniah

Born 15 April 1958, Birmingham, England is a British Jamaican writer, dub poet and Rastafari. He was included in The Times list of Britain's top 50 post-war writers in 2008. Official website: <http://benjaminzephaniah.com/>



Session 1



Powerful experiences in a supportive environment can promote deep learning which has a life-long impact.

(Source: Scoffham and Barnes 2009 'Transformational Experiences and Deep Learning' in *Journal of Education for Teaching* 35, 3 p268)

Self-discovery

The main learning experience was what I learnt about myself and my attitude to others. It is rather awful to realise that before I visited (India) my overriding feeling towards the people I was to meet was pity – almost in a superior way.....I very quickly realised that whilst they might need my help, they certainly didn't need my pity and I quite envied some of them their lives. .. this was a very positive experience for me although rather painful.

Mature female teacher education student

- Reflect on how inter cultural learning impacts on our sense of identity.

Session 2

CULTURE

Key idea

Cultures are complicated and have many contradictions.

What's the point?

Multiple perspectives have the potential to deepen our understanding.

Culture, as we use the term, is not a proxy for race and ethnicity and so it can be equally applied to groups at a range of scales from families and communities to organisations and nations. A culture is derived from the beliefs, practices and wisdom of a group of people often accumulated over a long period of time.

Language is perhaps the most prized cultural achievement of all as it is central to thought and our sense of identity. It is not surprising therefore that language plays a central part in notions of nationhood. Cultures are not fixed but are continually evolving and changing. They are also full of tensions and contradictions.

One of the best ways of appreciating these contradictions is by encountering differences through intercultural interactions. Not only will this involve contact with another set of beliefs, it will also help to highlight things which we take for granted in our own practices. Such experiences will also be valuable in illuminating stereotypes.

Crude simplifications can sometimes enable us to see larger patterns but grouping people together conceals significant differences and can be highly misleading. We need to resist the temptation to adopt a single story.

THINGS TO DO NOW

Read the extract on culture and interculturalism by Fran Martin and Helen Griffiths. »

- Make a note of what thoughts this raises for you and then watch the Chimamanda Adichie video referred to in the extract.

Watch Chimamanda's TED talk 'The Danger of a Single Story' »

- In what ways does this affect how you think about culture and how we 'read' each other in intercultural conversations?



Research vignettes

- (a) Can you think of an example when you have had a misunderstanding resulting from different cultural backgrounds? What caused this?
- (b) Can you think of an example of traditions and customs in your own family that you assumed were common to other families? What caused you to first question this assumption?

(a) Indian voice

"This was a learning for me, attentive learning and those kind of things. ... Also the multi-cultural understanding of an ordinary thing, whatever happening. How we understand and how they understand, that kind of thing was really another learning. How a thing can be perceived differently by different people, having different cultural background like."

(b) UK voice

"I think for me, the international dimension of it is really important... (Relational positioning) happens most starkly when you're in a culture that is completely different... I think what happens is, you get a mirror held up to you, because you see that there are lots of different ways of doing things. There's no one way right way of schooling, or traffic management of whatever it is. I think that's when you start asking questions."

Going further

Griffiths, H. and Allbutt, G. (2011) 'The Danger of a Single Image' in *Primary Geography* 75 16-17
Holliday, A. (2011) *Intercultural Communications and Ideology*, London: Sage
Said, E. (1978/2003) *Orientalism*, London: Penguin Books

SOME THOUGHTS ABOUT CULTURE

Edited extract from Martin & Griffith 'Relating to the 'Other': transformative, intercultural learning in post-colonial contexts'. For a fuller discussion of the ideas contained in this extract, please refer to: James, M. (2008) Interculturalism: Theory and Policy. Report for the Baring Foundation available as a download www.baringfoundation.org.uk

It is a paradox that because one's own culture is tacitly learned, 'citizens of monocultural environments are hard put to describe their culture to others' (Conle, et.al. 2000:370) and so perceive culture and difference to be the property of the Other. However, thinking we can be objective about cultures is like denying history; how we relate to and understand others' cultures is 'conditioned by the particular vantage points made possible and opened up to us through prior personal and cultural histories' (Conle et. al. 2000:371).

Dantas explains that 'the notion of culture initially developed [in anthropological studies] as a conceptual system to depict isolated traditional communities' (2009:77) which goes some way to explaining how it has become viewed as an object with a fixed boundary. Although the term is now applied far more widely to include 'a rich spectrum of belief systems and social practices' (Van Hook, 2012:4), it continues to be understood as an object in everyday life. Some theorists question the view that culture is bounded, fixed and stable, on the grounds that this brings with it the dangers of the Single Story discussed by Chimamanda Adichie (2009). Andreotti (2011) argues that fixed ideas of culture are connected to the binary ways of thinking that set things up as 'either-or' – like/unlike, us/them, same/different – in a way that it is not possible to be 'both-and', thus creating a distance between cultures.

This is a problem because it creates binarized identities of similarity and difference (Brah, 2007), placing European cultures in a superior position vis-à-vis those of societies in the South. It also ignores the internal diversity that exists within groups (Sen, 2006); difference is seen to be the property of the 'Other' and to fall short of the dominant (Western) group's standard.

A relational logic, as discussed in the section on Relationships in this website, is proposed as an alternative way of understanding culture and identity that leads to a more open-minded, non-judgemental stance towards difference. From this perspective culture and identity are understood through relating to difference, and as dynamic, fluid, and plural (Brah, 2007): plural because, in the same way that an individual cannot be identified by a single aspect of their identity, neither can communities or societies; and fluid because individuals' multiple identities are constantly changing, being made and remade, with each encounter with difference.

A relational logic therefore enables a focus on 'inter' – the space between those in conversation (described by Homi Bhabha as a Third Space, 1994) – where one can enter into dialogue and come to a better understanding of both 'self' and 'other' through relating to others and their differences.

MULTICULTURALISM

Multiculturalism is the phenomenon of multiple groups of cultures existing within one society, largely due to the arrival of immigrant communities, or the acceptance and advocacy of this phenomenon. Supporters of multiculturalism claim that different traditions and cultures can enrich society; however, the concept also has its critics, to the point where the term "multiculturalism" may well be used more by critics than by supporters. It could, indeed, be classified as a snarl word or a buzzword, depending on the audience.

Definitions

Multiculturalism occurs naturally when a society is willing to accept the culture of immigrants (with, ideally, immigrants also willing to accept the culture of the land to which they have come). A distinction should be drawn between multiculturalism that occurs simply due to the absence of a single enforced culture, and multiculturalism which is endorsed and actively encouraged by the government; this is often referred to as state multiculturalism.

Kenan Malik states that "The experience of living in a society transformed by mass immigration, a society that is less insular, more vibrant and more cosmopolitan, is positive" but contrasts this with the political process of multiculturalism, which "describes a set of policies, the aim of which is to manage diversity by putting people into ethnic boxes, defining individual needs and rights by virtue of the boxes into which people are put, and using those boxes to shape public policy."

Criticisms

Critics claim that multiculturalism promotes a tolerance of moral relativism and results in a loss of national identity. There is also the unfortunate fact that some cultures simply don't mix, and multiculturalism can sometimes lead to the development of souring subcultures: see, for example, the bigotry promoted at the East London Mosque.

There is a central paradox in multiculturalism in that it is itself a cultural value, and one particular to Western culture; other cultures are generally not tolerant of other cultures, and so insisting on them respecting other cultures is not respecting them.

In February 2011 David Cameron delivered a speech arguing against state multiculturalism:

"Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. We've failed to provide a vision of society to which they feel they want to belong. We've even tolerated these segregated communities behaving in ways that run completely counter to our values. So, when a white person holds objectionable views, racist views for instance, we rightly condemn them. But when equally unacceptable views or practices come from someone who isn't white, we've been too cautious frankly – frankly, even fearful – to stand up to them. The failure, for instance, of some to confront the horrors of forced marriage, the practice where some young girls are bullied and sometimes taken abroad to marry someone when they don't want to, is a case in point. This hands-off tolerance has only served to reinforce the sense that not enough is shared. And this all leaves some young Muslims feeling rootless. And the search for something to belong to and something to believe in can lead them to this extremist ideology. Now for sure, they don't turn into terrorists overnight, but what we see – and what we see in so many European countries – is a process of radicalisation."

Multiculturalism's Five Dimensions

Dr. James A. Banks on Multicultural Education

Dr. James A. Banks, author of *Educating Citizens in a Multicultural Society* (Teachers College Press, \$22.95), spoke recently with *NEA Today's* Michelle Tucker about the concept he's developed called "the five dimensions of multicultural education." Especially for NEA Today Online readers, here is the complete interview. A shorter version ran in the September 1998 issue.

Could you briefly describe the five dimensions of multicultural education?

Yes. But I'd like to first, if I may, talk a little bit of why I developed the dimensions.

I found in my work with teachers that many thought of multicultural education as merely content integration.

I once gave a talk on multicultural education at a school. When I was done, a math teacher said to me, "What you said is fine for social studies, but it has nothing to do with me."

My first reaction was anger and frustration. But then I thought my role as a scholar is to get beyond that and realize that maybe other teachers think that also—that in the minds of many science and math teachers, multicultural education was simply content integration.

So I developed the "five dimensions of multicultural education" to help educators see that content integration—say, putting content about Mexican Americans or African Americans in the curriculum—is important, but that it's only the first dimension of multicultural education, and that multicultural education has at least five dimensions.

So the first dimension is content integration?

Yes, because that is how we got started. That is, we got started putting African Americans in the curriculum, Mexican Americans in the curriculum, Asian Americans in the curriculum. But while that's important, that's really only one dimension.

You'll notice that as I move across the dimensions, more and more teachers can get involved—more kinds of teachers, whether they teach math or science.

Frankly, with content integration, language arts and social studies teachers can do more than the physics teacher. Now, it's true that the physics teacher can show bulletin boards of famous women who were physicists, or minority physicists, or people of color who were physicists, but that isn't really what multicultural education is about. As I move across these, you'll see what I really consider the heart of multicultural education for the physics teacher.

What's the second dimension?

Knowledge construction.

The knowledge construction process moves to a different level because here teachers help students to understand, investigate, and determine the implicit cultural assumptions and frames of reference and perspectives of the discipline they're teaching.

In other words, we help kids understand.

I'll give an example. What are the values that underlie knowledge? How do historians or scientists construct knowledge? We begin to look at some of the assumptions of knowledge.

Look at the values and assumptions that underlie terms like "the westward movement," for example. What does that term mean? What does the author mean about the west?

It wasn't west to the Lakota Sioux. It was the center of the universe. That was their home. It wasn't west for the Mexicans because it was north. And it wasn't west for the Japanese—it was east. So if it was west for one group of people, that was the Anglo Americans who were headed toward the Pacific.

Session 2

Knowledge construction then helps kids understand that when scientists or textbook writers use words like the “westward movement,” these words are heavily loaded. There are a lot of values and assumptions that underlie words like that.

So this helps children to become more critical thinkers and readers?

Exactly. It helps them become more critical readers. More critical thinkers. For example, the book *The Bell Curve* suggested that African Americans were intellectually inferior to whites. So the question becomes, “What are the assumptions of that writer?”

That’s the knowledge construction process.

You write that the third dimension is “equity pedagogy.” What’s that?

By equity pedagogy, I simply mean that teachers change their methods to enable kids from diverse racial groups and both genders to achieve.

My friend who’s at the University of London has introduced the concept of the “multicultural atom.” What’s that? It’s an atom that all kids can understand.

Equity pedagogy has to do with the physics teacher not so much adding content about women physicists and African American physicists, but rather the physics teacher changing the way she teaches physics, for example, so that girls and African Americans can learn physics.

What we found, for example, from the work by people like Triesman, is that African American students will learn calculus better if they learn it in cooperative groups. Elizabeth Cohen has found that, too. So that equity pedagogy has to do with the physics teacher modifying the way he or she teaches physics in order to enable Mexican American students to learn it more effectively. In other words, the metaphor of the multicultural atom captures the essence of equity pedagogy.

Does classifying students by learning styles risk stereotyping them?

I’m not really talking about learning styles. I’m talking about teachers modifying their teaching styles so that they use a wide range of strategies and teaching techniques such as cooperative groups, simulations, role-playing, and discovery. In the end, this will help many white children, too, since they often do not learn from a highly individualistic, competitive teaching strategy either.

So teachers are not necessarily saying, “Oh, I have Asian American students in my class. This research says this, so I’ll teach them particularly this way.” It’s more like they should be open-minded and flexible...

...And use a wide variety of strategies that cater to a wider range of students.

When the research suggests that cooperative learning often enhances the learning of Mexican American students, what we have to keep in mind is that there are all kinds of Mexican American students.

And that’s the danger that I think you were talking about—that if teachers read that research indicates that cooperative learning can enhance the achievement of Mexican American students, that there are Mexican American students who learn perhaps better from a different strategy.

But what we’re suggesting is that cooperative learning will enhance the achievement of a wide range of students from a wide range of groups. So that as we increase our repertoire of pedagogy, we will reach more and more students from all groups.

What’s the fourth dimension?

Prejudice reduction. Notice that by the time we get to equity pedagogy and prejudice reduction, all teachers can be involved. Because all teachers—whether you teach math or physics or social studies—should work to reduce prejudice in the classroom. And research indicates that adolescent prejudice is very real, and that kids come to school with prejudices toward different groups. That’s something that I think all teachers should be sensitive to. And all educators should use methods to help kids develop more positive racial attitudes.

Session 2

What's the last dimension of multicultural education?

Empowering school culture and social structure. Here I'm talking about looking not just at individual classrooms, but at the total school culture to see how to make it more equitable.

For example, grouping and labeling practices, disproportionality in achievement, who participates in sports, in the interaction of the school staff. Now what does the school staff look like racially? We can talk about equity all we want to, but we must ask, who are the teachers? Who are the leaders? Are they diverse? In other words, we have to walk the talk.

Let me give you an example from a local school that was a predominantly white school—an example of a school culture that wasn't empowering. This young African American woman wanted to be a cheerleader, that was her great ambition. Here's how the school chose the cheerleaders: by a vote of the student body. And each time it was a blond, blue-eyed girl who won and became a cheerleader. So here was a practice that was quite unconscious or what Charles Silverman called "mindlessness," and what Joyce King calls "dysconscious racism."

I don't think it was deliberate racism, but it was mindlessness that led to a practice that was inequitable. That led to a school culture that wasn't empowering, because the Black and Asian girls could never get enough votes to be cheerleaders. That's an example of a non-empowering school culture.

In your writing on multicultural education, you talk a lot about how it will help us create a society where more people will participate in our democratic institutions and in working to make it a more harmonious society. Can you speak to how equity pedagogy—the third dimension—works toward those broader goals?

I think if we're going to have people participate as citizens in a democratic society, they have to have the skills and knowledge and the racial attitudes needed to work with people from diverse groups.

Rodney King raised a question, "Can we all get along?" We all can't get along if we have tremendous class divisions, as we do now. If we have tremendous ethnic divisions. For example, we know that many people from all ethnic groups don't vote and that there's a strong relationship between education and voting. We need to increase voting among all groups, but especially among groups of color so that they will vote on issues that deeply affect them. The voting rate among Hispanics in California, for example, needs to be greatly increased.

