



Pestalozzi

Training Resources

Education for Linguistic and Cultural Diversity (DIV) What are intercultural competences?

by

Author: Filomena Cassis - Portugal

Editor: Pascale Mompoin-Gaillard



The Pestalozzi Programme
Council of Europe Training Programme for education professionals

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Last edition: April 2012

The opinions expressed in this work are the responsibility of the authors and do not necessarily reflect the official policy of the Council of Europe.

Theme: Intercultural awareness

Expected outcome

- To raise awareness of teachers' own assumptions and practices and building intervention clues towards intercultural communication and understanding.
- To identify the competences – knowledge, attitudes and skills – needed to communicate and interact positively in diverse contexts, namely educational ones.
- To understand the potential of all participants' experience and resources through co-operative group work.

Target group

Type of training	School level	Subject area
In-service training	All levels	All

Brief description of the unit

This unit will bring participants to discuss their classroom practices supported by a reflection-guide stressing essential principles for intercultural pedagogy and an inclusive school. After this self-examination, participants will discuss in small groups practices and guidelines towards an intercultural pedagogy/school, and identify strategies to achieve the underlying goals (critical awareness, negotiation and co-operative capacity). The results will be registered in a poster, by means of drawing, diagrams, PowerPoint presentation, etc... The first part of the unit concludes with a plenary during which all groups present the results of their work and discuss them with their colleagues.

In stage 2, we will focus on critical incidents arising in intercultural contacts; the participants will be asked to discuss situations of miscommunication or misunderstanding and identify competences needed to deal with such conflicts in a constructive way.

After a simulation and role-play in small groups, a model to manage the situation will be proposed and discussed.

In the debriefing of this activity, the working process is to be stressed, explained and discussed so that participants can be aware of the modelling process and of the skills needed to change attitude and behaviour.

Methods/techniques used

Cooperative learning, role play, simulation, discussion, presentation

Time 2 hours and 30 minutes

Preparatory reading	▶ 15 minutes
Activity 1	▶ 40 minutes
Activity 2	▶ 60 minutes
Debriefing/reflecting session	▶ 30 minutes
Evaluation	▶ 10 minutes

Tips for trainers

See tips in activities

Resources

PowerPoint presentation	In separate file
Preparatory reading	Appendix 1
Activity 1	Appendix 2
Blank posters, color markers, glue tack or tape	

Preparatory activity: prior to the session learners will have read the interview of Pr. Banks. The session starts with feedback on the answers to the attached questions (appendix 1).

Activity 1 Intercultural pedagogy



40 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To raise awareness of own pedagogical practices and building intervention clues towards an intercultural pedagogy. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To identify opportunities of intercultural learning from the multifaceted and dynamic dimension of different identities and cultures. ➢ To learn from each other. 	
<p>▶ Methods/techniques used:</p> <ul style="list-style-type: none"> ➢ Discussion, small group work 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ PowerPoint presentation in separate file. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Arrange the room for small groups. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➢ Present the activity (Slide 2) and introduce the concept of intercultural education (Slide 3). ➢ Each participant reads the intercultural school guide and registers what she/he already does in daily teaching. ➢ In small groups ask participants to share and discuss intervention clues in the perspective of the 	

<p>model of Prof. Banks, towards intercultural and more inclusive practices. The group will register results on a poster and put it on the wall.</p> <ul style="list-style-type: none"> ➤ All go around the room and watch each others' posters. ➤ Back to small groups to see if they wish to add/change something in their poster. ➤ Plenary discussion - Back to the whole group, participants will again look at the whole exercise, trying to clarify some key questions: <ul style="list-style-type: none"> ○ What can we conclude from this activity? ○ What does it tell us about intercultural learning? ○ How can we contribute to improving equal chances and intercultural communication in our classrooms? ○ What can I do to open paths to an intercultural atmosphere? ○ How to contribute to a more inclusive and shared school organisation? 	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ It is important that these groups are diverse regarding age, gender, geographical/ethnic origin; professional roles, etc., so that the range of experiences can be wide and trainees can profit from one another's ideas and experience. It might be useful to assemble roles in the group, as in the table in appendix 3 (inspired in Elisabeth Cohen-Emerique, 1994), which will be given to the participants. ➤ Depending on the group size it is possible to fulfil more than one function. This will allow everyone to have an active participation in the group and avoid that one person dominate communication. In addition, it fosters participants' awareness of his/her own and others' resources, and promotes using these resources to build knowledge for all. 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ From these questions the trainer will make a synthesis, complementing the participant's comments. ➤ Review the concept of Intercultural Education and the various approaches according to James Banks' model (Slides 3, 4, 5). 	

