



Pestalozzi

Training Resources

Education for Linguistic and Cultural Diversity (DIV)
What is our “Earth identity”?

by

Author: Laura Gobbi – San Marino

Editor: Pascale Mompoin-Gaillard



The Pestalozzi Programme
Council of Europe Training Programme for education professionals

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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 education, environment and sustainable development

Expected outcome

- To promote a sense of global interdependence in teachers and encourage them to engage students in a reflection about the complex and systemic nature of earth, our planet;
- To experience the concept of interconnectedness;
- To recognize the earth's diversity as a value and a resource to protect (biodiversity, cultural diversity...);
- To promote responsible consumer choices.

Target group

Type of training	School level	Subject area
Initial and in-service training	13-15 years	Civic education

Brief description of the unit

This unit aims at developing awareness and a feeling of mutual belonging that links humanity to our planet earth. The development of the concept of “earth identity” helps demonstrate what we share: environment, technologies, age, hopes, dreams, needs and so on, through activities such as learning about ecosystem cycles, (such as that of water, for example). After the presentation of the topic and the learning outcomes, two activities will be introduced. The first is a jigsaw activity that aims to outline the concept of earth identity, through exchanging ideas, discussing personal opinions, negotiating definitions. The second activity aims is based on emotional experience, to feel a sense of interdependence and mutual belonging in a world ever more complex and connected.

Methods/techniques used

Constructivist approach, Jigsaw, game

Time 145 minutes

Preparatory activity: introduction/presentation of the unit	▶ 45 minutes
Activity 1	▶ 45 minutes
Activity 2	▶ 45 minutes
Debriefing session and teaching activity	▶ 10 minutes

Resources

Pre-reading and/or PowerPoint presentation	in separate file
Extracts from The Earth Charter	Appendix 2
Extracts for activity 1	Appendix 3
Extracts for activity 2	Appendix 4
Peters world map	Appendix 5

Preparatory activity: using the PowerPoint presentation (in separate file) explain the purpose and processes of the unit. When you arrive to slide #10, you can offer the pre-reading material in appendix 1 and have the group answer the questions on the slide. (45 minutes).

Activity 1 What do we mean by “earth identity”?



	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To outline the concept of earth identity, through exchanging ideas, discussing personal opinions, negotiating definitions. ➢ To recognize the earth’s diversity as a value and a resource to protect (biodiversity, cultural diversity...) <p>▶ Specific aim:</p> <ul style="list-style-type: none"> ➢ To promote a sense of global interdependence in teachers and encourage them to engage students in a reflection about the complex and systemic nature of earth, our planet. 	
<p>▶ Methods/techniques used:</p> <ul style="list-style-type: none"> ➢ Jigsaw technique 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Extracts from The Earth Charter. (Appendix 2-A) ➢ Extracts from Chapter 4 “Earth Identity” from <i>Seven Complex Lessons in education for the future</i> by Edgar Morin. (Appendix 2-B) ➢ Extracts from the speech held in a Conference in 2003 “The web of life” and from the book “Monocultures of the mind” by scientist Vandana Shiva. (Appendix 2-C) ➢ The jigsaw technique. (Appendix 2-D) 	

<p>▶ Practical arrangements:</p> <ul style="list-style-type: none">➤ Arrange the room so that small groups of 3 or 4 can form.	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none">➤ Divide the whole group into small “expert groups” (3-4 participants).➤ Ask groups to read and become familiar with one of the three texts proposed (Appendix 2) (15 minutes)➤ Give groups time to discuss the main points of the text and to rehearse a presentation of it that they will make to the jigsaw groups. (10 minutes)➤ Recompose groups with one member of each “expert group”.➤ Taking turns, each “expert” will present his text while the others listen and then ask questions for clarification. (10 minutes)➤ In a plenary discussion, each group will report its own point of view about the subject. (10 minutes)	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none">➤ You can use the resource D to better understand how the jigsaw technique works.➤ If you don't have enough time you can omit the first part and go straight to the expert groups.	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none">➤ Do you feel comfortable with this teaching method?➤ Will it be useful in the classroom?	



