



# Pestalozzi

## Training Resources

Diversity of World Views and World Knowledge in the  
Classroom (VIEWS)

Can the Law Destroy/ Protect Our World Views?

by

**Author:** Mindaugas Broga - Lithuania

**Editor:** Olga Ferreira



The Pestalozzi Programme  
Council of Europe Training Programme for education professionals

# Diversity of World Views and World Knowledge in the Classroom (VIEWS) Can the Law Destroy/ Protect Our World Views?

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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.*

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## Theme: Interaction between law, world views and world knowledge

### Expected outcome

- To address the relationship between legal order and personal world views;
- To get acquainted with the influence of law (as world knowledge) on our world views and vice versa;
- To understand the concept of personal, group (or majority), state (formal majority) world views and to become aware of certain restrictions (traditional, moral and legal) which influence our personal world views as one of the form of world knowledge;
- To understand the process of transforming the legal rules into personal world knowledge;
- To reflect on how our world views interact with outside reality, social regulation and order and vice versa.

### Target group

Type of training	School level / age	Subject area
Pre-service training	High school	Ethics, Philosophy

### Brief description of the unit

Law is generally perceived as a set of formal rules for social order enacted by the legislator in a particular community which are obligatory to the members of that particular community and otherwise ensured by sanction. Unfortunately, law is also perceived as a social phenomenon which is hard to understand and follow without the help of the professional. Nevertheless, educators are obliged to teach the main principles of law and in particular the relationship between the law and the personal perception of reality.

Personal world views are undoubtedly influenced by various social factors: customs, morality, law, etc. These factors can change and modify our personal world views. A world view is a personal perception of reality that surrounds us. Whereas world knowledge is cognition of the surrounding world, information that necessarily bases our world view on certain knowledge about the world and which can be a changing factor of our world view.

This training unit aims at understanding the influence of law on our world views (this influence is essential, unavoidable and necessary in modern society) and vice versa – we will try to investigate how the world views of legislators and decision makers influence the laws, and how this information influences personal world views of a particular community.

### Methods/techniques used

- Reflective approach
- Interpretive approach
- Individual work
- Cooperative learning
- Role-plays
- Group work
- Short lecture
- Personal analysis
- Discussion

### Time 5 hours

Preparatory reading	▶ home task
Introduction video-clip discussion	▶ 25 minutes
Activity 1 – What do we imagine and what is real?	▶ 50 minutes
Activity 2 – How do I obey - perform/behave?	▶ 55 minutes
Activity 3 – Why are we (am I) to be punished?	▶ 90 minutes
Activity 4 – Should we control this? Why? How?	▶ 70 minutes
Debriefing session	▶ 10 minutes

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### Tips for trainers:

Inform students about preparatory reading:

- Basic Assumption document (BAD) (Appendix 1);
- Presentation “World views and world knowledge” (Appendix 2);

The material is prepared for trainers who have no special education in law and philosophy or ethics. Thus it is easy to understand and implement.

### Resources:

- Introductory video-clip and questions for discussions (please find below in the description of the activity): Radiohead – *All I Need* (<http://www.youtube.com/watch?v=DV1hQSt2hSE>).
- Activity 1: Video-clip – Imagination of a painter ([http://www.metacafe.com/watch/1117028/imagination\\_ofPainter/](http://www.metacafe.com/watch/1117028/imagination_ofPainter/)).
- Guidance document for trainers (Appendix 3):
  - Activity 3: Position papers on punishment.
  - Activity 4: The main terms.
- Activity 2: “The Ladder of Inference” by Professor Chris Argyris (Harvard School of Business) in Chris Argyris, *Overcoming Organizational Defences: Facilitating Organizational Learning*, (1990), and Argyris, Putnam, and Diana McLain Smith, *Action Science*, (1985) (Appendix 4).
- Activity 4: Draft policy questions (Appendix 5).
- Questions for evaluation (Appendix 6).