Activity 2 Experiencing culture shock



60 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To raise awareness and discuss the behaviours of different groups and individuals and the misunderstandings that can occur in contacts. ➢ To understand culture as a complex and dynamic concept anchored in one's own ever-evolving identity, (experiences, life trajectories and values which underlie that identity). <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To mobilise for searching strategies/skills to overcome the personal shock/conflict in a given context. ➢ To identify the competences – knowledge, attitudes and skills – needed to communicate and interact in diverse contexts, namely educational ones. ➢ To experience how to construct knowledge from own experience and contributions by putting together all the participants resources and experience. 	
<p>▶ Methods/techniques used:</p> <ul style="list-style-type: none"> ➢ Discussion, small group work 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Texts in 3 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Arrange the room for small groups. 	

► **Instructions/procedure:**

- On presenting the activity, the trainer can introduce a simple notion of cultural shock as an experience of weirdness or disorientation that can occur in contact with different social/cultural references. (4 minutes)
- Read the text "The praying room", describing an example of cultural shock (appendix 3) and ask participants to register their reactions to take part in the following discussion. (10 minutes)
- Discuss the situation. Ask them to share, from their experience, examples of critical incidents related to cross-cultural miscommunication or tensions. Invite the group to build a definition of cultural shock. (10 minutes)
- Split the participants into small groups, assembling roles as in the previous activity, and ask people to approach one of the discussed incidents according to the model, trying to uncover assumptions, deconstruct the situation and identify strategies for collaborative dialogue and to establishing a commitment. (15 minutes)
- The feedback of the discussion should be presented in plenary session. Give some ideas for this presentation, by using diagrams, drawings or role-playing. (10 minutes)
- After the presentations, the participants all together can try to identify key competences involved in the process of intercultural communication and collaboration and write them down on post-its. (5 minutes)
- The post-its will then be put on flipchart sheets, trying to match diverse kinds of skills needed. The facilitator can help this matching exercise and comment it in plenary session. (5 minutes)

► **Tips to trainers/anticipated difficulties:**

- In the first activity, trainees reflected about their own experience and classroom practices, and the critical dimensions related to managing a heterogeneous classroom/school.
- This second moment aims to get them into a deeper self-awareness and a reflection on personal change, as a means to enhance intercultural contacts. They are asked to draw out of their experience some critical incidents in cross-cultural contacts which figure personal/group miscommunication or tension. This provides an opportunity to 'live' situations where different value assumptions, expectations, role perceptions, interaction patterns can lead to misunderstandings and conflicts in a 'protected' environment. We can say it's a way to put ourselves in the Other's shoes. The underlying principle concerning intercultural learning is that to change attitudes and behaviours

<p>people need to be involved at different levels, through thinking, feeling and getting instruments to act.</p> <ul style="list-style-type: none"> ➤ According to cultural shock-based approach these incidents are to be "experienced" and deconstructed in small groups work and strategies/skills to reach a common productive result will be discussed as well. In addition, the whole group will reflect on key competences related to personal and professional action and about the whole process. 	
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Debriefing/reflecting



30 minutes

	Notes
<ul style="list-style-type: none"> ➤ To complement the group comments, the trainer will in the end give feedback on the activity and make a short synthesis. ➤ Present the concepts of: <ul style="list-style-type: none"> ○ <u>Cultural shock</u> (slides 9, 10 and resource B). ○ <u>Culture</u> (slides 11, 12) <p>In simple words, R. Williams defined culture as "the whole way of life" of a distinct people or other social group.</p> <p>It is important to deconstruct an 'essentialist' approach to cultures and work on personal approaches to culture, putting aside labels. Relating this conception to cultural shock approach can help to keeping trainees from developing a rigid idea of culture, locking the "Other" in a simplified and closed identity. Culture is dynamic; it goes through adaptations along lifetime – tension past/present/future –depending on the contexts. We're all different – man/woman, rural/urban, young/older, teachers/pupils – with different belongings, different religions, options, learning styles... Identity must be then perceived in its diverse components and not as 'exclusive belonging' but as 'multiple</p> 	

belongings'. Regarding this issue, Amin Malouf's book "Les Identités Meurtrières" can enlighten the reflection and enhance the understanding on the evolving and contextual character of identity.