45 minutes

Activity 2 Learning about interdependence: a game

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To experience the concept of interconnectedness. <p>▶ Specific aim:</p> <ul style="list-style-type: none"> ➤ To promote a sense of global interdependence in teachers and encourage them to engage students in a reflection about the complex and systemic nature of earth, our planet. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ “One hundred per cent American”, a reading by Ralph Linton (appendix 3) ➤ “Peters world map” (appendix 4) ➤ paper, pencil 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ The room should be set up for individual activity and whole group feedback. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ Ask your group to read the text in appendix 1 to better understand the spirit of this game. (5 minutes) ➤ Using “peters map” in appendix 4: (10 minutes) <ul style="list-style-type: none"> ○ first of all ask group members to think about daily customs and ask them to make a list of what they do, use, eat, drink and wear from the moment they wake up in the morning till the moment they go to sleep. ○ Ask them to recognize the home-country of the objects indicated and write it down next to the list compiled. ➤ Individual activity: write, next to Peters map, the list of the products used in your every day life and draw lines that connect each of them with the country in which they are made. (10 minutes) 	

<ul style="list-style-type: none"> ➤ Compare with others. (10 minutes) ➤ Ask the group to try to live the whole day without using anything that comes, directly or indirectly, from another country. In other words try to use, eat, drink and wear only things made in your country. ➤ Discuss in groups: “how did you address this task?” (your feelings, your thoughts...) ➤ Here are some questions that may help you guide the discussion: (10 minutes) <ul style="list-style-type: none"> ○ How did you feel? ○ Did something surprise you during the day? ○ What did you miss the most? ○ What did you miss the least? ○ Did something change you? ○ Is there something you would like to do after playing this game? ○ Compare your everyday life with another person’s coming from another country 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ Do you feel comfortable with this teaching method? ➤ Will it be useful in the classroom? 	
<p>▶ Tips to trainers:</p> <ul style="list-style-type: none"> ➤ Make sure that teachers understand that various languages and commands should be introduced. Some words of command should be taught first, such as <i>jump – clap your hands – stamp your feet – touch your nose – whistle – stand on one foot</i> – etc. in the target language and then in every language that you want to play the game in. ➤ This game exists in a number of countries: Spain (Simon dice), Iceland (Simon segir), Poland (Szymon movi), Korea (. . .), France (Jacques a dit), Holland (Commando), Israel (Herzl said), Ireland (O’Grady says), Finland (Kapteeni Käskee), Brazil (O mestre mandou), Norway (Kongen befaler) and so on. ➤ Pupils with a different language background should act as instructors when it comes to playing “Simon says” in their language. 	

Teaching activity 2

Ask teachers to divide in pairs and:

1. *Rewrite the Preamble of the Earth Charter*
2. *Find other games to experience interdependence, suitable for your students.*

Evaluation and assessment

	Notes
<p>➤ What are the 3 most important things you learned?</p>	

<p>➤ What will this change in your way of thinking?</p>	
<p>➤ What could have been done differently?</p>	

References

- Morin, E., Seven Complex Lessons in education for the future, UNESCO, 1999, Paris- France
- Shiva, V., Mono-Cultures of the Mind: Perspectives on Biodiversity and Biotechnology, Ed. ZED Books, 1993.
- Linton, R., “One hundred per cent American”, in The American Century, Vol. 40, 1937
- Peters world map: <http://www.petersmap.com/>

Appendix 1

Preparatory Activity

The earth identity in the intercultural perspective

This unit aims to develop awareness and a feeling of mutual belonging that links everybody to our earth. One of the biggest challenges in this new century is to take an idea that may sound abstract, the concept of interconnectedness (interdependency) and turn it into reality for all people. *“We are at once citizens of different nations and of one world in which the local and the global are linked”* states the Earth Charter in the preamble.

The link between local and global, between the need to preserve a local identity, to explore new ones and to interact with them is particularly important for little communities, such as the Republic of San Marino. The interest for intercultural education stems from the vital necessity to deepen a polycentric thought and consciousness of the unity/diversity of human condition in a world which is ever more complex, connected, globalised.