We can't have citizen participation in an equitable way unless we prepare people with the skills and knowledge and also the racial attitudes. So as long as African American and Mexican American students are educated substandardly, they will not have the skills and the attitudes needed to participate effectively in a democratic society. And as long as white kids, the majority kids, are educated in a way that does not enable them to attain racial attitudes that are positive, they will go and vote for initiatives that polarize racial groups.

Children from all these groups, the majority and all the minorities, need democratic skills and knowledges in order to participate effectively in a democratic society. Because lack of participation results in further stratification and polarization. When people don't participate, when people don't know each other, this just further polarizes.

How should teachers who aim to employ not only equity pedagogy, but all of multicultural education, reconceptualize their roles? You talk about how teaching should not be about the teacher as the source of all knowledge and students as passive recipients, so how does a teacher redefine him or herself?

I think the traditional conception of teaching was "filling up the bucket"—that they would just give to students. But if we talk about a pedagogy of liberation, we're talking about teachers and student becoming learners together.

I'd like to give an example of that. Let's say the teacher is teaching about Columbus and the Tainos, the people who were in the Caribbean when Columbus arrived. The teachers raise the question, "So the

Session 2

textbooks, boys and girls, say that Columbus discovered America.” Not many textbooks say that today, but let’s assume that one did. So then the teacher begins to learn with the students. “Let’s learn together, class. Weren’t there people here when Columbus came?” The teacher may not know much about the Tainos. So the teacher reads a book to the class about the Tainos and then asks, “What might the Taino Indians have thought about Columbus’ arrival in their land?” The teacher and the students share. They learn together and share their perspectives.

They become joint learners in this multicultural classroom. The teacher has a culture, and the teacher and students learn together, share their cultures and construct new knowledge in the classroom. That’s how I see teachers reconceptualizing their role.

If a teacher is of a different culture or background than the students, how can she or he work to better teach them?

Learning about each other’s cultures, and also learning about cultures they don’t know together, like the Tainos.

The really important thing I want to point out is that it’s not the race of the teacher, but a set of cultural characteristics that make them effective with children of color. It’s not their race per se. But it’s a set of characteristics that make them effective with—and I’d say students of color rather than minority students, because in so many cities, people of color are the majority in the school population.

White teachers can be effective with students of color. It’s a set of characteristics. I want to cite two research studies. Judith Kleinfeld found that white teachers could be effective with Native Alaskan students if they had characteristics that were tuned in with their culture. Gloria Ladson-Billings, in her book *The Dreamkeepers*, found that the effective teachers of African American children were both Black and white. It wasn’t their race, but it was a set of characteristics that made teachers effective.

And what kinds of characteristics are we talking about?

Gloria Ladson-Billings found that it was teachers who knew the culture of the kids, often had lived in the community. Who understood the daily lives of the students. Who could relate to the students. Who understood their verbal cues. Who understood their nonverbal cues.

Kleinfeld found that it was teachers who were warm demanders. She described several kinds of teachers. One was, “Don’t Smile Until Christmas.” They weren’t effective. Another type she studied was the “anthropologist”: “Let the natives be natives.” They made few academic demands—and weren’t effective.

The most effective teachers were what she called the warm demanders. They said to the kids: “Achieve this for Mrs. Jones.” The teachers showed the kids they cared. They were demanding, but the key here is that they were warm demanders. They showed that they cared before they made the demands, unlike the “Don’t Smile Until Christmas” teachers.

So it was teachers who knew the cultures of the kids, teachers who understood the kids, teachers who made demands but were warm demanders. Teachers who had high expectations of these kids.

Is becoming familiar with the culture of your students something that any teacher can do at any point in their career?

I’m not sure any teacher can. Many teachers can. I think that it has something to do with the values, attitudes, and experiences of the teacher.

And some of the research that my students are doing finds that teachers who are more able to do this have certain kinds of backgrounds, that they’ve lived in diverse communities, for example. Or they’ve had experiences cross-culturally. I guess I’m hesitant to say any teacher can become effective with students from diverse racial, ethnic and cultural groups.

Session 2

Any suggestions for...

...Facilitating the ability to do it? Have cross-cultural experiences. Read multicultural literature. Put yourself in a different culture. Have friends from a different racial group. Read Toni Morrison's new book, *Paradise*. Read Charles Johnson's new book, called *Dreamer*. You know what I'm trying to say. Go see the movie "Rosewood." It's about the Black Southern experience. These are the kinds of experiences that will enable teachers to acquire the ability to reach across cultures. It's a process. A process that never ends.

How do teachers come up with a balanced multicultural content? For instance, you wouldn't only want to teach Booker T. Washington's perspective. You also have to teach DuBois's perspective.

I think the teacher should make sure that whenever any issue is covered, there are several perspectives. Never can you deal with them all. That's not possible. But if you deal with several and change the perspectives when you teach about an issue, you will cover a range of perspectives over time.

For example, if you're teaching about the treaty of Guadalupe Hidalgo of 1848, that was the treaty in which most of the Southwest became part of the United States. Clearly one perspective has to be the Mexicans who were living in that territory, who were living in northern Mexico. Another perspective that's pertinent would be that of the Indians who were living in Mexico before it became the United States. And of course the Anglo settlers. The perspectives will differ with the different issues.

But I think that the teacher has to make sure that several perspectives are taught. What about women? You know, what happened to Mexican women who lived in the Southwest before it became the United States?

The real issue is to make sure that several perspectives are covered, and to change them over units. That you can never cover them all, that's not possible. But vary them. So my answer is vary the perspectives as we teach different concepts and issues.

And then I suppose at certain levels you can get involved with issues of historiography, and why we receive history this way, and why isn't it from the perspective of the other groups?

But I think there's another really important point that you have to keep in mind. As we teach about diversity, we have to keep in mind: How do we maintain our unity? *E pluribus unum*. We have to talk about *pluribus*, but we also have to maintain unity.

So we always have to keep in mind: How do we construct the nation-state? How do we educate students so that we not only respect their cultures, but that we also build a nation? The real question is how do we build a nation that's inclusive? How do we build a nation in which all children see themselves?

I think the way that we build unity is not by, as we did historically, ignoring Mexican American culture, ignoring Puerto Rican culture. But I think the way we build unity is that we reconstruct the center. Is that we build a new center that recognizes our diversity, that we build a new center that gives voice to the voiceless. Not by ignoring it, because that's what we did in the past.

I do think that we need to balance diversity with unity, and that we have to construct a new meta-narrative, we have to construct a new story of America that's inclusive. But I do think that we have to build a nation state, as well as teach about diversity, because we could splinter.

That's the classic American dilemma, individual versus community, but broadened. And I suppose a problem is that our national identity, almost in terms of what America means ideologically, gets very ambiguous at times.

And what people think it means, I think, it has to be reconstructed. It reminds me of an anecdote told by Ronald Takaki, a Japanese American historian, in his book, *A Different Mirror*. He was giving a speech in Norfolk, Virginia, and the taxi driver asked him in very Southern English, "How long have you been in this country?"

Session 2

Now, Ron speaks excellent English, and his family has been in the United States for several generations. When he told the taxi driver that, the taxi driver said, “I wondered because your English is excellent.” Of course, the irony is that Ron speaks flawless English and that the driver spoke with a pronounced Southern accent. The taxi driver didn’t see him as American is the point. So how do we help the future taxi drivers rethink America, and how do we construct a new American identity? I think those are issues that need to be on the table.

And one way to do that is by educating kids from the start to construct their own knowledge and think for themselves—all of these are goals of multicultural education...

But there is no one model American. What makes an American is not how we look—we look all kinds of ways—but what makes an American is a commitment to a set of democratic ideals. That’s what distinguishes us from Japan and Germany, where you have to have blood to be Japanese or German. But the unique and wonderful thing about the American story is that what makes an American—ideally, at least—is our commitment to a set of ideals and not what we look like. And that’s what students have to understand.

What about a situation where a classroom is not culturally diverse?

You ask about “a situation that is not culturally diverse.” I’m going to contest that and say that all classrooms are culturally diverse. And that we need to uncover that diversity.

For example, in most classrooms, there are students from different social-class groups. In most classrooms, there are students from different religious groups. In most classes there are students from different ethnic--white ethnic groups. We need to uncover the diversity within whites. And we can start there.

“Boys and girls”—all white classroom—“how are we different? What are some ways in which we are different?” There are some students who are gay. There are all kinds of differences.

So my answer to that question is one, that we need to uncover the diversity among whites. There’s a myth that whites are homogeneous. Whites are themselves very diverse, but I think we’ve concealed those differences. Social class diversity, kids who are different in views and perspectives—there’s diversity there.

And even within an all-white classroom, a teacher can do a lot to teach about groups of color. Research indicates that through vicarious experiences, the curriculum can have a powerful effect on racial attitudes. By vicarious experiences, I mean videotapes, simulations, role-playing, films and literature.

Research indicates [reviewed in *The Handbook of Research on Multicultural Education*, Macmillan, 1995] that vicarious experiences such as video tapes, simulation games, and films can be very powerful and can positively influence students’ racial attitudes. In some instances, believe it or not, vicarious experiences can be as powerful or more powerful than the actual contact. Anyway, that’s an amazing finding.

What is the one linchpin of getting multicultural education to be not just effective, but to be the approach?

Teachers have to engage in a process of self-transformation.

Teachers often say, “Dr. Banks, I have all these minority children in my classroom, I have 30 diversities and five languages. What am I going to do?” And you know what I respond? I say, “Start with yourself.”

I heard a quote on NPR not long ago: “Before we can transform the world, we must first transform ourselves.” I think teachers must start with the process of self-transformation, a process of reading, a process of engaging with the other, a process of understanding that the other is us and we are the other.

Martin Luther King talked about how our fates are intimately connected. He said, “Injustice anywhere is a threat to justice everywhere.” We are intimately connected.

Session 2

Teachers have to begin to see that I am the other and the other is me. That I have to transform. That in the long run our fates are tied. That the future of immigrant children is my future, that our fates are intimately connected. And that my journey is the journey of all people.

Any final comments?

I'd like to close by suggesting that teachers ought to do three things, and that they have to teach kids to do these three things. And that is to know, to care and to act.

That is to say, in order to bring about reform and to bring about this self-transformation, we need knowledge. We cannot do it in ignorance. But knowledge is not enough. We also have to care. Look at what happened in Germany—one of the most knowledgeable societies in the world in the 1940s, and yet 6 million were killed in the Holocaust. So just knowing is not enough. We also need to care.

Horace Mann said to the graduates of Antioch College in 1859, “Be ashamed to die until you’ve won some victory for humankind.” So I think we have to care and we have to win victories, and I tell teachers that these can be small victories. They don’t have to be great victories. You know, a small victory once a day or once a week. Helping a child feel needed, helping a child overcome, helping a child feel better in school that day, it’s a small victory. A series of small victories.

Finally, I think we need to act because Dante said that the worst place in Hell is reserved for those who, in times of great moral crisis, take a neutral position.

I think that we need to know, to care, and to act, because I think in that way we can help transform ourselves and help transform the world. Margaret Mead said that a handful of people can change the world. And so that’s how I’d like to end.

Banks, James A. and Michelle Tucker. “Multiculturalism’s Five Dimensions.” NEA Today Online. Used with permission.

MUSIC: THE CULTURAL CONTEXT

Garfias Robert, Senri Ethnological Reports 47, National Museum of Ethnology, Osaka, 2004

If we look at all the societies and cultures known to us and look at all the historical societies of the past to the degree that we can discern, we can deduce with a high degree of certainty that music has always played an important role in human society. If we consider today simply the world of pop music, the manner in which it is effortlessly transcending global barriers and even otherwise extremely difficult linguistic barriers, if we consider the number of people who consume it in some way and millions of economic units consumed in its production and consumption, we are not simply talking about a very big business enterprise. If we ask ourselves what is driving it and we realize that it is largely voluntarily and self-willed then we must ask the question, what is it that music does that makes people behave in this manner? The very fact that it is all pervasive and has been so for many cultures through the ages strongly suggests that music in our lives does much more than make us feel good or happy. It must be that music fulfils some important function in what we regard as humanness. It must be linked in some vital way to the health of the species.

But what is it that music does? In this study I cannot hope to answer this question nor can anyone that I know of at this time. What I propose is to look at what we have learned about how music functions in human society and we interact with it, how we change it, pass it on and create new forms of expression. I do not even for this have all the answers, but I draw on the works and discoveries of many others and my own more than 50 years of study and observation of music, much of it in many different societies all over the world.

In the end I doubt I will see the answer to that question, what does music do, but I think by looking at the marvellous complexity of forms of expression, at the ingenuity and yet common sense of diffusion and adaptation we may better appreciate that although we each listen to our own muse, what drives us to it is very much the same for those around us. In order to think about the role that music plays in human life we must do more than only look at it in our own cultural context. Not only is there much that we can learn by looking at other cultures, this broad trans-cultural view will also make aware of things in our own culture that may otherwise miss.

Culture and tradition are intertwined. We do things in a certain way, other take the idea, and still others take it up even modify in the next generation. People remember what is good or useful and share it with next generation and with their neighbours. In this way the most important and useful things we have learned are diffused and carried on. Traditions are lost and new ones created. In the process sometimes gradual and sometimes sudden changes in these traditions take place. The powerful imprint of the immediate past is impossible to erase and even those deliberate attempts to create entirely new traditions are bounded by what came before them. A new and radical departure from an established tradition even as it attempts to break with tradition reflects it like a positive/negative contrast.

Session 3

Tradition, habit, and culture bind us all although we think little about the process as we go about our lives. In the world of music we have today forces that seem to be working toward a globalization of musical tastes. At the same time if we look across cultures and even looking within any one, there still exist a great diversity of forms, styles, and traditions of music. Change has always been a factor in culture, but today, with the increasing effectiveness of media and communication, the world is saturated with cultural information and it is rare to find human societies that are even relatively untouched by it. Change brought about by contact between groups is part of the process by which culture evolves, adapts and accommodates. Cultural diffusion is not new and music has been affected by it in the past as in the present. What is new is that the scope and pace of this diffusion and effectiveness of cultural saturation.

Cultures that appear to be steadfastly holding on to local or regional traditions are nonetheless aware of the changes surrounding them. While they may appear to continue in defiance of globalization, they are still affected. While change and diffusion through contact with other groups has always been a factor of culture, what has changed is the diffusion of cultural elements from nearby neighbours to diffusion of cultural elements across great geographic distances and from cultures with that prior to the last 50 years of so, there had been little direct contact.

As we look at human musical activity globally, we depend on various types of information. Living traditions are the most important source of information. We can study them, interact with them and document them, as well as enjoy them. Sound recordings are a means of preserving some of the very important aspects of living traditions and the past hundred years of sound recording serves as a resource for the study of music that is of great importance. In addition we have other kinds of documentation, both written and graphic, that provide valuable information about music culture. However, written documents, even music notation, and graphic depictions of music practice can give only partial

information whose value is limited unless we can link it to some understanding of actual practice. For this reason, sound recordings of music, both from the many European traditions and from the rest of the world become the vital source for our knowledge of human music practice and of the changes that have affected it.



Session 3

Guadeloupe is home to a cultural mix that is very unique - one that developed from the forced combination of African, Indian and French islanders.