- Stereotype and prejudice (slides 13, 14)
- Notion of competence and intercultural competences (Slides 15, 16)
- The learning process – movement between practice and reflection (Slide 17) and Kolb learning cycle (slide 18)
- Personal change requires the construction of knowledge and skills needed to intercultural dialogue and interaction. The comprehensive notion of competence means that you have to mobilise knowledge, skills and behaviour needed to successfully perform a specific role within a particular context.
- The intercultural competencies are in general connected to the capacity to have a critical look at the reality, to listen to others in an open way, to develop a flexible attitude towards different ways of doing, accepting to co-operate and transform oneself in this process
- These concepts can be related to the definition previously found by the group of trainees.
- To end the session it is important to make some meta-reflection, about the learning process based on the social learning principles combining cognitive and active training methods, as an option to promote effective changing of attitudes and practices (including theoretical approach, modelling, and tools to new practices).

Evaluation and assessment

	Notes
<p>➤ What are the 3 most important things you learned?</p>	
<p>➤ Go back to the answers given in to the question during the preparatory reading. “What has change in you way of seeing things?”</p>	
<p>➤ What will this change in your practice?</p>	

References

As background to the training session:

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For further study:

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- Johnson, D., Johnson, R., Holubec, E., Roy, P. (1984). *Circles of learning*. Alexandria, VA: ASCD.
- Morsy, Zaghoul. (1975) *La Tolérance*. UNESCO.
- Ouellet, Fernand (2002) *Les Défis du Pluralisme en Éducation*. Québec: Presses Université Laval.

Websites:

- Critical reflection :
 - <http://www.unesco.org/education/aladin/>
 - http://www.wier.ca/~%20daniel_schugurensky/freire/freirebooks.html
 - <http://www.nwlink.com/~donclark/hrd/development/reflection.html>
- Cooperative learning: <http://www.co-operation.org/>
- Culture and Identity:
 - <http://www.museum.tv/archives/etv/W/htmlW/williamsray/williamsray.htm>
 - <http://globetrotter.berkeley.edu/people/Castells/castells-con5.html>
- Intercultural Education:
 - <http://faculty.washington.edu/jbanks/>
 - <http://weber.u.washington.edu/~centerme/home.htm> (Center for Multicultural Education)

Appendix 1:

Preparatory activity

- Review the concept of Intercultural Education and the various approaches according to James Banks' model (Slides 3, 4, 5).

Approaches to Intercultural Education (James Banks, 1994)

According to Prof. Banks' view, ICE can be approached in four ways:

- episodic (celebration of special dates, heroes, some cultural elements);
- additive (adding information and contents without interfering with curriculum structure);
- transformative (questioning the curriculum structure and its basic assumptions, confronting to other points of view, introducing a critical perspective);
- social action (having developed a critical awareness, which reflects on action, pupils participate in decision taking and act accordingly).

Hence intercultural education can be implemented in a progressive way, corresponding to a deeper and critical insight on curriculum and knowledge construction, on school/social structure, on equity pedagogy, on teacher's role, on materials production.

This model also applies to figure a personal pathway, a transformative process, in which we try to uncover our assumptions and perspectives, to question reality and find *rationale*, reframing our intervention and acting in a more sustained way.

Summing up, one can say intercultural education is about:

- transforming ME
- transforming the school project
- transforming the intervention with the community

In this process we have to stress three dimensions underlying any effective transformation, which are to know, to care and to act (Banks, 1998). This means that knowledge is not enough, we also have to 'feel', to have empathy with the other and then act on what is within our scope of action.

Preparatory reading

Interview with Dr. James A. Banks on Multicultural Education



Photo by Ellen Banner

Dr. James A. Banks on Multicultural Education

Dr. James A. Banks, author of *Educating Citizens in a Multicultural Society* (Teachers College Press), 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.

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.

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 labelling 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 colour 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 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.

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 metanarrative, 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?"

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.

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.

For More:

Visit the Center for Multicultural Education: <http://weber.u.washington.edu/~centerme/home.htm>

Following your reading, you are invited to reflect on the following questions:

1. What does Prof. Banks mean saying intercultural education is for all? Do you agree? Why?
2. Comment the statement “Intercultural education should permeate the whole school curriculum”.
3. In what terms should teachers "reconceptualise their roles"?