We must remember that globalisation involves not only economical fields but also environmental, cultural, social and religious ones. The process of globalisation, is monopolized by the market economy and tends to reduce the cultural diversity and the biodiversity to a one-single culture through the practice of homogenisation. We assist, on a global scale, to a progressive irreversible homogenisation (sometimes even destruction) of natural ecosystems as well as human diversity (languages, for examples). Vandana Shiva, an Indian scientist, refers to this trend adopting the metaphor “Monocultures of the mind”. She says that “monocultures of the mind” generate models of production which destroy diversity and legitimize that destruction for “progress”.

Both the erosion of Biodiversity and that of cultural diversity are, in fact, the extremely negative consequence of the same way of thinking: the occidental idea of development and infinite technological progress as well as the idea that our entire life can be expressed by economic indicators. But development conceived exclusively as techno-economic progress is, in the long term, unsustainable. “We need a more rich and complex notion of development which is not only material but also intellectual, emotional, moral...” (E. Morin, Seven Complex lessons in education for the future).

In fact the globalisation doesn't erase/cancel our relationship with earth but it makes it only much more complex, mediatised and very difficult to see: education must disclose these hidden interconnections. Moreover the dominant pattern of production and consumption are causing serious environmental damages (global warming, polluted air, water and soil, massive extinction of ecosystems and species and so on) and, at the same time, are broadening the gap between poor and rich. We need to promote a sustainable way of life that respect and care for the greater community of life in all its diversity and that respect and care for the cultural diversity with the fundamental commitment to build, locally and globally, a culture of tolerance, non-violence and peace.

The commitment that, today, individuals/citizens must make is to consider the common belonging to an interdependent world as the only way to improve and enhance the quality of life for everyone. We have to transform the increasingly interconnectedness in the ethical challenge for building a humane, equitable and caring global society.

Democracy, equity, social justice, peace and harmony with our natural environment should be the stepping stones of a new world to come. We must strive to build a “sustainable future”, or better, just from now, a “sustainable society”. To achieve a sustainable society means to foster the sustainable management of the local resources, the deep struggle against every kind of pollution, the peaceful way to deal with the human diversity. Intercultural dialogue represents the measure of the development degree of a country. The respect for the rights of the minorities, the intercultural exchanges and the respect for every kind of diversity are all best practices allow for the sustainability of a development process. Every group has got its own cultural, social and environmental identities. The sustainability of development is very much linked to the valorisation of both natural resources and intercultural way of life. Without respect for the environment there’s no development, and without regard for intercultural themes there will not be protection of Biological, social and cultural diversity. A development which is not also intercultural is vitiated to the root. We must learn from ecosystem cycles (e.g. the water one) that all beings (humans and not) are connected and from that we can learn the path of peace and the way to an earth identity

The ultimate goal of education for earth identity is to empower people with the perspectives, knowledge, and skills for helping them live in a peaceful sustainable society.

Education, which is the one of the most powerful instruments of change, must proceed courageously towards a radical epistemological review of the knowledge and the way knowledge is taught. One of the greatest problems we face is how to adjust our way of thinking to meet the challenges of an increasingly complex, rapidly changing, unpredictable world. We must transform our way of organizing knowledge. This, in a constructivist approach, means breaking down the traditional barriers between disciplines and conceiving new ways to reconnect what has been torn apart for too long. The predominance of fragmented learning divided up into disciplines often makes us unable to connect parts and whole. School should teach methods of grasping mutual relations and reciprocal influences between parts and the whole in a complex world. Methodological aspects seem to be the most important axes of the school, a place where pupils have to find/meet dialogical culture, mutual interaction, and negotiation of meanings, attitudes and behaviours.