Folk music

Gwo ka

Gwo ka is a family of drums used for folk music in Guadeloupe. Different sizes of drums establish the foundation rhythm - with the largest, the boula, playing the central rhythm and the smaller, markeur (or maké) drums embellishes upon it and interacts with the dancers, audience or singer. Gwo ka singing is usually guttural, nasal and rough, though it can also be bright and smooth, and is accompanied by uplifting and complex harmonies and melodies.

Guadeloupians use gwo ka drums in communal gatherings called lewozes; this is the most traditional manifestation of gwo ka in modern Guadeloupe. Gwo ka is also played at Carnival and other celebrations.

Biguine vidé

Biguine vidé is an up tempo version of the biguine rhythm, combining other carnival elements. It is participatory music, with the band leader singing a verse and the audience responding. It allows one to grab an improvised percussion instrument and join in. Traditionally, Carnival includes dances of African origin, such as laghia, haut-taille, grage, calinda and bel-air. Traditional instruments are the chacha, tibwa, maké, boula, tanbou chan and tanbou bas drums.

Balakadri

Guadeloupian balakadri persisted into the 20th century and, despite disruption after World War II, made a comeback in the 1980s. The Guadeloupian-administered island of Marie-Galante has also had a vital and well-documented balakadri tradition. As in Martinique (and the Creole-speaking islands of Saint Lucia and Dominica), kwadril dances are in sets consisting of proper quadrilles, plus creolized versions of 19th-century couple dances: biguines, mazouks and valse Créoles.



Session 3

GWO KA

Origins

The origin of Gwo Ka goes back to the period of enslavement in the 18th century. Musical research shows that the instrument can find its roots in the drums and songs of the West African countries. From the diverse music and dance of their homelands, the slaves elaborated a communication tool, a new form of art - the Gwo Ka. This musical genre is characterised by an African typology: - repetitive form - improvisation - physical movements linked to music - a response between a soloist and choir. It is a quadruple entity: instrument, music, song and dance.

Gwo Ka: the music

There are 7 rhythms typical to Guadeloupe: Toumblack, Kaladja, Woulé, Padjambel, Mende, Graj, ewoz. Each of them plays a specific role:

- **Toumblack**, talks about the love, it is also a belly dance, fertility dance.
- **Kaladja** can be played slowly and represents pain and sadness. People play it during wakes when someone dies.
- **Woulé** is the "creole waltz", it is played to help people doing hard work, as of field work or building work.
- **Padjanbel** is the cane cutting dance. It is also a rhythm symbolizing resistance and struggle, it may be played during strikes.
- **Mendé** are for happy moments as weddings, public parties or carnivals.
- **Graj** accompanies the agricultural work.
- **Lewoz** is the most complicated rhythm. It represents all the strengths of Guadeloupe. Lewoz is also the night party music where gwo ka music is played. These parties usually take place on Friday night.

Gwo Ka: the dance

"Gwo-ka is a dance of improvisation by excellence, a dance of the instinct, of the moment. Gwo-ka, dance of resistance, of resilience and adaptation: Dance of Life"

Gwo ka moderne

A more modernized version of gwo ka is gwo ka moderne, which adds new instruments ranging from conga or djembe drums and chimes to electric bass guitar. At root, however, these styles all use the same fundamental seven rhythms as folk gwo ka. In 2013, the Heritage Committee of the Ministry of Culture and Communication has selected the intent to apply of gwoka for registration to the Representative List of the Intangible Cultural Heritage of Humanity in order to enhance the gwoka and organize a network of actors.

In 2014, the UNESCO Heritage Committee recognized gwoka in the Representative List of the Intangible Cultural Heritage of Humanity.

feature | global citizens

What Does it Mean to be a Global Citizen?

Ron Israel

At The Global Citizens' Initiative we say that a "global citizen is someone who identifies with being part of an emerging world community and whose actions contribute to building this community's values and practices."

To test the validity of this definition we examine its basic assumptions: (a) that there is such a thing as an emerging world community with which people can identify; and (b) that such a community has a nascent set of values and practices.

Historically, human beings have always formed communities based on shared identity. Such identity gets forged in response to a variety of human needs—economic, political, religious and social. As group identities grow stronger, those who hold them organize into communities, articulate their shared values, and build governance structures to support their beliefs.

Today, the forces of global engagement are helping some people identify as global citizens who have a sense of belonging to a world community. This growing global identity in large part is made possible by the forces of modern information, communications and transportation technologies. In increasing ways these technologies are strengthening our ability to connect to the rest of the world—through the Internet; through participation in the global economy; through the ways in which world-wide environmental factors play havoc with our lives; through the empathy we feel when we see pictures of humanitarian disasters in other countries; or through the ease with which we can travel and visit other parts of the world.

Those of us who see ourselves as global citizens are not abandoning other identities, such as allegiances to our countries, ethnicities and political beliefs. These traditional identities give meaning to our lives and will continue to help shape who we are. However, as a result of living in a globalized world, we understand that we have an added layer of responsibility; we also are responsible for being members of a world-wide community of people who share the same global identity that we have.

We may not yet be fully awakened to this new layer of responsibility, but it is there waiting to be grasped. The major challenge that we face in the new millennium is to embrace our global way of being and build a sustainable values-based world community.

What might our community's values be? They are the values that world leaders have been advocating for the past 70 years and include human rights, environmental protection, religious pluralism, gender equity, sustainable worldwide economic growth, poverty alleviation, prevention of conflicts between countries, elimination of weapons of mass destruction, humanitarian assistance and preservation of cultural diversity.

Since World War II, efforts have been undertaken to develop global policies and institutional structures that can support these enduring values. These efforts have been made by international organizations, sovereign states, transnational corporations, international professional associations and others. They have resulted in a growing body of international agreements, treaties, legal statutes and technical standards.

Yet despite these efforts we have a long way to go before there is a global policy and institutional infrastructure that can support the emerging world community and the values it stands for. There are significant gaps of policy in many domains, large questions about how to get countries and organizations to comply with existing policy frameworks, issues of accountability and transparency and, most important of all from a global citizenship perspective, an absence of mechanisms that enable greater citizen participation in the institutions of global governance.

The Global Citizens' Initiative sees the need for a cadre of citizen leaders who can play activist roles in efforts to build our emerging world community. Such global citizenship activism can take many forms, including advocating, at the local and global level for policy and programmatic solutions that address global problems; participating in the decision-making processes of global governance organizations; adopting and promoting changes in behavior that help protect the earth's environment; contributing to world-wide humanitarian relief efforts; and organizing events that celebrate the diversity in world music and art, culture and spiritual traditions.

Most of us on the path to global citizenship are still somewhere at the beginning of our journey. Our eyes have been opened and our consciousness raised. Instinctively, we feel a connection with others around the world yet we lack the adequate tools, resources, and support to act on our vision. Our ways of thinking and being are still colored by the trapping of old allegiances and ways of seeing things that no longer are as valid as they used to be. There is a longing to pull back the veil that keeps us from more clearly seeing the world as a whole and finding more sustainable ways of connecting with those who share our common humanity.

Ron Israel is co-founder and a Board member of The Global Citizens' Initiative, a member based organization that seeks to strengthen the practice of global citizenship and the building of world community. He is the author of *Global Citizenship: A Path to Building Identity and Community in A Globalized World*. Mr. Israel has more than 25 years experience managing large-scale international development projects in countries around the world. He has been an Advisor to UNESCO, UNICEF, USAID, the World Bank, and many other international agencies, and served as Vice President and Director of International Programs at Education Development Center, Inc. www.theglobalcitizensinitiative.org.



Session 4

A GLOBAL OUTLOOK

Global perspectives

We increasingly live and work with people from around the world. Try to understand something of how the world looks from different national and cultural perspectives. To do this, we need a global perspective. This can help us understand others, and decide how we might want to act in our personal and professional lives.

Bournemouth University suggest that developing a global perspective means we should:

- Enable people to understand the links between their own lives and those of people throughout the world
- Increase understanding of economic, social and political forces which shape life
- Develop skills, attitudes and values to enable people working together to bring about change for 'common good' and to take control of their own lives
- Work towards a more just and sustainable world where power and resources are more equitably shared.

The global village

If the world today were replicated in a village of just one hundred people, of those people how many would:

- Be from the same continent as you?
- Be the same religion as you?
- Be able to go to college or university?
- Have access to fresh water?
- Have access to the internet?

Watch the following video to find answers to these and other questions. Try to reflect on how the world would look and feel to the people being described:

https://www.youtube.com/watch?v=jy96ZB8Zs_A

- How would their priorities be different from yours?
- How would your priorities look to them?
- How does the way you lead your life relate to that group/situation?
- How does your subject area relate to their situation?
- How does the type of work you might do relate to their situation?

Keep these questions in your mind as you make everyday decisions.

You have begun to develop a global perspective.

You might be left with some uncomfortable questions about our expectations and lifestyles.

Session 4

Become a global citizen

Oxfam (1997) proposes that a global citizen is someone who:

- Is aware of the wider world and has a sense of their own role as a world citizen;
- Respects and values diversity;
- Has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally;
- Is outraged by social injustice;
- Participates in and contributes to the community at a range of levels from local to global;
- Is willing to act to make the world a more sustainable place;
- Takes responsibility for their actions.

Other organisations and academic writers offer different definitions.

"We are the first human beings to see the planet Earth from outer space, the first to grasp the fragility of its environment and the total interdependence of our fates. Our conception of citizenship will have to adjust to that knowledge..."
(Ignatieff, 1995, p. 76).

"Citizenship understood as membership in an interconnected, global world challenges us to define ourselves in a much broader context, to expand our concept of citizen identity to include global identity, as well as our local, state and national ones."
(Kubowand others, 2000, p. 132)

Because we have no choice but to live in a globalising world, some writers argue that everybody is a global citizen now. Nigel Dower makes the point that there are different types of global citizens:

"The status of being a global citizen is not an optional one but a consequence of our human nature and condition.... Of course the status of someone as an active global citizen - someone who, in seeing herself as a global citizen, decides to take action, maybe a lot, maybe a little - applies to only some because that is an optional status, subject to choice."
(Dower, 2003, p. 145)

Good or active global citizenship is about how we choose to live in response to today's challenges and opportunities.

A common mantra associated with global citizenship is

"Think globally, act locally".

This requires an ethical or moral position about how we relate to other people:

"When someone says of himself 'I am a global citizen', he is making some kind of moral claim about the nature and scope of our moral obligations. That is, he accepts that he has obligations in principle towards people in any part of the world."
(Dower, 2002, p. 146)

Session 4

How does this apply to everyday life?

What kind of considerations do you think a global citizen might want to make in each of the following situations:

Buying bananas:

Are they Fair Trade? How many miles have they had to travel to get here? What do I know/think about the political regime of the country they were produced in? How are they packaged? What is this supermarket's general approach to sustainability & recycling

Travelling into town:

What is my own carbon footprint if I take the bus, get a taxi, or drive a car? Will taking public transport help keep the system running for others? Actually, why do I need to make this journey at all?

Choosing a holiday:

What will my carbon footprint be? Does carbon offsetting really have an equivalent impact? What do I know/think about the political regime of that country? How much of my holiday spend will actually end up in the country, and how much will profit a multinational company? What is the impact of this type of holiday on local culture? What is the local environmental impact?

Shopping for clothes:

What do I know about the factory conditions where these clothes were made? Do they employ child labour? What is this shop's ethical trading policy? How much of the money I pay will go back to the country where this was made? Do I know how much water was needed to produce this? Do I need it anyway?

Accepting a job:

What is this company's general approach to ethical trading? What does it say about its approach to corporate social responsibility? What impact does this work have on the environment? Does the company appear to have good equal opportunities practice?

Think of aspects of your subject area, or professions related to it, where a global citizen would want to ask similar sorts of questions. Can you incorporate some of these into discussions with your students?

Session 4

WHAT IS INTERNATIONAL LEARNING?

International learning promotes an appreciation and understanding of other cultures. It encourages young people to become responsible, global citizens, ready to play a positive role in today's society.

'Pupils have an interest in their studies, in the world around them. They know that there is a world out there, that they are going to be part of, and they want to play a very positive part of that society.'

Percy Farren, Senior Deputy Head Teacher, Currie Community High School, UK

Where do you want to take your class?

By bringing international learning into your classroom, you and your students will learn valuable lessons about sustainability, mutual respect and citizenship. As a teacher, you will also develop new approaches, methodologies and skills to improve the learning experience in your classroom.

The five global themes are designed to encourage thinking and discussion on the ideas that are central to global citizenship. They form the basis of a set of classroom resources and project templates.

Global themes for international learning

Identity and belonging

Sustainable living

Conflict and peace

Fairness and equality

Rights and responsibilities

Session 4

<https://schoolsonline.britishcouncil.org/international-learning/global-themes/>

Identity and belonging encourages students to explore the concept of social identity, the identities they have, and how the groups they belong to inform those identities. In promoting an appreciation and understanding of global cultures, the theme brings an awareness and respect of diversity.

By using our identity and belonging project templates with a partner school, you and your pupils will be able to explore the meaning of identity, discuss how identities are shaped, and learn how social identities may differ between countries and individuals.

The sustainable living theme develops an understanding of our impact on the planet, what causes climate change and how we can be more ecologically and environmentally minded.

By working on projects under this theme, young people will learn about their environmental footprint, how this compares with their counterparts in partner schools, and how they can adapt their footprint. They will be encouraged to think about the materials and resources they use within a global context and whether their counterparts overseas do things differently.

Our sustainable living project templates look at a key issue facing the world today: how humans interact with and impact on the environment. Teaching young people how to live in harmony with their surroundings will help them to become more eco-aware and informed about sustainability.

Conflict and peace projects develop students' awareness of others, their understanding of how conflict can occur and their knowledge of how to arrive at peaceful resolutions.

Students will also be able to discuss instances of when conflict can lead to positive outcomes and how peace is not just the avoidance of conflict, but ensuring that everyone involved feels included and fairly treated.

The conflict and peace theme develops skills and attitudes that are essential in a globalised world, where young people will almost certainly need to work and build relationships with people who hold different beliefs.

Conflict occurs when ideas, beliefs and attitudes clash. Our conflict and peace project templates help students understand conflict and its causes, which is essential to be able to resolve, avoid and work through conflict.

The fairness and equality theme covers topics such as equal opportunities, freedom, and discrimination. These topics should lead to lively discussion around why equality should exist and an exploration of why it doesn't.

The theme encourages attitudes and mind-sets that will be vital for young people who want to shape the world they live in and become positive global citizens.

The rights and responsibilities theme has students engage in discussion on whether human rights can be absolute or conditional, and how we are all responsible for upholding the rights of others. This theme encourages thinking about what it is to live in a society, where rights in one country are different to those in another.

Session 4

Global Citizenship Themes

Identity and Belonging

Our identities

- a) are related to our feelings of belonging or not belonging to particular groups
- b) are varied and relate to the different roles we have in life
- c) result from our biology, our backgrounds and our personalities
- d) have features which are immediately obvious to others and features which may be less immediately obvious but very important
- e) are affected by history and geography
- f) can change over time.

Being open and welcoming to those who are different enhances our lives and makes our communities fairer more peaceful places.



Sustainable Living

Sustainable living means people living in harmony with the environment.