ROLE IN THE GROUP
<p>Facilitator</p> <p>Ensures all understand the activity/given instructions and that the group keeps focused on the task</p> <p>Gives the word in group discussions</p> <p>Makes synthesis of the work done in some moments</p>
<p>Relater</p> <p>Takes notes on what is said</p> <p>Can be the timekeeper</p>
<p>Resources manager</p> <p>Coordinates/organises the work’s presentation</p> <p>Guarantees all the necessary materials are available</p> <p>Guarantees the quality of the materials for presentation</p>
<p>Mediator</p> <p>Ensures a co-operative atmosphere in the group</p> <p>Ensures all spoke and were listened to</p>

Appendix 2:

Activity 1

Intercultural School Guide

Read the list below. For each of the practices check the ones you do.

Principles	Yes	No
<p>1. To know the pupils</p> <p>1.1. I know where my pupils come from</p> <p>1.2. I monitor my pupils progress</p> <p>1.3. I know my pupils learning styles</p> <p>2. Development of an atmosphere to enhance communication</p> <p>2.1. I try to raise a feeling of belonging</p> <p>2.2. I can identify and approach discriminative behaviours in the classroom</p> <p>3. Awareness about the presence of pupils from diverse origins</p> <p>3.1. I try to recognise the contributes of the different pupils</p> <p>3.2. I'm aware of the dynamic nature of culture/identity and see it as an on-going change process</p> <p>3.3. I take action for the whole group of pupils to recognise cultural diversity</p> <p>3.4. I try to mobilise means to favouring all pupils integration in school life and in society</p>		

4. Classroom management

- 4.1. I try to answer to pupils' different help demands, without risking their autonomy
- 4.2. I try to ensure language support to pupils with a different mother language
- 4.3. I try to guarantee an equitable participation of all students (discussions, changes, questions)
- 4.4. I try to ensure a co-operative and solidarity atmosphere, instead of individualism and competition
- 4.5. I know and apply co-operative learning techniques
- 4.6. I pay attention to the interaction between pupils and intervene to provide an equal statute

5. Pedagogical interventions regarding cultural diversity

- 5.1. I evaluate my pedagogical practices
- 5.2. I try to approach themes and contents, which reflect the society diversity (geographic, cultural, social...)
- 5.3. I try to help my pupils to be aware that knowledge is socially constructed and reflects personal experiences and social contexts
- 5.4. I try to create opportunities for pupils to learn about stereotyping, prejudice and discrimination, by participating in living activities
- 5.5. I examine the pedagogical materials I use in order to identify and refuse/denounce eventual cultural prejudices
- 5.6. I write clear instructions about the proposed activities, etc
- 5.7. Pupils know my assessment criteria
- 5.8. My correction criteria are known by the pupils
- 5.9. My demands concerning the works I propose are clear, understood and accepted by the pupils
- 5.10. I check regularly with pupils if they achieved

<p>5.11. I try to diversify my pedagogical practices and my work proposals</p> <p>5.12. I try to involve pupils in the classroom management</p>		
<p>6. School organisation</p> <p>6.1. The school avoids tracking and rigid forms of student assignment</p> <p>6.2. The school accepts all the pupils of the surrounding area without discriminating</p> <p>6.3. The school affirms values as justice, equality, freedom, peace, solidarity, cooperation and actively promotes them</p> <p>6.4. The school organization provides extra services and co curricular activities to the pupils who need them</p> <p>6.5. The school staff organizes projects, or activities that provide co-operative work and contribute to developing a positive group identity</p> <p>6.6. The school organization ensures that decision-making is widely shared</p> <p>6.7. The school community tries to learn and develop collaborative skills</p> <p>6.8. Parents are involved in meaningful ways in school policy and decision-making</p> <p>6.9. School staff training programs are prepared in relation to school projects and its discussion is widely participated</p>		

Inspired from:

- J. Banks James (Coord.) (2001) *Diversity within Unity: Essential Principles for Teaching and Learning in a Multicultural Society*. Seattle: University of Washington – Center for Multicultural Education.
- LaFortune, L., Gaudet, É. (2000). *Une Pédagogie Interculturelle : Pour une Éducation à la Citoyenneté*. Québec : Éditions du Renouveau Pédagogique.