We must overcome intercultural education as it has been considered until now, -i.e. being able to know and appreciate the differences between individuals- and try to make it a **“dynamic perspective that spreads over education as a whole”**. (M. Rey-von Allmen)

We must begin teaching the earth identity, meaning “what everyone shares with every other person in the world”: environment, technologies, age, hopes, dreams, needs and so on. We don’t only have to teach intercultural education we must be intercultural. It’s a false illusion thinking of intercultural education as a mere problem of contents. School must be intercultural. Living together doesn’t

mean to agree on everything but it means to interact through diversity. Finally, we must question if a central nucleus of knowledge and values really exists and if attitudes and behaviours can be viewed on a global scale. Moreover we must wonder if this nucleus can be described as ethical, can promote social inclusion and how it can be transmitted. Education, today, can't avoid to face these key values for the future; it should, instead, contribute to the rising awareness of our Earth-Homeland and, in the same time, help this awareness find expression in the common will to realize our earth citizenship.

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

1. How can we explain the concept of “Interconnectedness” when different subjects are so compartmentalized?
2. What Knowledge and skills will help our students to make ethical decisions that advance social justice, environmental protection and peace?
3. What critical capacities would we like pupils to develop?

Appendix 2

Activity 1

Resource A

Extracts from Earth Charter

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature. We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.

PRINCIPLES

I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE

1. Respect Earth and life in all its diversity.

- a. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
- b. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.

2. Care for the community of life with understanding, compassion, and love.

- a. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
- b. Affirm that with increased freedom, knowledge, and power, comes increased responsibility to promote the common good.

3. Build democratic societies that are just, participatory, sustainable, and peaceful.

- a. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
- b. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.

4. Secure Earth's bounty and beauty for present and future generations.

- a. Recognize that the freedom of action of each generation is qualified by the needs of future generations.
 - b. Transmit, to future generations, values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.
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Resource B

Extracts from Chapter 4 “*Earth Identity*” from *Seven Complex Lessons in education for the future* by Edgar Morin

3. EARTH IDENTITY, EARTH AWARENESS

The minimal rational demand of a shrunken interdependent world is planetary union. This union requires an awareness and feeling of mutual belonging that connects us to our Earth, considered as the first and ultimate Homeland. If the notion of homeland bears a common identity, a relation of affective filiations to a substance that is both maternal and paternal (in the feminine-masculine French word “*patrie*”) and a common fate, then the notion of Earth-Homeland can be proposed. As noted in Chapter III, we all share a common genetic, cerebral, emotional identity through and beyond our individual, cultural, and social diversities. We are the development of a form of life born of the Earth’s womb and nurtured by the Earth. And now, since the 20th century, all human beings have the same basic life and death problems, all are connected in the same planetary community, sharing a common fate. We have to learn to place our “being there” on the planet. Learning to be there means learning to live, share, communicate, commune; things that used to be learned only in and by singular cultures. Henceforth we have to learn to be, to live, share, communicate, commune as humans of Planet Earth. Not to be in one culture alone, but to be earth people as well. We have to stop trying to get mastery and learn to manage, improve, and understand. We have to inscribe in ourselves:

- An anthropological conscience that recognizes our unity in diversity.
- An ecological conscience, aware that we inhabit, with all mortal beings, the same living sphere (biosphere). Recognizing our consubstantial bond with the biosphere we can give up the Promethean dream of dominating the universe and nurture our aspiration for conviviality on this earth.
- An earthling civic conscience, a feeling of solidarity with the children of the Earth and responsibility for them.
- A spiritual conscience of the human condition, acquired through the exercise of complex thought that opens us to inter-criticism, self-criticism, and inter-understanding.

We must stop teaching the opposition between the universal and the homeland, and concentrically link our familial, regional, national, European homelands and integrate them into a concrete universe of the earth homeland. We must stop contrasting a radiant future with a past of servitude and superstition. All cultures have virtues, experience, wisdom, and they all have shortcomings and ignorance. A human group has to draw on its sources in the past to find the energy to face the present and prepare the future. Striving for a better future should be complementary and no longer antagonistic with drawing on sources in the past. The life of every human being, every community, should be irrigated with this constant circulation between the past where identity is restocked by attachment to forebears, the present where needs are asserted, and a future toward which aspirations and efforts are projected. Here, our States can play a decisive role on condition that they agree in their own interest to abandon absolute sovereignty over the great problems of common utility, and particularly the life