Human activity:

- a) is causing habitats, species and natural resources to be lost
- b) is contributing to climate change
- c) in some parts of the world, is causing more environmental damage than in others
- d) can be measured by looking at the size of our ecological footprints
- e) is affecting our quality of life and will affect future generations
- f) can be more sustainable, e.g. by making choices that do less environmental harm.

We can act now to develop fair responses to environmental change.



Fairness and Equality

In a fair world everyone would:

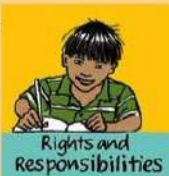
- a) have their basic needs and rights met
- b) enjoy equal opportunities
- c) be free from unfair discrimination
- d) get a just reward for their efforts
- e) be involved in decision-making
- f) share resources more equitably.



Rights and Responsibilities

Rights and responsibilities are closely related. Rights:

- a) go beyond what is needed for survival
- b) can be absolute, e.g. the right not to be tortured or enslaved
- c) can be conditional, e.g. those convicted of crime lose certain rights
- d) may need to be balanced when one person's right conflicts with the right of another
- e) imply national responsibilities, e.g. government support for Human Rights
- f) imply individual responsibilities, e.g. respect for each other's rights.



Conflict and Peace

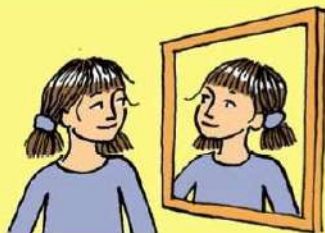


Conflict can:

- a) happen when interests and ideas clash or appear to clash
- b) be positive and lead to growth and change
- c) be negative and become destructive
- d) be about one side winning and the other losing
- e) be about finding a solution that works for everyone
- f) sometimes need outside help to finish or manage.

Peace is more than the absence of destructive conflict. It is also a sign that people feel they are included and being treated fairly.

Global Citizenship Skill



Self-awareness

Children and young people can:

- identify what is important to them and can express this
- identify what they are good at or not so good at
- explore the reasons why they might have negative feelings towards others or in new or difficult situations
- ask themselves about how the choices they make affect themselves, others and the environment
- learn from their mistakes.



Empathy

Children and young people can:

- appreciate the similarities and the differences between people
- recognise that our different backgrounds, beliefs and personalities affect our behaviour and the ways we view the world
- explore things from a range of different viewpoints
- be sensitive towards the different feelings, needs and views of others - and learn from these
- give appropriate care and support to others when they are in need.



Conflict Resolution

In a conflict situation, children and young people can:

- make thoughtful choices
- deal with strong feelings and disagreements in a fair and thoughtful way
- look for the deeper reasons why conflict is happening and help others understand these
- be trusted to keep things private (unless doing so could result in serious harm occurring)
- help find a fair solution.



Creative Thinking

Children and young people can:

- think about the future and what it might be like
- think about how they would like the world to be in the future, and how to achieve this.
- make connections between what they learn in and out of school
- come up with new ideas and try these out
- make connections between different ideas.

Session 4



Critical Thinking

Children and young people:

- can ask thoughtful questions about what they think, see, read and hear, including about difficult and complex issues
- can recognise when sources of information are unfair and only give part of the picture
- can decide when something is true or false, or sometimes true and sometimes false
- can ask challenging questions about their own ideas and can change their minds
- can make connections between what happens locally and what happens in other parts of the world



Communicating

Children and young people:

- can actively listen to others and express themselves clearly
- can adapt the way they communicate in order to work well with others from different backgrounds
- can disagree in ways that do not discourage others
- can learn languages, in addition to their mother-tongue, and become more proficient over time
- can communicate well in different ways, e.g. speaking, writing, performing, through art-work and by using technology such as mobile phones and computers



Collaborating

Children and young people:

- can work well with others, including those from different backgrounds
- can help others to participate
- can help agree goals and ways of working
- can contribute to decision-making and accept group decisions
- can work with others to complete something to a high standard



Taking Action

Children and young people:

- can identify what they can do to make a difference – individually or with others
- can plan what they are going to do and then do it.
- can cope with setbacks and keep on going
- can evaluate what has gone well and what has not, and what difference the action has made
- can learn from what they have done and identify improvements for the next time

Discuss:

- which of the skills are important for our learners
- any changes or additions to the skills identified
- how well our learners nurture these skills.

Session 4

Global Citizenship Outlooks

Positive sense of identity



Open to new ideas

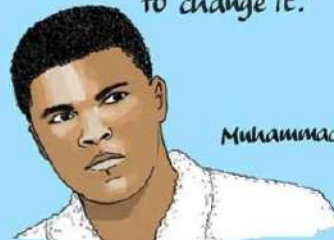


Sense of interdependence



Desire to make a difference

"IMPOSSIBLE is just a big word thrown around by small men who find it easier to live in the world they've been given than to explore the power they have to change it."



Muhammad Ali

Commitment
to rights and
responsibilities



Commitment
to peace



Commitment
to justice



Commitment
to sustainability



WHY INTERNATIONALISATION?

Our world is internationalising at a rapid pace. Today's children are tomorrow's global citizens. To prepare them for living, learning and working in an international society, it is of the utmost importance that internationalisation is integrated into school curricula and policy. There are numerous ways to achieve this, from exchange programmes to in-service teacher training abroad, and from partnerships between schools to internationalisation of the curriculum.

Internationalisation prepares children to take their part in the international community, promotes teachers' professional development and enriches the school curriculum. Children who come into contact with the international and intercultural community at a young age through internationalisation at school have a broader perspective and better chances on the international job market. All children should receive a foundation based on internationalisation, in order to inspire and prepare them to study, work and live in an international environment.

INTERNATIONALISATION ENHANCES THE QUALITY OF EDUCATION

Schools that have embraced internationalisation soon see their pupils reap the rewards: a marked improvement of social skills, a keener comprehension of the world, a more open attitude towards different cultures and an increased language proficiency. Enriching education with a European and international orientation makes it fit the pupils' everyday experiences and perceptions more closely. Foreign exchange programmes contribute to the pupils' self-esteem. Internationalisation challenges pupils, which makes it an excellent tool to help develop their talents.

Teachers attest that internationalisation increases their expertise and boosts their professional motivation, both through in-service training and through contacts with colleagues from abroad. Schools report increasing and more intensive parent participation levels. Finally, internationalisation is an important way in which schools can distinguish themselves.

After all, in a globalising society:

- internationally oriented pupils and students have the future;
- teachers find inspiration and broaden their expertise through training and professional contacts abroad;
- schools enhance their profile with a curriculum structurally enriched by internationalisation.

Integration of Internationalisation:

- What will it take to implement a internationalised school curriculum in relation to the different school subjects and the learning processes of different groups of pupils?
- What role do school teachers have in formulating an international school policy taking into account the different stakeholders, such as parents, local authorities etc.
- How can a teacher ensure that transnational school projects contribute to the pupils becoming European citizens?
- What is the framework that enables teachers to reflect adequately on their role as teachers providing international learning environments?

SURVEY OF INTERNATIONAL WORK

Purpose

It is important to map out practice and have an overview of your school's international activities that already exist. Analysing and evaluating the outcomes of the audit will provide your school with objectives that can make up a whole-school plan or feed into the school's international policy.

Methods

Use the headings on the template below to provide a focus for your information gathering. Your colleagues may well overlook much of their classroom work, failing to see that it might be classed as an international activity.

Remember to involve all members of staff, not just educators. However, inviting school colleagues to complete the audit without direct guidance and support can sometimes result in an unrepresentative account of international school activity. If possible, take a personal approach.

In smaller schools this exercise could be carried out in a staff meeting. In larger schools, the audit may be introduced at a staff meeting and then discussed in more detail and information collated by specific teachers/within specific departments.

Partner schools

A partner school can be described as a school with which there is direct communication. This communication may be by post or email, for example, and can be between individual staff and/or young people. This could be a personal link by one of the educators in the school or a more formal link organised by the local community.

Auditing progression

It is likely that most of your international activity takes place on visits, during assemblies, in after-school clubs and during cross-curricular activity days. This is a good starting point from which to develop international activities across the school. Visits and trips – With the aid of funding, it is possible to support educator visits abroad and exchanges. These experiences are taken back into the classroom for the benefit of the young people, staff, the school and the local community.

Embracing technology – Depending on where your partners are based, ICT can help to facilitate direct links and collaborate with partners in other countries. At an early stage young people exchange emails about their school, community or wider themes such as the environment or human rights. If partner schools are ICT-enabled, British Council Schools Online can set up a collaboration space to enhance communications.

COMPLETING THE SECTIONS ON THE FORM

1. Curriculum activities

It is important to include activities involving any partner schools (formal or informal), any classroom-based international activity and the impact of this on young people or professional development.

2. Cross-curricular activities

Consider a focused day or week in which young people respond to or examine an international theme. Perhaps you could introduce cross-curricular work, which often has an international dimension. Examples might include European Day or World Book Week, with individual classes concentrating on a different country across subjects.

3. Assemblies

Assemblies are an excellent opportunity to reach a wide audience. Assembly topics could include:

- Current affairs
- Charity events
- News stories
- Presentations by staff and young people following a visit overseas
- Reports on international projects ongoing in the school
- Presentations by overseas visitors to the school, including visiting young people
- Music by visiting musicians from another country

4. Visits overseas and around your home country (young people)

Young people are sometimes given the opportunity to visit other countries either during school time or in the holidays. These visits are not reciprocal and should not be confused with pupil exchanges (see no.5).

Examples include a day visit to the UK, a study visit overseas for art or business or a history trip to Spain for example. Although these visits are often organised and managed in individual subject areas they can be of significant benefit to other areas of the curriculum.

Include visits to galleries, museums, other cultural centres, sports venues etc. in your own country if the trips encourage engagement with other cultures.

5. Exchanges (young people)

Once a link has been secured with a partner school your school might consider a pupil exchange; an excellent opportunity for language exchange. But, remember, there is an opportunity for other areas of the curriculum to benefit from these exchanges too.

6. Principal, teacher and non-teacher visits/visitors

This section requires any visits to schools or other educational establishments. Receiving visitors from overseas should also be included in this section, e.g. educator hospitality programmes and artists in residence. This may or may not be a reciprocal arrangement.

Session 5

7. Exchanges (educators)

This section should include any exchanges made by educators in the school with educators from schools overseas. Unlike all the other sections (except section 6) in the audit, examples may be quoted spanning the last three years.

8. Links with schools overseas

As well as recording formal links it would be useful to discover whether any colleagues have informal or personal links with friends who work in education overseas. These contacts could form the basis for a link with a school in another country for future activities.

9. Links with other schools in your home country

Use this section to list links your school may have with other national schools in terms of sharing or exchanging international information. These exchanges could include multi-cultural visits, joint planning or action planning. Forming 'clusters' with other schools is good way to share and disseminate international best practice.

10. Other details

Please use this section to record other international activity that does not seem to fit into any of the other sections. You are also welcome to create new headings on the template.

Session 5

AUDIT TEMPLATE

Name of school:	<input type="text"/>
Name of person responsible for the audit:	<input type="text"/>
Date of audit:	<input type="text"/>

1 Curriculum activities			
Subject	Age of young people	Short description of activity and countries studied	Examples
<input type="text"/>	<input type="text"/>	<input type="text"/>	<p>Art: Our town in pictures. Young people found images of towns in other countries on the Internet and made a display.</p> <p>History: Poland – holocaust and occupation research. Young people researched life under occupation and the effect of the war on the Jewish population. Information sourced on the Internet and a school visited by a holocaust survivor.</p>

2 Cross-curricular activities		
Subjects involved	Details of international activity	Examples
<input type="text"/>	<input type="text"/>	Examples of activities include International Day, International Week, World Environment Day, Europe Day or China Day.

Session 5

3 Assemblies

Age of young people	Themes	Examples
		Examples of themes include current international affairs, charity events, talks by visitors to the school, presentations by young people following a visit overseas.

4 Visits at home and abroad

Age of young people	Subject	Themes	Country	Examples
				History: war memorials and museums Citizenship: visit to local cultural centre

5 Exchanges (young people)

Age of young people	Subjects	Purpose of exchange	Country	Examples
				Work experience overseas, sports team tours, language exchange, hosting individual young people.

Session 5

6 Head teacher, teacher and non-teacher visits/visitors

Name of educator	Subject	Purpose of visit	Country	Examples
				Erasmus+, E-twinning, SUAS volunteer programme etc

7 Exchanges (educators)

Name of educator	Subject	Country and purpose of exchange	Date	Year group	Example
					Erasmus+, Fulbright etc

8 Links with schools overseas

Name of school	Country	Brief description of activity and subjects involved	Methods of communication	Example
				Francesco Podesti School, Barcelona: Sharing information about festivals- email, Skype, post, telephone, exchange of videos, online project space etc

Session 5

9 Links with other schools in your own country

Name of school	Region	Brief description of activity and subjects involved	Methods of communication	Example
				St Joseph's Secondary School, Cork: - Sharing good practice - Sharing foreign language assistants based in local community - Meetings and visits

10 Other details

Activity	Age of young people	Brief description of activity and subjects involved	Methods of communication	Example
				- School / community links - Town twinning - Involvement in other programmes

Session 6

LE GRAND CUL-DE-SAC MARIN

The Grand Cul-de-Sac Marin lagoon is an exceptional natural reserve, classified World Biosphere Reserve by UNESCO. On an area of nearly 15,000 ha, there are several major ecosystems: mangroves, swamp forests, seagrass beds and a coral reef with very important ecological functions.

There are many species of fish, crustaceans, molluscs, turtles, reptiles and birds. The lagoon is dotted with islands of Carenage, Blanc, La Biche, Caret, Fajou, Christophe and Macou. Some are under strict protection with no human activity.



L'ÎLET CARET

The name comes from the turtles called "Karet" or "Carette" who make their nest there. The island was inhabited at the beginning of the 19th century by a fisherman named Brutus and his family for about 25 years! And not so long ago it was a small sandbar 250 meters by 20 meters wide nicely covered with vegetation. In fact, the white sandbar consists of dead corals from the coral reef located some 100 meters away. Its history is more than changeable especially as the island changes its shape regularly for the cumulative effects of the sea and the wind, completed by underwater movements and consequences of earthquakes!

SHIPWRECK

To the west of the Caret island is a beautiful wreck that is popular with snorkelers as it is very easily accessible. It is said that in 1989 this ship was brought from the port of Pointe-a-Pitre (note that lagoon waters are too shallow for the big ship navigation).

Only 4 to 5 meters deep, many multicoloured fish can be admired with complete peace of mind. Snorkelling on this wreck and more widely on the barrier is an incredible privilege that will leave you with unforgettable memories!

Important!!! Do not stand on the wreck as the corals have just started to grow and they are extremely fragile.

FLORA

Marine:

87 species of algae
5 species of plants

Terrestrial:

21 species in mangrove swamp
49 species in swamp forest
33 species in flood grassland

FAUNA

Marine:

38 species of sponges
29 species of sea fans
50 species of corals
157 species of molluscs
14 species of echinoderms
255 species of fish
5 species of reptiles

Terrestrial:

78 species of birds
(8 species of seabirds)
5 species of mammals

Session 6

THE CORAL BARRIER

The coral barrier turns a large marine area of a 15,000 hectares into the lagoon becoming a protective area for thousands of animal and plant species. 60% of the species living in shallow water between 10 and 40 meters, are found in this lagoon: crustaceans, molluscs, fish, reptiles, birds, mammals.