- The concept of Cultural awareness - Slide 6

Cultural Awareness

The first step in this reflection pathway involves analysing our assumptions, challenging our beliefs, values, cultural practices, and social structures and assessing their impact on our daily proceedings. Another crucial point is realizing that our assumptions, and our behaviour, are socially and personally created in a specific historical and cultural context.

To identify and become aware of our practices on different levels is a strategy to uncovering the 'hidden curriculum' in social structures, particularly at school, thus helping to deconstructing our 'myths'. Every effort done to uncover implicit ideologies, seen as universal and definite principles, underlying social reproduction as 'natural' is an important step in this process of building an intercultural perspective. We all have to gain with more transparency and deeper awareness on mechanisms that can improve social participation, equity and empowerment in general. Today, the problem, recognised by everyone, is not the great diversity but deprivation and social isolation associated to migrant's children condition in our schools.

- Concepts as inclusive schools (Slides 7, 8) will be presented and discussed as well.

Appendix 3:

Activity 2

Read the following critical incident and register your reactions in order to take part in the debate that follows.

The praying room

The school counsellor visits a family who has 10 children and lives in a five-room flat. Some of the children have learning difficulties at school; they don't participate nor concentrate on the classroom's work. On the visit, the counsellor notices that one of the rooms has been transformed into a praying space. In addition, in the apartment there's no furniture, nor table, nor chairs, nor kitchen equipment. There are only two boxes for keeping things. Where do the family members sleep? There are no beds.

How can they live without the least comfort, all over each other? The officer decides to present complain to the Youth Protection Commission. The parents don't understand this decision.

Stages of the approach	Reflection issues
<p>A. To become aware of what makes people to react emotionally</p>	<p>Who lives the cultural shock?</p> <p>The counsellor's point of view:</p> <ul style="list-style-type: none"> ➤ Family with 10 children ➤ Twelve persons living in a five-room ➤ Absence of furniture; no specific room for children ➤ One of the rooms transformed into praying room ➤ Do the children have what they need? <p>The parents' point of view:</p> <ul style="list-style-type: none"> ➤ How come a stranger can interfere like this in our life? ➤ How does she/he dare to judge us? ➤ How can it be possible this (host) country doesn't pay any attention to religious values?

B. To clarify the parties reference framework	The officer is worried about:	
	➤ Family with 10 children	➤ How can people in these days have 10 children!
	➤ Twelve persons living in a five-room	➤ They would at least need a six-room
	➤ Absence of furniture; no specific room for children	➤ At least tables, chairs, beds, refrigerator...
	➤ One of the rooms transformed into praying room	➤ The influence of religion in our society has been decreasing
	➤ Do the children have what they need?	➤ How can they reduce the room affecting children's wellbeing? ➤ Our patterns of welfare imply material goods, individual space, child material...
	The family has the following features:	
	➤ 10 children	➤ To have numerous children is one of the important values for this family. Children contribute to affective and economic support. It is unthinkable to have only one or two-children.
	➤ Twelve people living in a 5-room flat	➤ To live in a small place is better, as the most important is group cohesion and the support it provides.
	➤ Absence of furniture; no specific room for children	➤ The definition of comfort is not material; it is spiritual in a great extent. The parents can leave aside consumption goods considered essential in host society and use their savings or even get debts for a community celebration.
	➤ One of the rooms transformed into praying room	➤ Religion is an essential value and it is important to have a special place to pray at home. Many religions demand numerous prayers during the day.
	➤ Do the children have what they need?	➤ There's nothing missing for the children. They are within the family and hence feel integrated and protected.

<p>C. Defining the possible level of negotiation and building a common goal and a commitment</p>	<p>Concerning the legal and personal rights level:</p> <ul style="list-style-type: none"> ➤ The respect for religious practices is recognized in the Constitution as well as the principle of non-discrimination ➤ Children's rights and wellbeing are recognized by the law and by conventions signed by this country <p>Questions to ask:</p> <ul style="list-style-type: none"> ➤ Who are these people? What are their reference values? ➤ What causes their emotional reactions? ➤ The children look happy and healthy? ➤ The parents need/wish more material goods (tables, chairs...)? Do they accept some specific material for children? ➤ Is it possible to have an alternative space for praying and use the room for children? <p>You can only define a common goal and build a commitment if each person listens to the other and expresses his fears, values assumptions, expectations and reference frames.</p>
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Adapted from Lafortune, L., e Gaudet, É. (2000) *Une Pédagogie Interculturelle: Pour une Éducation à la Citoyenneté*. Québec: Éditions du Renouveau Pédagogique.