and death problems that are outside the pale of their isolated competence. At any rate, Nation-States endowed with absolute power are now and forever barren; instead of trying to disintegrate them we should show our respect by integrating them into totalities and making them respect the totality to which they belong. The confederated world should be not only politically but also culturally polycentric and acentric. The “provincialised” Occident feels a yearning for Orient; the Occidentalizing Orient tries to hold onto itself. The North has developed calculation and technology and lost the quality of life; the technically backward South still cultivates the qualities of life. A dialogic should bring North, South, East, and West to complementarities. Connectedness [reliance] should replace disjunction and bring about ‘symbiosophy,’ the wisdom of living together. Unity, mixing, and diversity should counter uniformity and closure. Inter-marriage is not only the creation of new diversities from an encounter of differences; in the planetary process it becomes product and producer of connectedness and unity. It introduces complexity in the heart of the mixed (cultural or racial) identity. Of course everyone may and should, in the planetary era, cultivate his poly-identity and make it the site of integration of other identities: familial, regional, ethnic, religious or philosophic, continental, and earthly. Children of mixed marriages can find in the roots of their poly-identity familial, ethnic, national, or continental bipolarity on which to build a complex thoroughly human identity. The anthropological double imperative imposes: save human unity and save human diversity. Develop our identities which are both concentric and plural; our ethnic, homeland, community of civilization identity, and our citizens of the earth identity. On the level of planetary humanity we are engaged in the essential task of life which is to resist death. Today, the fundamental global objective of all education aspiring not only to progress but to the survival of humanity is to Civilize and Unify the Earth and Transform the human species into genuine humanity. Awareness of our humanity in this planetary era should lead us to a new unity and reciprocal commiseration from each to each, from all to all. The education of the future should teach an ethics of planetary understanding.

Resource C

Extracts from

- the speech held in a Conference in 2003 “The web of life” and from the book “Monocultures of the mind” by scientist Vandana Shiva
- Heimdall’s Horn – Citizenship of the Earth, a new alliance between peoples, ideas and cultures- Rimini 19/20/21 October 2002

Synestanaï: the web of life

(...) One of the tricks played on us through a monoculture, that was not just in the fields but a monoculture that was in the mind, is to make us do calculations of output in terms of monocultures. So with a monoculture output, if you just measure wheat, of course

you get more wheat if you have grown only wheat. But, if you calculate your cereals pulses, millets, oil seeds and fodder for the cattle and put it all together, in fact the industrial monoculture and the genetically engineered monoculture is a very impoverished biological system. It is a sure way of creating scarcity, hunger and famine, not of overcoming hunger in the Third World. And this is where I go back to the issue of producing bounty through diversity and through harmony. You don't have to be violent to create bounty, in fact, when you get violent you are creating scarcity. And what happens in nature is happening in culture. Exactly the same thing is happening in culture. In some places and in some situations the two things are very intimately related.

(...) And what we have is a kind of unholy trinity of negative economies, and when I say negative I mean both with relationship to nature where you take more than you give back, but also negative in terms of people's security, negative in terms of basic productivity. Our systems are using more than they are giving us. In agriculture we are using three hundred units to produce a hundred units of food, when ecologically we could achieve that same production for five units. Look at the energy, look at anything, we are using more than we are producing while we pretend to be producing more and be more productive. Negative economies are getting linked very closely to negative politics, politics of fascism, and very closely to negative identities and negative cultures. In India we have always said "I am you, you are the condition of my life." We say that for nature, we say that for each other, that has been the basis of our pluralism and our diversity because we have believed that my identity is shaped by yours. Your listening allows me to speak, everything is relational. And what is happening is that we are being pushed into a situation where every mind is getting trapped into this idea that I am not you. That's my identity, it is the negative of you, it is the opposite of you and therefore if I am to feel secure I must annihilate you. It is the relationship that has been built with respect to nature, which is why nature must be annihilated to grow food, which is why diversity must be destroyed to pretend we are growing more. And I think that is where we need the healing, that is where the change is needed, to, in a way, re-inhabit our minds with diversity: celebrate diversity as an approach, as methodology, as a way of gathering knowledge, as a way of practising politics. That is serious, if you don't have diversity you don't have democracy, as a way of producing, as a way of knowing, as a way of celebrating who we are, because we are all so different and yet there is place for every one of us. I think we need to move very, very quickly to understanding harmony as arising from diversity which also creates, built into it, resilience. Literally we are going through intellectual AIDS; we have all acquired immune deficiency, and we need to rebuild our resilience, rebuild our immunity and that immunity lies in diversity.