## Introductory video-clip



25 minutes

	Notes
<p>▶ <b>General aim:</b></p> <ul style="list-style-type: none"> <li>➤ To show, contemplate on and discuss the unavoidable presence of different perspectives and world views.</li> </ul> <p>▶ <b>Specific aims:</b></p> <ul style="list-style-type: none"> <li>➤ To improve critical thinking;</li> <li>➤ To develop discussion skills.</li> </ul>	
<p>▶ <b>Methods /techniques used:</b></p> <ul style="list-style-type: none"> <li>➤ Discussion</li> </ul>	
<p>▶ <b>Resources:</b></p> <ul style="list-style-type: none"> <li>➤ Video clip: Radiohead – All I Need (<a href="http://www.youtube.com/watch?v=DV1hQSt2hSE">http://www.youtube.com/watch?v=DV1hQSt2hSE</a>);</li> <li>➤ Questions for discussions (below).</li> </ul>	
<p>▶ <b>Practical arrangements:</b></p> <ul style="list-style-type: none"> <li>➤ Multimedia tools have to be prepared before the activity. The room has to be arranged for the participants to be able to see the screen.</li> </ul>	
<p>▶ <b>Instructions/procedure:</b></p> <ul style="list-style-type: none"> <li>➤ 1. Watch the video-clip.</li> <li>➤ 2. Moderate a discussion to help the whole group to draw conclusions from the activity. You can use the following questions: (20 minutes) <ul style="list-style-type: none"> <li>• <i>Are the world views of the two boys different? Would it be different if the two boys were from the US and Lithuania? Why? Lithuania-Latvia? Two cities in Lithuania? You and me? Myself now and 10 years ago?</i></li> <li>• <i>What are the main influences that create these differences? Can we avoid them?</i></li> <li>• <i>Why cannot we state anything like the following: “everybody knows that...”, “all people live like...”</i></li> </ul> </li> </ul>	

*“we all understand...”, and so on?*

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

- The discussion should be only guided (not dominated) by the coordinator.
- The exercise provokes participants to realise the unavoidability of personal world view. The questions for discussions will lead the participants towards an understanding of what a world view is. At first, participants might be reserved, thus it is necessary to underline certain things:
- The world views of different boys are different. This is because of their different geographical, cultural and sociological situations.
- World views are highly dependent on these influences: there would be a clear difference if the boys were from different countries (US, Lithuania, Latvia, etc.). Even when we imagine two boys from the same country, the world views of these boys will be different. Different birthplace, family, education, learning style, social and economic situation, etc. will definitely influence the personal world view.
- The personal world view also changes over the years. Experience is the key influence here.
- The main influences on personal world views are **external factors** (birthplace, family, sociological and economic situation, traditions, moral principles, law, etc.) and **internal factors** (temperament, character, experience, etc).

► **Debriefing/reflecting:**

- Moderate a discussion to help the whole group to draw conclusions from the activity. You can use the following topics:
- **Personal world views are based on certain knowledge** - since this knowledge is not objective and universal and since a person has limited possibilities to get acquainted with the unlimited amount of information, every human being relies on certain knowledge. This could be named - **personal world knowledge**.
- **Generalisation** - mental ability to summarise certain human features and attribute them to a group, according to one or several examples or according to a stereotype (e.g. my friend from Germany is always on time - all Germans are on time, men in my school always speak about cars - all men care about cars, etc.). The same rule applies to broader generalisations, e.g. “everybody knows, that...”, “all people live like...”, “we all understand...”. A person must be aware that such generalisations are not correct, even though it can facilitate human life by creating some rules of action. Nevertheless, since everyone has a different world view, generalisation should be avoided.