Categories of cultural shock
(Margalit Cohen-Émerique, 1989)¹

1. Related to a different perception of time and place
2. Related to differences in family structure, roles, members statute:
 - The family
 - The idea of person
 - The statute and role of women
 - Youngster education models, e.g. the use of physical punishments
 - Parents attitude towards children school education
3. Related to different codes in interpersonal relations:
 - Ways of treatment and interaction
 - Types of sociability
 - Politeness and 'good manners' codes
4. Related to demands in professional context:
 - Tensions connected with a certain kind of demands made by the clients/parents (at school...)
5. Related to rituals and beliefs, vision of the body, health and sickness:
 - Funeral rituals; birthday rites
 - Conception of bashfulness, nudity
 - Conception of health and sickness

¹ Cohen.Émerique, M. (1989). Travailleurs sociaux et migrants, La reconnaissance identitaire dans le processus d'aide. In *Chocs de cultures : concepts et enjeux pratiques de l'interculturel*. Éditions L'Harmattan, p. 77-115.

Cultural shock approach

It is an experience that can happen to all of us either on arriving to a new country/cultural setting feeling the way we do is not accepted by others, or at home getting in touch with people from different social/cultural backgrounds. People's reactions depend on diverse factors, including individual characteristics, previous experience, social support networks, as well as the new context, but the situation can in general increase feelings of uneasiness or stress.

This experience is related to different perceptions about a variety of matters (Resource B), where differences on values, beliefs, expectations, or change in general come forward in daily life, affecting our own assumptions and self-concept. The tension situations can be particularly critical concerning those issues/values typical of modernity, e. g. recently acquired behaviour models.

The approach to cultural shock experiences, through the discussion of critical incidents will allow people to have a deeper insight on the situation and its different interpretations for the various parts. This can be an important step to building positive responses together.

The analysis includes:

1. Awareness of the cause of a strong reaction, the actors living it and the kind of relations amongst their groups.
2. Clarifying the actors' reference frames, their perceptions of the facts, assumptions, values, prejudices, mutual images..., to understand the global context of the situation.
3. Establishing the possible negotiation level and constructing adaptive responses towards some mutual adjustments.

It is important to stress that the idea is not deeply discuss the problem, but be aware of what interferes in personal/group communication, namely the cultural references, mutual images and perceptions and then focus on the ways to reach a negotiated goal, and the inherent change.

This model seems to help to stimulating people to learn about others and themselves, overcoming first impressions, practising decentration and see the Other, the person beyond the group image.

Learning process

David Kolb, suggested that, when we learn, we move round a cycle involving experience, reflection, conceptualisation, and experimentation. Experimentation feeds into new experience, and so on in a way that we learn by reconceptualising our experience and attributing new meaning to it.

Seeing learning as a social process means we learn mediated by the discussion with others, providing other points of view and giving support to attitude changing, where co-operative work contributes both to expand knowledge and to acquire interaction competences. In fact, as we have learned, this is a situation where the final work will be much more than the sum of each contribution. Knowledge is anchored in everyone's experience, but developing it in a complex way implies people willing to co-operate, e.g. informed, trusting, motivated and able to reflect, to listen to, and to participate in sharing different perspectives and experiences.

Changing practice

On a personal level, the way we relate to others, accepting differences, is not spontaneous. To transform stereotyped images and to overcome prejudices about others, education has to address the three dimensions – thinking, feeling, and acting. People tend to act referring to their experience, their understandings and symbolic representations, which influence the vision of the world and relationships with others.

More than fighting discriminative behaviours it is essential that we all communicate and interact with others in a positive way and can learn together to build a shared culture. This implies, according to A. Perotti (1994), a new paradigm, which considers the ‘Other’ as the starting point. As we have learned, beyond conceptual tools, training has to bring one’s own experience into reflection and discussion and provide structured activities to ‘live and to experiment’ (Rey-von Allmen, 2004). It should offer active ways of learning and of both rational and emotional involvement to facilitating change. Eliciting participants’ own assumptions and critical incidents in a shared way can help to raising awareness and to decentering from one’s references. The complexity of dimensions in human and intercultural contacts demands for creative and multidisciplinary learning approaches.