Monocultures of the Mind

(...)

As metaphor, the monoculture of the mind is best illustrated in the knowledge and practise of forestry and agriculture. 'Scientific' forestry and 'scientific' agriculture split the plant world artificially into separate, non-overlapping domains, on the basis of separate commodity markets to which they supply raw materials and resources. In local knowledge systems, the plant world is not artificially separated between a forest supplying commercial wood and agricultural land supplying food commodities. The forest and the field are

an ecological continuum, and activities in the forest contribute to the food needs of the local community, while agriculture itself is modelled on the ecology of the tropical forest.

In the 'scientific' system which splits forestry from agriculture and reduces forestry to timber and wood supply, food is no longer a category related to forestry.

The diverse knowledge systems which have evolved with the diverse uses of the forest for food and agriculture were eclipsed with the introduction of 'scientific' forestry, which treated the forest only as a source of industrial and commercial timber. The linkages between forests and agriculture were broken and the function of the forest as a source of food was no longer perceived.

Most local knowledge systems have been based on the life-support capacities of tropical forests, not on their commercial timber value. These systems fall in the blind spot of a forestry perspective that is based exclusively on the commercial exploitation of forests.

The forests, however, is not merely a timber mine, it is also the source of food for local communities; and with the use of the forests for food and for agriculture, are related diverse knowledge systems about the forest. The separation of forestry from agriculture, and the exclusive focus on wood production as the objective of forestry led to a creation of one-dimensional forestry paradigm, and the destruction of the multi-dimensional knowledge systems of forest dwellers and forest users.

The reductionism of the scientific forestry paradigm created by commercial industrial interests violates both the integrity of the forests and the integrity of forest cultures who need the forests in its diversity to satisfy their needs for food, fibre and shelter.

The tropical forests, when modelled on the factory and used as a timber mine, become a non-renewable resource. Tropical peoples also become a dispensable and historical waste. In place of cultural and biological pluralism, the factory produces non-sustainable monocultures in nature and society. There is no place for the small, no value for the insignificant. Organic diversity gives way to fragmented atomism and uniformity. The diversity must be weeded out, and the uniform monocultures - of plants and people - must now be externally managed because they are no longer self-regulated and self-governed. Those that do not fit into the uniformity must be declared unfit. Symbiosis must give way to competition, domination and dispensability. There is no survival possible for the forest or its people when they become feedstock for industry. The survival of the tropical forests depends on the survival of human societies modelled on the principles of the forest. These lessons for survival do not come from the text of 'scientific forestry'. They lie hidden in the lives and beliefs of the forest peoples of the world.

Resource D

The Jigsaw technique

The jigsaw is a specific cooperative learning technique with a three-decade track record of success. Just as in a jigsaw puzzle, each piece--each student's part--is essential for the completion and full understanding of the final product. If each student's part is essential, then each student is essential; and that is precisely what makes this strategy so effective.

The jigsaw technique is very simple to use. If you're a teacher, you can follow these steps:

1. Divide students into 4 or 5 person **jigsaw groups**. The groups should be heterogeneous (diverse in terms of gender, ethnicity, race, and ability).
 2. Divide the content's lesson into 4-5 segments.
 3. Assign each student to learn **one segment**, making sure students have direct access only to their own segment.
 4. Give students time to read over their segment at least twice and become familiar with it. There is no need for them to memorize it.
 5. Form temporary "**expert groups**" by having one student from each jigsaw group join other students assigned to the same segment. Give students in these expert groups time to discuss the main points of their segment and to rehearse the presentations they will make to their jigsaw group.
 6. Bring the students back into their jigsaw groups.
 7. Ask each student to present her or his segment to the group. Encourage others in the group to ask questions for clarification.
 8. Float from group to group, observing the process. If any group is having trouble (e.g., a member is dominating or disruptive), make an appropriate intervention.
 9. At the end of the session, give a quiz on the material so that students quickly come to realize that these sessions are not just fun and games but really count.
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Appendix 3