Seagrass, mangrove, moss and sponges flourish in this area. For some species, the lagoon is only a momentary zone of passage to be born, to grow, to leave and to return to reproduce.

The coral reef also plays an important role in protecting the shoreline from erosion caused by the effect of waves. The corals that compose it are an extremely complex and fragile ecosystem.

With their hardened surfaces, corals are sometimes mistaken as being rocks. And, because they are attached, "taking root" to the seafloor, they are often mistaken for plants. However, unlike rocks, corals are alive. And unlike plants, corals do not make their own food. Corals are in fact animals.

The branch or mound that we often call "a coral" is actually made up of thousands of tiny animals called polyps. A coral polyp is an invertebrate that can be no bigger than a pinhead to up to a foot in diameter. Each polyp has a saclike body and a mouth that is encircled by stinging tentacles. The polyp uses calcium carbonate (limestone) from seawater to build a hard, cup-shaped skeleton. This skeleton protects the soft, delicate body of the polyp.

The polyps, to develop and form a chain, are helped by marine micro-algae called: zooxanthellae.

They exist only in an environment created and maintained by the presence of the mangroves and the seagrass that help to control the water salinity.

It is important to note that all the coral reefs of the world are IN DANGER! They are the first links in the long chain of underwater life. They are a true biological indicator and provide information such as markers on the good or bad health of the oceans. The extreme importance of individuals to respect these remarkable ecosystems was placed by nature under our responsibility. Global warming, rapid increase of harmful algae, mass tourism ... these are the plagues attacking the nature, rich, beautiful and so delicate.

MANGROVES

A mangrove is a shrub or small tree that grows in coastal brackish water. Because they are well adapted to salt water, they thrive where many other plants fail and create their own ecosystems – *mangals* or *mangrove forests*. Of the recognized 110 mangrove species, only 4 constitute the "true mangroves": black, red, white and yellow mangroves.

Red Mangroves get their name from the bright red colour of the wood underneath the bark of the tree. The trees can grow up to 9 m. The Red Mangrove has adapted aerial 'prop roots' which help prop up the tree. These special roots also filter the salt out of the seawater that the plant takes up, allowing it to get the water it needs to survive, filtering the damaging salt.

Red Mangrove tree flowers are small, yellow and bell-shaped. A flower develops into a seed, which grows its first root while still attached to the parent tree. These germinated seeds (called propagules) look like green and brown cigars. Once the propagule reaches about 20cm long, it drops off. The bottom of the propagule is heavier than the top so it will drop straight down into the mud if the tide is low, and small leaves will then grow out of the top. If the tide is high when the propagule falls off the parent tree, it floats off into the ocean to grow somewhere else.

Mangrove forests move carbon dioxide "from the atmosphere into long-term storage" in greater quantities than other forests, making them "among the planet's best carbon scrubbers" according to a NASA-led study based on satellite data. The incredible importance of these trees for structuring habitat and hosting other plants and animals, led to both the Red Mangrove and Black Mangrove being listed under the Protected Species Act in 2011.

INTERNATIONALISATION OF YOUNG LEARNERS

Know, that is, to have a critical awareness of local and global perspectives on issues of professional, political, environmental and social significance;

Do, that is, be able to communicate effectively with people from other cultural backgrounds other than their own about these issues;

Be, that is be responsible global citizens able to engage with issues of equity, social justice and sustainability.

INTERNATIONALISING THE CURRICULUM

- Internationalisation
- Large Scale Policy Decisions
- University level decisions
- School Level Decisions
- Teacher Level Decisions
- Individual experiences, identity and agency

SCHOOL LEVEL POLICIES / ACTIONS

- Internationalisation Committee
- School ‘audit’ - rich and extensive range of skills and experiences amongst staff and students that already exist in the school
- School policy to highlight expertise and needs in the school to address issues raised in audit
- Plan activities
- Engage in projects

ERASMUS+ SPECIFIC OBJECTIVES

The specific objectives pursued by the Erasmus+ Programme in the field of education and training are to:

- improve the level of **key competences and skills**, with particular regard to their relevance for the labour market and their contribution to a cohesive society, in particular through increased opportunities for learning mobility and through strengthened cooperation between the world of education and training and the world of work;
- foster **quality improvements, innovation excellence and internationalisation** at the level of education and training institutions, in particular through enhanced transnational cooperation between education and training providers and other stakeholders;
- promote the emergence and raise awareness of a **European lifelong learning** area designed to complement policy reforms at national level and to support the **modernisation of education** and training systems, in particular through enhanced policy cooperation, better use of EU transparency and recognition tools and the dissemination of good practices;
- enhance the **international dimension** of education and training, in particular through cooperation between Programme and Partner-Country institutions in the field of VET and in higher education, by increasing the attractiveness of European higher education institutions and supporting the EU's external action, including its development objectives, through the promotion of mobility and cooperation between Programme and Partner-Country higher education institutions and targeted capacity building in Partner Countries;
- improve the **teaching and learning of languages** and to promote the EU's broad linguistic diversity and intercultural awareness.

ERASMUS+ PRIORITIES

Within this framework, in line with the annual Work Programme adopted by the Commission, the following policy priorities will be pursued:

- developing **basic and transversal skills**, such as entrepreneurship, digital skills and multilingualism in all fields of education and training, using innovative and student-centered pedagogical approaches and developing appropriate assessment and certification methods, based on learning outcomes;
- enhancing Information and Communication Technologies (**ICT**) uptake in teaching and learning, through the support of learning and access to open educational resources (OER) in the education and training fields, supporting ICT-based teaching and assessment practices and by promoting the transparency of rights and obligations of users and producers of digitised content;
- promoting stronger coherence between different EU and national transparency and **recognition tools**, so as to ensure that skills and qualifications can be easily recognised across borders;
- supporting the adjustment of funding and investment in education and training to new needs and the development of improved funding approaches for **skills development**, in particular through partnerships and cost-sharing; stimulating debates on efficient and sustainable investment in education and training at European and national level involving all the relevant stakeholders.

In addition:

as regards school education: priority will be given to projects contributing to improving the **attainment of young people**, particularly those at risk of early school leaving and with low basic skills, including through high quality and accessible Early Childhood Education and Care (ECEC) services. In addition, priority will be given to projects aimed at revising and strengthening the **professional profile of the teaching professions**.

INTERNATIONAL POLICY EXAMPLES

International policy – example 1 from Banbury School, Oxfordshire

Introduction

The governors and staff recognise that:

- Global issues are an important part of the lives of our students living in a world where economies are increasingly interdependent and global communication is a daily reality. Our students have access to the internet and increased opportunity to travel, to watch news stories from around the world as they develop, and for example, to follow international sporting events as they happen.
- The global dimension should be reflected in the attitudes and values of our students, the ethos of the school, the programmes of study and key skills.
- As a school we have a commitment to both gender and racial equality.

Aims

To enable our students to know more about global issues and to:

- Celebrate the rich and diverse heritage represented in our school, and local and national communities.
- Understand complex international interdependencies in the global economy.
- Respect and value different cultures and beliefs.
- Enjoy regular contact with students and adults living in different countries.

Objectives

- To work towards achieving and maintaining the International School Award.
- To conduct annual audits of both our formal and informal curricula which, in turn, inform action plans to develop each of the seven key concepts of the global dimension through all appropriate areas of the curriculum so there is a clearly mapped global dimension in the learning experiences for all our students. These seven key concepts are recognised as:
 1. diversity
 2. conflict resolution
 3. human rights
 4. interdependence
 5. social justice
 6. sustainable development
 7. values and perceptions
- To develop and fully exploit a variety of global learning partnerships. This will include activities such as:
 - email and internet projects including video conferencing
 - interacting with visitors from other countries (students and adults)
 - student/staff visits to places of cultural interest in the UK and abroad
 - student exchanges and foreign work experience placements.
- To actively encourage the study of foreign languages for all our students by offering a range of appropriate language options.
- To organise regular celebrations of our rich and diverse heritage.

This policy has been informed by two Department for Education and Skills (DfES) publications: *Developing the global dimension in the curriculum* (DfES 1409-2005DOC-EN) and *Putting the World into World-Class Education* (DfES/1077/2004 PPDW/D16/5819/1104/14) The policy will be reviewed by the governors annually.

Session 7

International policy – example 2 from Landywood Primary School, Oxfordshire

Rationale

Through the inclusion of an international focus in Landywood Primary School, we are able to offer to our children, a range of experiences that will enhance their learning and raise awareness of their national and international identity.

Purposes

- To provide an informed awareness of countries, cultures and languages other than our own.
- To encourage greater involvement in environmental issues.
- To develop curiosity about other cultures.
- To enable children, staff and governors to experience daily life in other countries.
- To promote the use of ICT in meaningful contexts for the development of communication skills.
- To provide an added opportunity for the promotion of equal opportunities, racial equality and citizenship.

Guidelines

By having an international dimension as part of our ethos, we can provide children and staff with a wider variety of experiences both within, and in addition to the National Curriculum:

- Develop links with schools in other countries in Europe and further afield.
- Welcome our school teachers and pupils from other countries.
- Raise awareness of environment issues other than those in our locality through joint projects.
- Encourage interest and motivation through the provision of first-hand experiences of life in another country.
- Promote communication through writing letters and emails to friends abroad.

- Provide staff with opportunities to compare different teaching and learning styles.
- Raise awareness and appreciation of other environments and what is happening in the world.
- Develop cross-curricular activities with an international theme for all children.

Evaluation

This policy will be continually evaluated as part of the annual review process of our Comenius Project. It will also be reviewed under our Governors' Policy Review cycle.

A statement of evaluation will also appear in our annual School Development Plan.

International policy – example 3 from Homewood School and Sixth Form Centre

Introduction

The governors and staff recognise that:

- Global issues are an important part of the lives of our students living in a world where economies are increasingly interdependent and global communication is a daily reality. Our students have access to the internet and increased opportunity to travel, to watch news stories from around the world as they develop, and for example, to follow international sporting events as they happen.
- The global dimension should be reflected in the attitudes and values of our students, the ethos of the school, the programmes of study and key skills.
- As a school we have a commitment to both gender and racial equality.

Global dimension policy

The governors and staff at Homewood School and Sixth Form Centre recognise the increasingly interdependent and interrelated world our students live in, and the challenges this creates in our shared future.

Session 7

Aims

- To embed the global dimension within the school internal and external curriculum, engaging students to celebrate their own cultural identity and to foster respect for other cultures, languages and religion.
- To prepare students for life in a diverse global society and work in a competitive global economy.
- To work with global partners to achieve their educational goals and ours.

Objectives

- To continue to integrate the global dimension into the whole school curriculum by raising staff awareness of valid curriculum links.
- To develop a strong awareness of similarities and differences in lifestyles and culture in a range of other countries.
- To involve staff (including extended school), students and wider community in the development of contacts with our global partners.
- To further develop relationships with partner schools with a focus on enriching the whole school curriculum and communication via ICT.
- To research possible involvement in European Union and other international programmes, that further develop or meet the policy aims.
- To promote international vocational links within the aims of this policy.
- To extend the benefits of the global dimension to our network of feeder primary schools.

Key priorities over three years

- Increase the awareness of the global dimension to staff, students and the wider community across the whole school.
- Identify and embed the global dimension in new areas of the curriculum.
- Develop current and new global relationships.

Strategies year 2008–09

- Principal teacher to attend Comenius conference and investigate e- twinning possibilities.
- Audit of Global Dimension across whole school with a focus on curriculum change (KS3, KS5 – 2008, KS4 – 2009).
- Global dimension as focus in whole school assemblies.
- Important days on international calendar included in staff bulletin.
- Global Dimensions 'in action' included in mini school and whole school newsletters.
- Principal Teacher to meet with vocational subject leaders.
- Take to Learning Team: Global Dimension to be referenced in school sww and lesson plan pro forma.
- Investigate use of resource assistant for specific global dimension display areas created.
- Consider the possibility of a global focus week/day.
- Participation in a variety of activities i.e. Sports Relief and Comic Relief.
- 'Freedom Festival' delivered by Enterprise and Total Curriculum.
- Continuation of support for Dimanda Primary School, South Africa via World Challenge link.
- Global fellowship and school leaver support developed.
- Investigate the wider community impact.
- Monitor and evaluate current language assistant programme.
- Investigate possible links in South America.
- Review curriculum impact within current global links i.e. Slovenia, China, Russia, Holland, Antigua, Germany and USA i.e. exchange of curricular work.

Strategies year 2010–11

- Next stage of link action plans implemented.
- Implement international resource creation network.
- Share good practice and develop links with Kent Cluster.
- Develop strategies to widen the availability of global learning.
- Ensure strategies from 2009–10 are fully implemented.
- Evaluate success of previous ISA with stakeholders.
- Ensure meeting of 2011 DfES targets.
- Review Global Dimension Policy.

Session 7

INTERNATIONAL POLICY

Introduction

(Why do our school need it?)

Aims

(What we want to achieve? EU objectives/priorities)

Objectives

(How we are going to achieve these aims?)

RECOMMENDATION OF THE EUROPEAN PARLIAMENT AND OF THE COUNCIL

KEY COMPETENCES FOR LIFELONG LEARNING — A EUROPEAN REFERENCE FRAMEWORK

Background and aims

As globalisation continues to confront the European Union with new challenges, each citizen will need a wide range of key competences to adapt flexibly to a rapidly changing and highly interconnected world.

Education in its dual role, both social and economic, has a key role to play in ensuring that Europe's citizens acquire the key competences needed to enable them to adapt flexibly to such changes.

In particular, building on diverse individual competences, the differing needs of learners should be met by ensuring equality and access for those groups who, due to educational disadvantages caused by personal, social, cultural or economic circumstances, need particular support to fulfil their educational potential. Examples of such groups include people with low basic skills, in particular with low literacy, early school leavers, the long-term unemployed and those returning to work after a period of extended leave, older people, migrants, and people with disabilities.

In this context, the main aims of the Reference Framework are to:

- 1) identify and define the key competences necessary for personal fulfilment, active citizenship, social cohesion and employability in a knowledge society;
- 2) support Member States' work in ensuring that by the end of initial education and training young people have developed the key competences to a level that equips them for adult life and which forms a basis for further learning and working life, and that adults are able to develop and update their key competences throughout their lives;
- 3) provide a European level reference tool for policy makers, education providers, employers, and learners themselves to facilitate national and European level efforts towards commonly agreed objectives;
- 4) provide a framework for further action at Community level both within the Education and Training 2010 work programme and within the Community Education and Training Programmes.

KEY COMPETENCES

Competences are defined here as a combination of knowledge, skills and attitudes appropriate to the context. Key competences are those which all individuals need for personal fulfilment and development, active citizenship, social inclusion and employment.

The Reference Framework sets out eight key competences:

- 1) Communication in the mother tongue;
- 2) Communication in foreign languages;
- 3) Mathematical competence and basic competences in science and technology;
- 4) Digital competence;
- 5) Learning to learn;
- 6) Social and civic competences;
- 7) Sense of initiative and entrepreneurship; and
- 8) Cultural awareness and expression.