On the other hand, to support practice and to increase self-confidence, it is important to suggest models that can trigger new perspectives, new ways of doing and/or relating with each other. A fundamental strategy in these pedagogical approaches is co-operative work, as learning is socially mediated and builds upon discussing diverse perspectives and engaging in shared projects. Co-operation is in many educational official documents defined as one of the ten essential competences in national curriculum and regarding intercultural education it is a strategic one. As *Vygotsky (1962)* pointed out ‘*What children can do together today, they can do alone tomorrow.*’

It is supposed that teachers will have to develop these co-operative skills too, otherwise how can I teach co-operation without collaborating with others? How can pupils learn to co-operate without models to living and experimenting it in a co-operative school?

“There is no way, absolutely none, in which a human being could possibly master the world without the aid and assistance of others for, in fact, that world is others.” (J. Bruner).

Intercultural Education

Pestalozzi European Modules for trainer training
Council of Europe

Raising Awareness on Intercultural Competence

Filomena CASSIS - Portugal



Purposes:

- To learn some key concepts related to culture and identity; stereotype and prejudice;
- To identify the competences needed for intercultural communication and diversity management in the classroom
- To understand the potential of all participants experience and resources through co-operative group work.
- To acquire some reflection instruments about intercultural communication and interactions

Promoting Intercultural Education

- better understanding of other cultures in modern society;
- better communication skills between people from different cultures;
- more adequate attitude in the context of cultural diversity and understanding of psycho-social mechanisms that create racism;
- ability to participate in social interaction, developing a sense of identity and common belonging to humanity.

"Put
yourself in
the Other's
shoes"
Perotti, 1997

Ouellet, 1991



Atto Continuumato per il Sviluppo e l'Integrazione Sociale

Intercultural learning means...

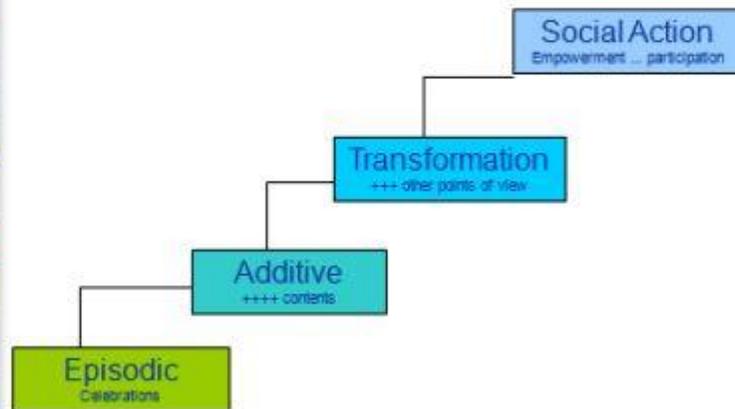
- A learning process for all:
 - Capacity building process
 - Reject of all forms of discrimination
 - Participation in a more open and plural society

A DIMENSION OF DEMOCRATIC
CITIZENSHIP



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Intercultural Education: Approaches



(Banks, J., 1994)

5

Inclusive school: Values and competences

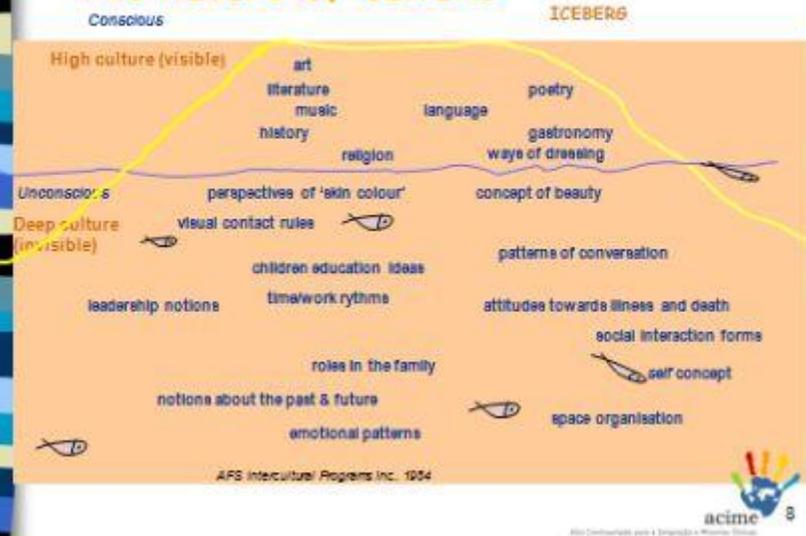
- cohesion and solidarity
- pluralism, understanding and tolerance → to learn to live together
- sharing/communication, openness, participation → to learn to learn together
- freedom, initiative, excellence → to learn to grow up together