Activity 2

One Hundred Per Cent American By Ralph Linton

Our solid American citizen awakens in a bed built on a pattern that originated in the Near East but that was modified in Northern Europe before it was transmitted to America. He throws back covers made from cotton, domesticated in India, or linen, domesticated in the Near East, or wool from sheep, also domesticated in the Near East, or silk the use of which was discovered in China. All of these materials have been spun and woven by processes invented in the Near East. He slips into his moccasins, invented by the Indians of the Eastern woodlands, and goes to the bathroom, whose textures are a mixture of European and American inventions, both of recent date. He takes off his pajamas, a garment invented in India, and washes with soap, invented by the ancient Gaul. He then shaves a masochistic rite that seems to have been derived from either Sumer or ancient Egypt.

Returning to the bedroom, he removes his clothes from a chair of southern European type and proceeds to dress. He puts on garments whose form originally derived from the skin clothing of the nomads of the Asiatic steppes, puts on shoes made from skin tanned by process invented in ancient Egypt and cut to a pattern derived from the classical civilizations of the Mediterranean, and ties around his neck a strip of bright-colored cloth that is a vestigial survival of the shoulder shawls worn by the seventeenth-century Croatians. Before going out for breakfast, he glances through the window made of glass invented in Egypt, and, if it is raining, puts a hat made of felt, a material invented in the Asiatic steppes.

On his way to breakfast, he stops to buy a paper, paying for it with coins, an ancient Lydian invention. At the restaurant, a whole new series of borrowed elements confronts him. His plate is made of a form of pottery invented in China. His knife is of steel, an alloy first made in southern India; his fork, a medieval Italian invention; and his spoon, a derivative of a Roman original. He begins breakfast with an orange, from the eastern Mediterranean, a cantaloupe from Persia, or perhaps a piece of African watermelon. With this he has his coffee, an Abyssinian plant, with cream and sugar. Both the domestication of cows and the idea of milking them originated in the Near East, while sugar was first made in India. After his fruit and first coffee, he goes on to waffles, cakes made by a Scandinavian technique from wheat domesticated in Asia minor. Over these he pours maple syrup, invented by the Indians of the Eastern woodlands. As a side dish, he may have the egg of a species of bird domesticated in Indochina, or thin strips of the flesh of an animal domesticated in Eastern Asia that have been salted and smoked by a process developed in Northern Europe.

When our friend has finished eating, he settles back to smoke, an American Indian habit, consuming a plant domesticated in Brazil in either a pipe, derived from the Indians of Virginia, or a cigarette, derived from Mexico. If he is hardy enough, he may

even attempt a cigar, transmitted to us from the Antilles by way of Spain. While smoking, he reads the news of the day, imprinted in characters invented by the ancient Semites upon a material invented in China by a process invented in Germany. As he absorbs the accounts of foreign troubles, he will, if he is good, conservative citizen, thank a Hebrew deity in an Indo-European language that he is 100 per cent American.

Appendix 4

Activity 2

Make a list of everyday objects you use and write their home country

List	Country	Country	Country	Country

Arno Peters World Map: it gives a size-accurate portrayal of the world, allowing all countries to have equal representation. (In Mercator's map the lands of the north seem to be much more extended than that of the south)



Intercultural Education

Pestalozzi European modules for trainer training
Council of Europe

Learning the Earth Identity



Laura Gobbi - Republic of San Marino- 2008

*Borders? Oh yes they do exist
indeed! In my travelling I have
found out many of them: they all
lie in the minds of some people!*



*Thor Heyerdhal,
A norwegian traveller*

Learning the Earth Identity

■ Theme:

Intercultural Education, the area of Environment and Sustainable Development

■ Target Audience:

both pre-service and in-service teachers;
the age of the pupils is 14-15 years old

Learning the Earth Identity

■ Learning outcomes:

- 1. Recognize and understand that all human beings are interdependent and that every form of life has value*
- 2. Promote a new sense of global interdependence and universal responsibility*