The key competences are all considered equally important, because each of them can contribute to a successful life in a knowledge society. Many of the competences overlap and interlock: aspects essential to one domain will support competence in another. Competence in the fundamental basic skills of language, literacy, numeracy and in information and communication technologies (ICT) is an essential foundation for learning, and learning to learn supports all learning activities. There are a number of themes that are applied throughout the Reference Framework: critical thinking, creativity, initiative, problem solving, risk assessment, decision taking, and constructive management of feelings play a role in all eight key competences.

1. Communication in the mother tongue [\(1\)](#)

Definition:

Communication in the mother tongue is the ability to express and interpret concepts, thoughts, feelings, facts and opinions in both oral and written form (listening, speaking, reading and writing), and to interact linguistically in an appropriate and creative way in a full range of societal and cultural contexts; in education and training, work, home and leisure.

Essential knowledge, skills and attitudes related to this competence:

Communicative competence results from the acquisition of the mother tongue, which is intrinsically linked to the development of an individual's cognitive ability to interpret the world and relate to others. Communication in the mother tongue requires an individual to have knowledge of vocabulary, functional grammar and the functions of language. It includes an awareness of the main types of verbal interaction, a range of literary and non-literary texts, the main features of different styles and registers of language, and the variability of language and communication in different contexts.

Session 8

Individuals should have the skills to communicate both orally and in writing in a variety of communicative situations and to monitor and adapt their own communication to the requirements of the situation. This competence also includes the abilities to distinguish and use different types of texts, to search for, collect and process information, to use aids, and to formulate and express one's oral and written arguments in a convincing way appropriate to the context.

A positive attitude towards communication in the mother tongue involves a disposition to critical and constructive dialogue, an appreciation of aesthetic qualities and a willingness to strive for them, and an interest in interaction with others. This implies an awareness of the impact of language on others and a need to understand and use language in a positive and socially responsible manner.

2. Communication in foreign languages [\(2\)](#)

Definition:

Communication in foreign languages broadly shares the main skill dimensions of communication in the mother tongue: it is based on the ability to understand, express and interpret concepts, thoughts, feelings, facts and opinions in both oral and written form (listening, speaking, reading and writing) in an appropriate range of societal and cultural contexts (in education and training, work, home and leisure) according to one's wants or needs. Communication in foreign languages also calls for skills such as mediation and intercultural understanding. An individual's level of proficiency will vary between the four dimensions (listening, speaking, reading and writing) and between the different languages, and according to that individual's social and cultural background, environment, needs and/or interests.

Essential knowledge, skills and attitudes related to this competence:

Competence in foreign languages requires knowledge of vocabulary and functional grammar and an awareness of the main types of verbal interaction and registers of language. Knowledge of societal conventions, and the cultural aspect and variability of languages is important.

Essential skills for communication in foreign languages consist of the ability to understand spoken messages, to initiate, sustain and conclude conversations and to read, understand and produce texts appropriate to the individual's needs. Individuals should also be able to use aids appropriately, and learn languages also informally as part of lifelong learning.

A positive attitude involves the appreciation of cultural diversity, and an interest and curiosity in languages and intercultural communication.

3. Mathematical competence and basic competences in science and technology

Definition:

A. Mathematical competence is the ability to develop and apply mathematical thinking in order to solve a range of problems in everyday situations. Building on a sound mastery of numeracy, the emphasis is on process and activity, as well as knowledge. Mathematical competence involves, to different degrees, the ability and willingness to use mathematical modes of thought (logical and spatial thinking) and presentation (formulas, models, constructs, graphs, charts).

B. Competence in science refers to the ability and willingness to use the body of knowledge and methodology employed to explain the natural world, in order to identify questions and to draw evidence-based conclusions. Competence in technology is viewed as the application of that knowledge and methodology in response to perceived human wants or needs. Competence in science and technology involves an understanding of the changes caused by human activity and responsibility as an individual citizen.

Session 8

Essential knowledge, skills and attitudes related to this competence:

A. Necessary knowledge in mathematics includes a sound knowledge of numbers, measures and structures, basic operations and basic mathematical presentations, an understanding of mathematical terms and concepts, and an awareness of the questions to which mathematics can offer answers.

An individual should have the skills to apply basic mathematical principles and processes in everyday contexts at home and work, and to follow and assess chains of arguments. An individual should be able to reason mathematically, understand mathematical proof and communicate in mathematical language, and to use appropriate aids.

A positive attitude in mathematics is based on the respect of truth and willingness to look for reasons and to assess their validity.

B. For science and technology, essential knowledge comprises the basic principles of the natural world, fundamental scientific concepts, principles and methods, technology and technological products and processes, as well as an understanding of the impact of science and technology on the natural world. These competences should enable individuals to better understand the advances, limitations and risks of scientific theories, applications and technology in societies at large (in relation to decision-making, values, moral questions, culture, etc).

Skills include the ability to use and handle technological tools and machines as well as scientific data to achieve a goal or to reach an evidence-based decision or conclusion. Individuals should also be able to recognise the essential features of scientific inquiry and have the ability to communicate the conclusions and reasoning that led to them.

Competence includes an attitude of critical appreciation and curiosity, an interest in ethical issues and respect for both safety and sustainability, in particular as regards scientific and technological progress in relation to oneself, family, community and global issues.

4. Digital competence

Definition:

Digital competence involves the confident and critical use of Information Society Technology (IST) for work, leisure and communication. It is underpinned by basic skills in ICT: the use of computers to retrieve, assess, store, produce, present and exchange information, and to communicate and participate in collaborative networks via the Internet.

Essential knowledge, skills and attitudes related to this competence:

Digital competence requires a sound understanding and knowledge of the nature, role and opportunities of IST in everyday contexts: in personal and social life as well as at work. This includes main computer applications such as word processing, spreadsheets, databases, information storage and management, and an understanding of the opportunities and potential risks of the Internet and communication via electronic media (e-mail, network tools) for work, leisure, information sharing and collaborative networking, learning and research. Individuals should also understand how IST can support creativity and innovation, and be aware of issues around the validity and reliability of information available and of the legal and ethical principles involved in the interactive use of IST.

Skills needed include the ability to search, collect and process information and use it in a critical and systematic way, assessing relevance and distinguishing the real from the virtual while recognising the links. Individuals should have skills to use tools to produce, present and understand complex information and the ability to access, search and use internet-based services. Individuals should also be able use IST to support critical thinking, creativity, and innovation.

Session 8

Use of IST requires a critical and reflective attitude towards available information and a responsible use of the interactive media. An interest in engaging in communities and networks for cultural, social and/or professional purposes also supports this competence.

5. Learning to learn

Definition:

‘Learning to learn’ is the ability to pursue and persist in learning, to organise one's own learning, including through effective management of time and information, both individually and in groups. This competence includes awareness of one's learning process and needs, identifying available opportunities, and the ability to overcome obstacles in order to learn successfully. This competence means gaining, processing and assimilating new knowledge and skills as well as seeking and making use of guidance. Learning to learn engages learners to build on prior learning and life experiences in order to use and apply knowledge and skills in a variety of contexts: at home, at work, in education and training. Motivation and confidence are crucial to an individual's competence.

Essential knowledge, skills and attitudes related to this competence:

Where learning is directed towards particular work or career goals, an individual should have knowledge of the competences, knowledge, skills and qualifications required. In all cases, learning to learn requires an individual to know and understand his/her preferred learning strategies, the strengths and weaknesses of his/her skills and qualifications, and to be able to search for the education and training opportunities and guidance and/or support available.

Learning to learn skills require firstly the acquisition of the fundamental basic skills such as literacy, numeracy and ICT skills that are necessary for further learning. Building on these skills, an individual should be able to access, gain, process and assimilate new knowledge and skills. This requires effective management of one's learning, career and work patterns, and, in particular, the ability to persevere with learning, to concentrate for extended periods and to reflect critically on the purposes and aims of learning. Individuals should be able to dedicate time to learning autonomously and with self-discipline, but also to work collaboratively as part of the learning process, draw the benefits from a heterogeneous group, and to share what they have learnt. Individuals should be able to organise their own learning, evaluate their own work, and to seek advice, information and support when appropriate.

A positive attitude includes the motivation and confidence to pursue and succeed at learning throughout one's life. A problem-solving attitude supports both the learning process itself and an individual's ability to handle obstacles and change. The desire to apply prior learning and life experiences and the curiosity to look for opportunities to learn and apply learning in a variety of life contexts are essential elements of a positive attitude.

6. Social and civic competences

Definition:

These include personal, interpersonal and intercultural competence and cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life, and particularly in increasingly diverse societies, and to resolve conflict where necessary. Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation.

Session 8

Essential knowledge, skills and attitudes related to this competence:

A. Social competence is linked to personal and social well-being which requires an understanding of how individuals can ensure optimum physical and mental health, including as a resource for oneself and one's family and one's immediate social environment, and knowledge of how a healthy lifestyle can contribute to this. For successful interpersonal and social participation it is essential to understand the codes of conduct and manners generally accepted in different societies and environments (e.g. at work). It is equally important to be aware of basic concepts relating to individuals, groups, work organisations, gender equality and non-discrimination, society and culture. Understanding the multi-cultural and socio-economic dimensions of European societies and how national cultural identity interacts with the European identity is essential.

The core skills of this competence include the ability to communicate constructively in different environments, to show tolerance, express and understand different viewpoints, to negotiate with the ability to create confidence, and to feel empathy. Individuals should be capable of coping with stress and frustration and expressing them in a constructive way and should also distinguish between the personal and professional spheres.

The competence is based on an attitude of collaboration, assertiveness and integrity. Individuals should have an interest in socio-economic developments and intercultural communication and should value diversity and respect others, and be prepared both to overcome prejudices and to compromise.

B. Civic competence is based on knowledge of the concepts of democracy, justice, equality, citizenship, and civil rights, including how they are expressed in the Charter of Fundamental Rights of the European Union and international declarations and how they are applied by various institutions at the local, regional, national, European and international levels. It includes knowledge of contemporary events, as well as the main events and trends in national, European and world history. In addition, an awareness of the aims, values and policies of social and political movements should be developed. Knowledge of European integration and of the EU's structures, main objectives and values is also essential, as well as an awareness of diversity and cultural identities in Europe.

Skills for civic competence relate to the ability to engage effectively with others in the public domain, and to display solidarity and interest in solving problems affecting the local and wider community. This involves critical and creative reflection and constructive participation in community or neighbourhood activities as well as decision-making at all levels, from local to national and European level, in particular through voting.

Full respect for human rights including equality as a basis for democracy, appreciation and understanding of differences between value systems of different religious or ethnic groups lay the foundations for a positive attitude. This means displaying both a sense of belonging to one's locality, country, the EU and Europe in general and to the world, and a willingness to participate in democratic decision-making at all levels. It also includes demonstrating a sense of responsibility, as well as showing understanding of and respect for the shared values that are necessary to ensure community cohesion, such as respect for democratic principles.

Constructive participation also involves civic activities, support for social diversity and cohesion and sustainable development, and a readiness to respect the values and privacy of others.

Session 8

7. Sense of initiative and entrepreneurship

Definition:

Sense of initiative and entrepreneurship refers to an individual's ability to turn ideas into action. It includes creativity, innovation and risk-taking, as well as the ability to plan and manage projects in order to achieve objectives. This supports individuals, not only in their everyday lives at home and in society, but also in the workplace in being aware of the context of their work and being able to seize opportunities, and is a foundation for more specific skills and knowledge needed by those establishing or contributing to social or commercial activity. This should include awareness of ethical values and promote good governance.

Essential knowledge, skills and attitudes related to this competence:

Necessary knowledge includes the ability to identify available opportunities for personal, professional and/or business activities, including 'bigger picture' issues that provide the context in which people live and work, such as a broad understanding of the workings of the economy, and the opportunities and challenges facing an employer or organisation. Individuals should also be aware of the ethical position of enterprises, and how they can be a force for good, for example through fair trade or through social enterprise.

Skills relate to proactive project management (involving, for example the ability to plan, organise, manage, lead and delegate, analyse, communicate, de-brief, evaluate and record), effective representation and negotiation, and the ability to work both as an individual and collaboratively in teams. The ability to judge and identify one's strengths and weaknesses, and to assess and take risks as and when warranted, is essential.

An entrepreneurial attitude is characterised by initiative, pro-activity, independence and innovation in personal and social life, as much as at work. It also includes motivation and determination to meet objectives, whether personal goals, or aims held in common with others, including at work.

8. Cultural awareness and expression

Definition:

Appreciation of the importance of the creative expression of ideas, experiences and emotions in a range of media, including music, performing arts, literature, and the visual arts.

Essential knowledge, skills and attitudes related to this competence:

Cultural knowledge includes an awareness of local, national and European cultural heritage and their place in the world. It covers a basic knowledge of major cultural works, including popular contemporary culture. It is essential to understand the cultural and linguistic diversity in Europe and other regions of the world, the need to preserve it and the importance of aesthetic factors in daily life.

Skills relate to both appreciation and expression: the appreciation and enjoyment of works of art and performances as well as self-expression through a variety of media using one's innate capacities. Skills include also the ability to relate one's own creative and expressive points of view to the opinions of others and to identify and realise social and economic opportunities in cultural activity. Cultural expression is essential to the development of creative skills, which can be transferred to a variety of professional contexts.

A solid understanding of one's own culture and a sense of identity can be the basis for an open attitude towards and respect for diversity of cultural expression. A positive attitude also covers creativity, and the willingness to cultivate aesthetic capacity through artistic self-expression and participation in cultural life.

Session 8

(1) In the context of Europe's multicultural and multilingual societies, it is recognised that the mother tongue may not in all cases be an official language of the Member State, and that ability to communicate in an official language is a pre-condition for ensuring full participation of the individual in society. In some Member States the mother tongue may be one of several official languages. Measures to address such cases, and apply the definition accordingly, are a matter for individual Member States in accordance with their specific needs and circumstances.

(2) It is important to recognise that many Europeans live in bilingual or multilingual families and communities, and that the official language of the country in which they live may not be their mother tongue. For these groups, this competence may refer to an official language, rather than to a foreign language. Their need, motivation, and social and/or economic reasons for developing this competence in support of their integration will differ, for instance, from those learning a foreign language for travel or work. Measures to address such cases, and apply the definition accordingly, are a matter for individual Member States in accordance with their specific needs and circumstances.

Session 8

ACTIVITIES TO DEVELOP KEY COMPETENCES


1) Ability to readily and easily communicate in the mother tongue.

A large, empty rectangular box with a black border, intended for notes or activities related to the first key competence.

2) Ability to speak foreign languages.

A large, empty rectangular box with a black border, intended for notes or activities related to the second key competence.

3) Mathematical competence and basic competences in science and technology.

A large, empty rectangular box with a black border, intended for notes or activities related to the third key competence.

4) IT skills.

A large, empty rectangular box with a black border, intended for notes or activities related to the fourth key competence.

Session 8

5) Social and civic competences.

6) Sense of initiative and entrepreneurship.

7) Capacity to learn to learn.

8) Cultural awareness and expression.

Getting into international school projects



In this section you can find general background information on international school projects, their characteristics, aims and the competences and skills they promote.

► Working on projects in school

GREAT!
The feeling of having ownership of a project can be a source of motivation and dedication.