6

Successful schools

- Value students' languages and cultures
- High academic expectations are communicated to bilingual students
- School leaders make the education of bilingual children a priority
- Staff development is implemented according to necessities
- Parents of bilingual students are encouraged to become involved
- All school members are committed to create contexts that welcome bilingual students
- Cognitively challenging instruction

The nature of culture:



What is culture?

- "*Signifying system* through which necessarily (though among other means) a social order is communicated, reproduced, experienced and explored." (Raymond Williams, 1981)
- It is essential to understand its **dynamic** and **diverse** nature in learning and change processes.

9

Stereotype / prejudice

Cognitive schemes to apprehend reality involving categories. Needed to understand reality and to discourse production

Stereotypical thinking
related to rigid
& not flexible categories

Prejudice - preconceived ideas about a person or group, which hardly change even with new information.

A. Giddens

10

Cultural awareness

- diversity of cultural perspectives
- knowledge - bio-anthropologically / cultural/socially determined
- understand/discuss key concepts
- communication skills
- self-knowledge
- inquiry and investigation rather than judgement

11



12

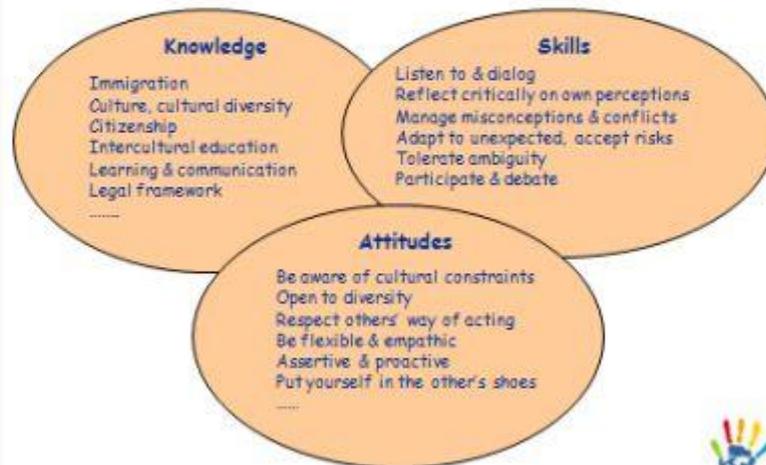
Competence

- To know how to act in a responsible way
- Recognised by others
- In a specific context to be able to mobilise, add and transfer knowledge, resources and abilities, which bring added value to the organisation and social value to the person

(Le Boterf, 1995).



Intercultural competences



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Adult Learning is...

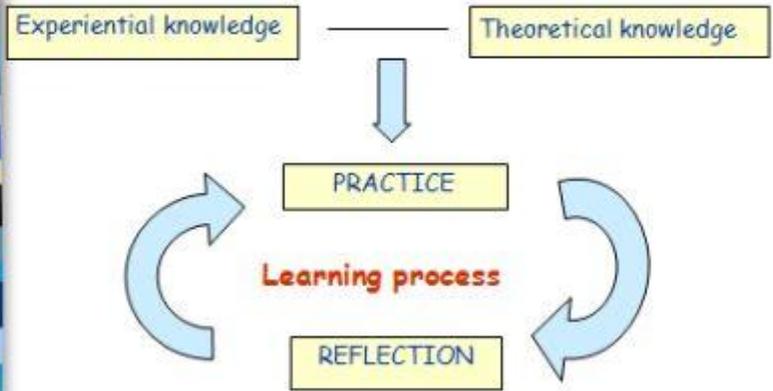
- Actively built by the learner
- Derives from experience and is built upon it
- Socially mediated
- Influenced by cultural factors and by the context where it occurs.

Sonia Nieto (1999)



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Reflective process



(Sá-Chaves, 2005)

17

To learn is to make meaning of one's own experience...

Before helping someone to read the word, help him to read the world.

Nobody teaches anything to anyone; people learn and build their own knowledge from each other.

Paulo Freire, 1972