Learning the Earth Identity

3. *Understand that the diversity of life is not only biological but also cultural, human and social*
4. *Recognize the earth's diversity as a value and a resource to protect (biodiversity, cultural diversity...)*
5. *Develop the critical thinking to understand the complex and systemical nature of the world*

Learning the Earth Identity

- The unit aims to develop an awareness of mutual belongings that links everybody to our earth: the concept of Interconnectedness
- *“We are at once citizens of different nations and of one world in which the local and the global are linked” (Earth Charter’s preamble)*
- All beings are interdependent: the sustainability of the development is linked to the valorization of both natural resources and intercultural way of life

Learning the Earth Identity

- Without environment there's no development, and without regard for intercultural themes there will not be protection of diversity (Biodiversity and cultural diversity as well)
- The treasure of humanity lies in its creative diversity as the evolution on earth has very well showed
- The process of globalization, today monopolized by the markets economy, tends to reduce the cultural diversity and the biodiversity to a one-single culture through the practice of homogenisation

Learning the Earth Identity

- Education for earth identity is to empower people with the perspectives, knowledge, and skills for helping them live in peaceful, intercultural, sustainable society.
- Intercultural education not only as it has been considered until today, that is being able to know and appreciate the differences between individuals, but also as a “dynamic perspective that spreads over education as a whole”. (M. Rey-von Allmen)

Learning the Earth Identity

- Teaching the earth identity means teaching what everyone shares with every other person in the world: environment, technologies, age, hopes, dreams, needs and so on
- We don't only have to teach intercultural education we must be intercultural



Learning the Earth Identity

- Following the reading, you are invited to reflect on the following questions:
 1. How can we explain the concept of “Interconnectedness” when different subjects are so compartmentalized?
 2. What Knowledge and skills will help our students to make ethical decisions that advance social justice, environmental protection and peace?
 3. What critical capacities would we like pupils to develop?



Learning the Earth Identity

- The vision of education emphasises a holistic, interdisciplinary approach to developing the knowledge and skills needed for a sustainable society
- Intercultural education embedded in the whole curriculum, not as a separate subject
- Multi-method: word, art, drama, debate, experience, different pedagogies which model the processes



Learning the Earth Identity

The ability to:

- Think critically and creatively
- Make choices, solve problems and plan
- Work cooperatively with other people
- Resolve conflicts in non-violence ways
- Recognize our responsibility as consumers
- Be life-long learners
- Understand how different fields relate to one another and interact

Learning the Earth Identity

And still:

- Communicate effectively (both orally and writing)
- Think in time- to forecast, to think ahead and to plan
- Distinguish between quantity, quality and value
- Move from awareness to knowledge to action
- Find information (use appropriate technology, media and information communication technologies)



■ Activity 1 (25 minutes)

Jigsaw to deepen the meaning of the earth identity

- Purpose: It aims to deepen what teaching the earth identity could mean, and let people exchange ideas, discuss personal opinions, negotiate meanings. The jigsaw technique, from the cooperative learning, is used.

■ Resources

A: *Extracts from The Earth Charter*

B: *Extracts from Chapter 4 "Earth Identity" Seven Complex Lessons in education for the future by E. Morin*

C: *Extracts from the speech held in 2003 "The web of life", and from the book "Monocultures of the Mind" by scientist Vandana Shiva*

D: *The jigsaw technique*

- Activity 2 (15 minutes)

Playing about Interdependence

- Purpose: This brief play aims to make feel the sense of interdependence one another in this world, ever more complex and connected. It aims also to recognize the mutual belonging to the same universe (biosphere, at least)

- Resources:

A: *One hundred per cent American, a famous reading by Ralph Linton*

B: *Peters world map (you also need paper, pencil)*

Learning the Earth Identity

*“The anthropological double imperatives imposes: save human unity and save human diversity.”
(Morin)*



Learning the Earth Identity

“For the first time man has truly realized that he is an inhabitant of the planet, and perhaps he should think and act from a new aspect, not only individual, family, gender, State or group of States aspect, but also a planetary level”

Vernadski