Working on projects in school carries great potential for students as well as teachers: The project format offers students the possibility to participate actively, to contribute their own ideas and to develop a wide range of competences and skills. The feeling of having ownership of a project can be a source of motivation and dedication. Participation in a project is thus often experienced as being “meaningful” and fun. In contrast to traditional teacher-centered instruction, it is a more dynamic and practical approach to teaching and learning and can therefore be experienced – both by teachers and students – as a means to bring a breath of fresh air to everyday school life. Furthermore, the results of a project can be implemented in a practical way (e.g. mediation skills). International school projects have the additional advantage of incorporating contact and cooperation with teachers and students from other countries, offering an even greater potential for learning and exchange.

Characteristics of projects

- Projects have a **purpose**: Projects have clearly-defined aims and set out to produce clearly-defined results. Their purpose is to solve a “problem”. Suggesting one or more solutions, a project aims at lasting social change.
- Projects are **realistic**: Their aims must be achievable, and this means taking account both of requirements and of the financial and human resources available.

Session 9

- Projects are **limited in time and space**: They have a beginning and an end and are implemented in (a) specific place(s) and context.
- Projects are **complex**: Projects call on various planning and implementation skills and involve various partners and players.
- Projects are **collective**: Projects are the product of collective endeavours. They involve teamwork and various partners and cater for the needs of others.
- Projects are **unique**: Projects stem from new ideas. They provide a specific response to a need (problem) in a specific context. They are innovative.
- Projects are an **adventure**: Every project is different and ground-breaking; they always involve some uncertainty and risk.
- Projects **can be assessed**: Projects are planned and broken down into measurable aims, which must be open to evaluation.
- Projects are **made up of stages**: Projects have distinct, identifiable stages.

Source: Council of Europe/European Commission, 2000, *T-Kit Project Management*, p.29

Project-based learning

The core idea of project-based learning is that real-world problems capture the students' interest and provoke serious thinking as the students acquire information and apply new knowledge in a problem-solving context. The teacher plays the role of a facilitator, working with students to frame worthwhile questions, structuring meaningful tasks, coaching both knowledge development and social skills, and carefully assessing what students have learned from the experience.



Project-based learning

- is **organised around an open-ended driving question or challenge**. It focuses students' work and deepens their learning by centering on significant issues, debates, questions and/or problems.
- **creates a need to know essential content and skills**. Most instruction begins by presenting students with knowledge and concepts and then, once learned, giving them the opportunity to apply them. Project-based learning begins with the vision of an end product or presentation which requires learning specific knowledge and con-

Session 9

cepts, thus creating a context and reason to learn and understand the information and concepts.


- requires enquiry to learn and/or create something new. Not all learning has to be based on enquiry, but some should. This enquiry should lead students to construct something new – an idea, an interpretation, a new way of displaying what they have learned.
- requires critical thinking, problem solving, collaboration, and various forms of communication. Students need to do much more than



remember information – they need to use higher-order thinking skills. They also have to learn to work as a team and contribute to a group effort. They must listen to others and make their own ideas clear when speaking, be able to read a variety of materials, write or otherwise express themselves in various modes, and make effective presentations.

- allows some degree of student voice and choice. Students learn to work independently and take responsibility when they are asked to make choices. The opportunity to make choices, and to express their learning in their own voice, also helps to increase students' educational engagement.
- incorporates feedback and revision. Evaluating, revising and adapting a project along the way allows for a dynamic, flexible learning experience.
- results in a publicly presented product or performance. Presenting one's project, showing what one has learned and sharing the outcomes with others involves creativity, is fun and makes the project more sustainable. Furthermore, it is an opportunity to get feedback from the environment and can therefore be a source of pride and self-esteem.

Source: Wikipedia, n.d., *Project-based learning*

see also: 
Learning
from a project,
p. 80

Working on projects in the classroom makes it possible to apply and experience non-formal and informal, less structured and predetermined forms of learning which are normally found outside of school. Recognising the significance and benefits of these forms of learning alongside formal instruction carries great potential.

Objectives of international school projects

Before a school project is started, it is important to clarify and discuss the main objectives, issues and framework for the school partnership with everybody involved.

Common objectives:

- ➊ **Exchange of ideas.** The interest in looking beyond national borders at a common theme is the starting point both for subject-specific as well as interdisciplinary cooperation with a school in another country. The collaboration and cooperation between schools enables a “learning partnership” to develop, which focuses on the shared learning and exchange of opinions, experiences and outcomes of the project work.
- ➋ **Getting to know the partner country.** A common goal of international contact between schools is getting to know each other through direct and personal experiences. The preparation in the classroom for the intercultural experience is of great importance.
- ➌ **Foreign language practice.** Contacts with students and teachers from a school abroad offer opportunities for the practical application of language in the real world and serve as motivation for further learning. If possible, different common languages can be integrated, emphasizing the value of multilingualism.
- ➍ **Intercultural competence.** A successful intercultural cooperation provides the participants with a positive experience. This experience has the potential to promote values, attitudes and practices relating to openness, respect and appreciation for people and cultures that are (still) foreign to the participants. Insight into the reality of life of youngsters and teachers, the opportunity to build up personal relationships and to find access to other cultural settings based on appreciation can help to overcome prejudices against foreigners and curb racism – on both the cognitive and at the emotional level. Systematic preparation and follow-up work as well as a sensitive monitoring of the intercultural experience enhance the learning process and contribute to the development of intercultural competence.

➔ see also:
(Intercultural)
conflicts and
communication,
p. 59

International action and learning. International school projects are an opportunity to think beyond national borders and to learn to take action. School partnerships enable international perspectives to be recognised and developed, and help to broaden horizons. In international school partnerships, new and global approaches to various subject areas such as geography, history or even biology – not to mention language teaching – can be established.

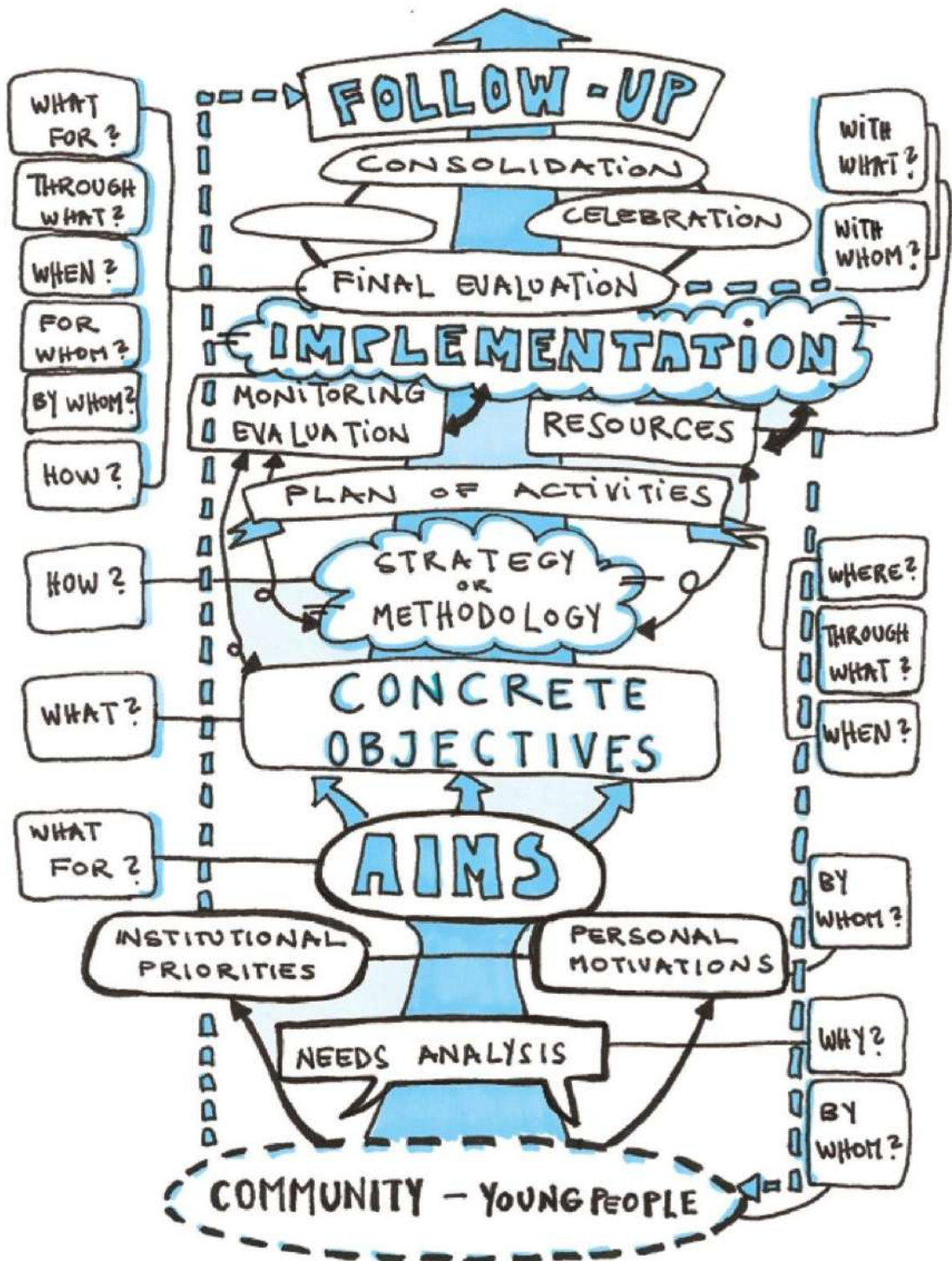
In **aces**, there is a special regional focus on the “European dimension” of learning. **aces** supports innovative ways of teaching and learning in Central and South Eastern Europe in order to also contribute to the process of European integration and the promotion of European Citizenship. Schools can play an important role in opening up the perspectives of young people beyond the borders of their own country towards a common Europe, based on joint values like the state of law, personal freedom and human rights. Therefore, **aces** invites schools to contribute to the cross-border dialogue on European values and concepts and to become a vital part of a shared vision.

Promoting specific social and professional skills for students and teachers. Working on international school projects promotes a wide range of skills and competences such as

- (foreign) language skills
- intercultural competence
- openness
- empathy
- commitment
- solidarity
- teamwork
- self-management
- conflict management
- information and communication technologies (ICT) skills
- presentation skills
- interdisciplinary thought and action
- independent, self-directed learning
- active participation
- entrepreneurship

*WOW!
Enhancement
of skills and
competences!*

Development of teachers and of the school culture. International school projects open up new fields of activity, also including challenges at different levels, and thus provide the opportunity for the professional development of teachers and the entire institution “school”;



Source: Council of Europe/European Commission, 2000, T-Kit Project Management, p. 43.

IDEAS FOR INTERNATIONAL ACTIVITIES

Here are some practical examples of the kind of international activities you could organise and record in your portfolio. There are a number of activities that can be done with pupils in different subject areas that will help involve the whole school community in the partnership.

First impressions

- Find out how much pupils know about the country in which your partner school is situated. You can do this by brainstorming everything they know – ask them to draw a picture or write a poem.
- Pupils could spend a week collecting newspaper articles about the country and make a collage (if they cannot find any articles, what does this tell them about that country?). Discuss with pupils how they know what they do about this country.
- Use this material as a base line when you are assessing how much pupils' perceptions have changed during the project.

Introduction

- Ask your pupils to think of how they greet people in their own community and ask them to think of ways of introducing themselves to pupils in their partner school.
- Pupils may wish to send a card (real or virtual), an email and/or photos, write a letter, or send postcards of their local area.
- More ambitious activities could be to make T-shirts emblazoned with pupils' photos or tea towels with printed images of the whole class, or put together a tape or DVD (whichever is appropriate) of the pupils' favourite music along with their reasons for liking the particular pieces.
- Ask pupils to think of something about their country that they think people in other countries don't know and/or misunderstand. Ask them to think of a way in which they can explain this to pupils in the partner school.

Here are some examples of the type of international activities pupils have organised within their schools:

- diversity festivals
- language-awareness projects
- cultural heritage at your school
- studying international meals and nutrition
- designing a cookbook and exchanging recipes
- comparing and contrasting your home towns
- writing an international newsletter
- researching overseas tourism, architecture, trade and industry, communications and art
- studying international poetry/drama/music/flora and fauna
- researching the UN Rights of the Child
- creating international display boards
- studying customs from around the world
- 2012 Olympic Games in the UK and international sports
- folk stories and songs in assemblies
- materials and clothes from around the world.

Examples of cross-curricular activities for students aged 7–11

In the news

- **Subjects: Citizenship, Literacy**
Using a local or national news story, children undertake research to make their own reports. Exchanging these reports with a partner school, pupils examine the issues, how they are represented and what they tell them about the place and the people. Pupils collaborate to report on a global issue.

Global storybook

- **Subjects: Citizenship, English, Geography**
In this project, children create a Global Storybook with stories and pictures that identify and explore different cultures and communities. They work collaboratively with a school abroad to produce stories that are jointly authored and which cross both cultures.

Session 9

Shopping basket

- **Subjects: Citizenship, Geography, Mathematics**
In this project, children discover the origin of items in a typical basket of shopping. They find out how raw materials are refined and processed and will track the 'life story' of various products. They can compare the contents of shopping lists with their partner schools and share the life stories.

A way with words

- **Subjects: Citizenship, Literacy, Modern Foreign Languages**
Thinking about useful and important words, children make signs and sing songs and rhymes in another language. They learn the sounds and become familiar with the written form of the new language. They collaborate with an overseas school to create a picture dictionary both classes can use, and collaborate on a song and dance concert.

Busy fingers

- **Subjects: Citizenship, History, Maths, Art and Design**
Children survey hobbies pursued by classmates and by older generations. They record and present their findings and share information with a partner school. Teachers match pupils with similar interests to research the development of their shared hobbies and produce a poster or web pages.

Travelling ted

- **Subjects: Citizenship, Geography**
Through discussion, autobiography and email partnerships, children learn about their identities and communities and about different places in the world. With the help of a travelling mascot and its diary, they explore what other places are like and how they are connected.

View from my window

- **Subjects: Citizenship, Art, Literacy**
Children photograph and write a description of their view. They exchange written descriptions (not pictures) with the partner school, and create artistic interpretations of their partner's word pictures. They later check their artwork against the partner's photographs and make literary and visual, environmental and social comparisons.

Examples of cross-curricular activities for students aged 11–18

Because I am a girl

This encourages students to explore and examine the role of girls in society and identify the differences between the experiences and expectations of girls and boys around the world. It accompanies the report *Because I am a Girl: the state of the world's girls* 2007 published by Plan. The lesson plan comes with curriculum links and photocopiable activity sheets. There are supplementary photo, video and audio materials.

Speak out on Africa

Introduces the continent of Africa and encourages pupils to think about how their voice could facilitate change there. The work is an introduction to youth advocacy. The lesson plan comes with curriculum links and photocopiable activity sheets. There are supplementary photo, video and audio materials.

Water in Kenya

This project looks at the impact of water shortages in Kenya and the wider world. Students assess the impact that water shortages will have on them individually and the world as a whole. The lesson plan comes with curriculum links and photocopiable activity sheets. There are supplementary photo, video and audio materials.

Session 9

The listed ideas are introductory activities for your preparation for the Full Award; you need to develop these ideas to reflect each of the following areas, detailed on page 5:

- global citizenship
- enriching education
- international school ethos.

The ideas range from simple tried-and-trusted activities requiring limited preparation, to truly collaborative ones designed to maximise pupil involvement and interest. It should be remembered that in some of the best projects, it is the pupils themselves who decide upon and lead the activities.

Notice the board

A centrally placed noticeboard in the school hall advertises the progress and development of the project to staff, students and visitors. It shows photos of key players and activities.

Research

What would we like to know about other countries in our partnership? Pupils ask questions, study the answers, and answer questions.

An armchair travel experience

Prepare an imaginary one-day armchair travel to towns or cities of participating schools.

My spare time

What do you do in your spare time? Who does what in my class, at my school? Statistics, comparisons.

Class music top ten

Classes present their favourite music and stars to partner classes.

My town

Past, present and future. Buildings, history, churches, castles, famous sights... or just ordinary houses. Ideas for improvement? How might it look in twenty years time.

Fiesta!

Holidays and festivals in participating countries and special food and customs associated with each. Pupils choose one to celebrate annually.

From our window

At midday, during the four seasons, each school makes pictures/takes photos of what can be seen from their windows. These are exchanged with others and a project photo album compiled.

Jigsaw puzzles

Exchange of jigsaw puzzles showing characteristic national phenomena such as maps and famous buildings.

Humour festival

What is considered funny in my country and in yours? What comedians from my country are shown on TV in yours? Classes exhibit examples of national sense of humour, jokes, drawings, cartoons. Translated into English, French, German etc... where possible!

Jobs at my school

Interview different people in school. Teachers, principal, secretaries, caretakers, nurses. Photos, descriptions of their jobs. Pupils film a day in the life of the caretaker or head teacher to exchange. Pupils decide who has the hardest job and why.

Make a national game

Pupils make a board game about geographical, cultural and/or historical facts relating to their own country or to participating countries. Play each others' games and evaluate.

My interpreter

Older students serve as interpreters for younger students and translate letters, project materials, tapes, etc. They also serve as secretaries writing for younger students.

Session 9

A day in the life of... Thomas, aged 12 and $\frac{3}{4}$

Students produce and present a presentation or film of a typical day in the life of one or more students. These are far more interesting when pupils show their school as they really experience it, rather than as their teachers would like it to be! Exchange with partners via email, CD-rom, website...

Monster mash

Classes exchange drawings and descriptions of monsters. Recipient classes draw monsters according to the descriptions and compare to original monster. Correspondence between classes or individuals may follow.

Stories old and new

Pupils agree on a local, traditional story or legend and make a story board to illustrate it. These pictures are then sent to participating schools for pupils to discuss and write the story they think lies behind them. The 'new' stories are then exchanged, and the originals sent for comparison. Both versions are then compiled into a project book of 'Legends, Old and New'.

International news magazine

Partner schools decide on newsworthy items and pictures and make puzzles, etc. These are emailed to the co-ordinating school where a trained team of pupil editors take responsibility for producing a termly project newsletter which can be posted on the project/school websites. Paper copies could also be made and sold to the wider school community. Alternatively this could be done with recordings as radio or TV broadcast, or as a podcast.

Travelling buddies

Classes use toy animals or puppets to send to the partner class or school. Photos can be taken of the 'buddy' taking part in different activities, e.g. having school lunch with pupils, and then sent back to the original school. Variations on this include making the 'buddy' a passport, or sending a suitcase ready to be filled with items selected by pupils from partner schools as the buddy continues his/her journey. This is a particularly good way of involving very young children in the project.

Feedback

Research recipes for traditional, national dishes using books, magazines, internet and asking friends, relations and the school cook. Pupils agree on the most appropriate ones, make illustrated instructions or film themselves cooking and exchange with partner schools. Pupils try out the recipes and send feedback to the originating country. This can be followed up with an international food evening to which the wider community is invited.

Our tune, your words

Pupils agree on a typical example of a song from their country. They choose appropriate instruments and record themselves planning the music only and send to partner countries. Pupils make up new words to go with the tunes, whether in their own language or a foreign language they are learning. These are then in turn recorded and exchanged along with the originals.

A dream town

A series of workshops (media, art and technology) to coincide with project meetings attended by pupils. Joint creation of DVD promoting the town with music and effects, collages made from photos of landmark buildings from each partner country.

World book day

Classes agree on reading a selection of books, short stories and fairy tales from partner countries in their own language if desired. Exchange of reviews. Pupils could then celebrate World Book Day by dressing up as characters from their favourites or making puppets and putting on shows. These could then be filmed and exchanged.

Great Dane and other notables

Each school selects a local person who has made a valuable contribution to their country/the wider world. Pupils research this person's life and put together a profile which they exchange with partners. Pupils learn about influential people and use chat/video conferencing/text messaging to find out more if need be. Pupil representatives from all project countries could then take part in an online 'balloon debate' to choose the person most worthy of fame.

Session 9

Paint a mural

Pupils work together in each school to produce a simple design for a school mural, which can be replicated in playgrounds or school halls. Pupils exchange and compare these, and select their favourites to be created in their school. Whenever project participants visit each others' schools, they help to paint a part of it.

Games we play

Pupils film themselves playing playground games. These are sent by post or email to partner schools together with instructions and any necessary additional resources. Pupils play each other's games and again film themselves doing so. They also evaluate the games by means of questionnaires and/or online chats. If/when pupils involved in the project visit each other, they can play some of the games that were previously played by their parents and grandparents, analysing the importance, or otherwise, of playground games and possibly reintroduce some of them. Older pupils could show the younger ones how to play these.

Exchange of cards and greetings

Classes send electronic or paper greetings cards to celebrate days of international and/or national importance.

The alphabet song

Classes teach each other the 'national alphabet song'. Songs are written out, recorded on tape and exchanged and wherever possible, learned.

Film review

Classes exchange reviews of films that they have seen and compile list of project favourites.

My schoolbag

What is in my schoolbag? How much does it weigh? Photo, description or drawing.

My family who's who

Students introduce themselves and their families. Family tree.

My home

Description of pupil's houses, flats or rooms. Indoors and outdoors.

Christmas is coming

Exchange Christmas songs, traditions, stamps, shows at school (DVDs). Decorate your school Christmas tree with decorations received from your partner schools.

Stamp collection

Classes exchange used stamps showing famous persons, wildlife or places from their country. What does it show, who was/is he or she? Pupils research and explain findings to international partners.

Every picture tells a story

Exchange photos. Ask partner class to write the story that they think goes with the photo. Reveal the true story.

Our calendar

Classes prepare pictures of national holidays and festivals, or other events they consider important. These are exchanged and compiled into a project calendar complete with the days and months written in the relevant languages.

What comes to your mind

What comes to your mind when you hear words like racism, friendship, summer, etc? Students exchange creative writing, poems, stories, essays, based on one of these themes.

Session 9

Be my guest!

Students prepare tourist information material for students their own age visiting their local area. Slides, videos, maps, brochures, descriptions, guided walks or tours.

Fairytales

Pupils from different countries agree upon and illustrate the same fairytale, translated into the languages of the participating schools.

International song festival

Classes either write or choose a song to record to represent their country. Audio recordings or DVDs are exchanged and classes can vote to find the most popular song using the usual points system. Classes not allowed to vote for their own song!

This week's weather

Comparing observations of a week's weather in the partner countries. Temperature, rain, humidity, wind, visibility. Mail report to partner class, with photos/film of the different activities engaged in by pupils according to the weather conditions.

What makes a good childhood?

Pupils in different countries identify the ten most important things in the life of a child or young person. Divide these into needs and wants, then exchange with partner schools. Compare and attempt to come up with a list of the true essentials for a good childhood and make an illustrated booklet, with each country contributing several pages.

Air miles and miles

Collect and exchange examples of labels and photos of goods from the partner countries, and locate and stick these on a large map. What can we buy from YOUR country in MY country? How many miles have these goods travelled and how were they transported? How might this affect the environment? Could they have been produced in my country? Pupils produce cartoon strips to illustrate the project's journey.

Language challenge

Classes work out a mini language course for the language(s) spoken at their school. They create games, exercises, dictionaries and recordings, and exchange these with partner schools. Pupil and teachers in participating countries choose which language to learn and attempt to learn the basics within a given time limit. Hold a video conference to assess progress. Discuss which language is easiest to learn and why. Do pupils think some languages more important to learn than others? Why?

Treasure chests

Buy enough sturdy boxes to send to your partner countries. Pupils agree on a selection of six assorted items to put into the 'chest' to represent their country and send it off to partner schools. When the 'chest' arrives, it should be opened in class and the contents discussed. What do the pupils think they are for? Discuss and send through to originating schools who in turn send the true explanation for the contents.

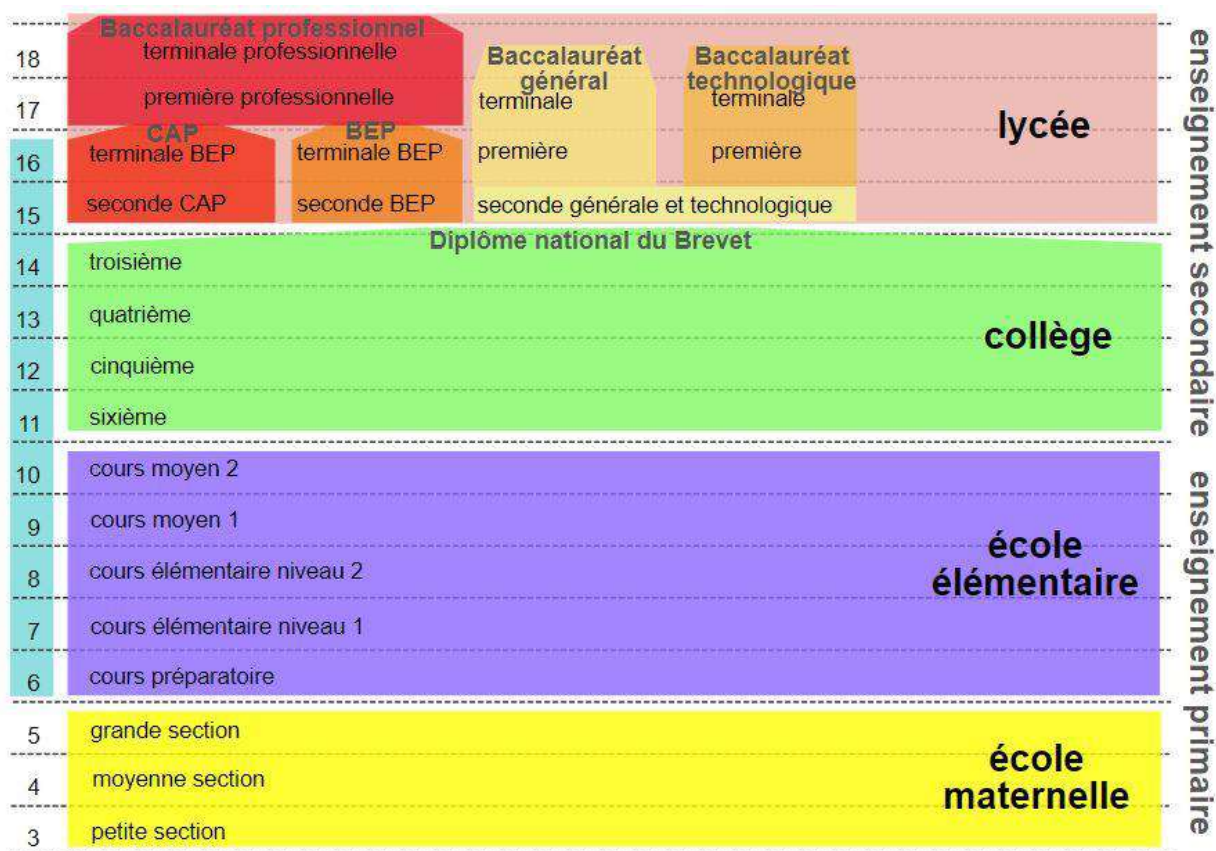
Fax challenge

Over a year, every half-term, on an agreed date and time, each school in turn creates and sends out a fax challenge to all partners. This could be a maths problem, a riddle or anything relevant to the project. The winning school is the one that faxes back the correct answer quickest to the originating school. A tally can be kept and prizes awarded at the end of the year.

Human rights

Students in each partner school devise and circulate an International Declaration of Human Rights. Groups comment and respond and then agree on ten points to be included in a joint declaration. A simpler version could be done for school use.

The structure of the French education system



French education standards

The French education system long enjoyed a reputation for having one of the best education systems in the world, with a nationally set curriculum, traditional methods of learning, high academic standards and strict discipline.

The French educational philosophy emphasises:

- the authority of the teacher;
- individual competition including an absolute grading system (no grading ‘on the curve’);
- stress on analytical thought and rote learning as opposed to creativity;
- generally high academic expectations.

The French don’t necessarily expect children to have ‘fun’ at school. Sports and creative activities are encouraged but generally organised by community or private associations, not by the schools.

French schooling is free and mandatory from ages six to 16, although the majority of French children start earlier. Another two years of study are required if a student is to sit the *baccalauréat* exam, which they must pass to enter university. Class sizes tend to be large, with one teacher for some 30 or more students.

Preschool/nursery (*école maternelle*)

Preschools or nursery schools – *écoles maternelles* – provide care for children from two and three years old until they are six. While children are not obliged to attend, state facilities are free. The curriculum aims to prepare children for primary school, and includes reading, writing, numeracy and sometimes even a foreign language.

Primary school (*école primaire*)

Children in France attend primary school from the age of six to 11 years old. The school week is around 24 hours; primary schools are closed on Wednesdays. There are lessons on literacy, numeracy, geography/history and commonly a foreign language, often English.

There are five levels:

- *Cours préparatoire* (CP) or *11ème* – age 6 to 7 years old
- *Cours élémentaire* (CE1) or *10ème* – age 7 to 8 years old
- *Cours élémentaire* (CE2) or *9ème* – age 8 to 9 years old
- *Cours moyen 1* (CM1) or *8ème* – 9 to 10 years old
- *Cours moyen 2* (CM2) or *7ème* – 10 to 11 years old

Middle school (*collège*)

Between the ages of 11 and 15, students in France attend a middle school or *collège*. All pupils are accepted; there is no entrance exam or requirements for state schools.

There are four levels:

- *6ème* – 11 to 12 years old
- *5ème* – 12 to 13 years old
- *4ème* – 13 to 14 years old
- *3ème* – 14 to 15 years old

The syllabus aims to give all pupils a general education and consists of French, mathematics, history/geography, civics, biology, physics, technology, art, music, and physical education.

In *collège*, marks (*notes*) become an important aspect in a child's schooling, with tests (*contrôles*) becoming commonplace.

High school or *lycée*

The last three years of secondary education – from 15 to 18 years old – are spent at a *lycée général*, a *lycée technique* or a *lycée professionnel*. Students take the same core curriculum of some eight or nine subjects but are offered three electives and an artistic workshop. At the end of this year, the key decision is made as to which *baccalauréat* the student will pursue.

The levels are:

- *Seconde* (CAP, BEP) – 15 to 16 years old
- *Première* (CAP, BEP) – 16 to 17 years old
- *Terminale* (BAC) – 17 to 18 years old

FEEDBACK

Date

Course Content (Organization, Clarity of Expectations/Directions, Balance/Appropriateness)

Please identify what you consider to be the strengths of the course (or section).

Please identify area(s) where you think the course (or section) could be improved.

What advice would you give to another participant who is considering taking this course?