## Activity 1 What do we imagine and what is real?



50 minutes

	Notes
<p>▶ <b>General aim:</b></p> <ul style="list-style-type: none"> <li>➤ To clarify the definitions of world views and world knowledge.</li> </ul> <p>▶ <b>Specific aims:</b></p> <ul style="list-style-type: none"> <li>➤ To understand the main concepts, such as world views and world knowledge;</li> <li>➤ To reflect on difference in world views;</li> <li>➤ To develop an understanding of multiperspectivity.</li> </ul>	
<p>▶ <b>Methods /techniques used:</b></p> <ul style="list-style-type: none"> <li>➤ Reflective approach, cooperative learning, short lecture.</li> </ul>	
<p>▶ <b>Resources:</b></p> <ul style="list-style-type: none"> <li>➤ Preparatory readings: <ul style="list-style-type: none"> <li>○ BAD document (Appendix 1)</li> <li>○ Presentation “World views and world knowledge” (Appendix 2)</li> </ul> </li> <li>➤ Video-clip-“Imagination of a painter” (<a href="http://www.metacafe.com/watch/1117028/imagination_of_painter">http://www.metacafe.com/watch/1117028/imagination_of_painter</a>)</li> <li>➤ Questions for discussions (below)</li> </ul>	
<p>▶ <b>Practical arrangements:</b></p> <ul style="list-style-type: none"> <li>➤ Have the equipment ready before starting the session. If needed, provide the version of BAD document in the native language of the participants.</li> </ul>	
<p>▶ <b>Instructions/procedure:</b></p> <ul style="list-style-type: none"> <li>➤ 1. Watch the video-clip “Imagination of a painter” (5 minutes).</li> <li>➤ 2. Bearing in mind the BAD document (preparatory reading) the group is engaged in a discussion on</li> </ul>	



<p>how different world views can affect reality (5 minutes).</p> <ul style="list-style-type: none"> <li>○ Divide the participants into small groups (3-4 people per group) and distribute the questions for groups to analyse (questions below). The first question should be answered individually. The answers to the second and others questions should be the result of the group discussion (25 minutes).</li> <li>○ <i>What did I personally see?</i></li> <li>○ <i>What did we (the entire group) see? Did we all see the same? Why?</i></li> <li>○ <i>What do you think when you see what you see?</i></li> <li>○ <i>How do our world views influence the law giving or decision making in the community?</i></li> </ul> <p>➤ 3. The groups have to choose one person from the group to present group position to all participants.</p> <p>➤ 4. Presentations have to be followed by discussion to help the participants to draw conclusions from the activity.</p> <p>➤ 5. To summarize the discussion, present the main definitions and principles on world views and world knowledge in a short lecture (15 minutes). Please use Appendix 2.</p>	
<p>▶ <b>Tips to trainers/anticipated difficulties:</b></p> <p>➤ Preparatory readings (in particular the BAD document, Appendix 1) are not easy to understand for the participants, who never had special education on multiperspectivity, the differences of world views and their implications on self-perception and perception of the world. For this purpose, please, follow the guidelines in Appendix 3 and clearly define what world view and world knowledge are.</p>	
<p>▶ <b>Debriefing/reflecting:</b></p> <p>➤ The video-clip “Imagination of the painter” might lead to subjective reflections in the discussion, which might lead to the principle “anything goes” in the later discussions.</p> <p>➤ Furthermore, participants can start analysing concrete facts from the movie. Trainers should be ready to guide the discussion, if such situations arise.</p> <p>➤ The following point has to be underlined: the aim of this exercise is to give clear definitions of what the world view and world knowledge are.</p> <p>➤ Allusions to the definitions are given in a short lecture (Appendix 2).</p>	

## Activity 2 How do I obey/perform/behave?



55 minutes

	Notes
<p>▶ <b>General aim:</b></p> <ul style="list-style-type: none"> <li>➢ To understand the way we make decisions and interact with the world.</li> </ul>	
<p>▶ <b>Methods /techniques used:</b></p> <ul style="list-style-type: none"> <li>➢ Personal analysis, reflective approach, cooperative learning.</li> </ul>	
<p>▶ <b>Resources:</b></p> <ul style="list-style-type: none"> <li>➢ Questions for discussions (below).</li> <li>➢ Schema of the “The Ladder of Inference” (Appendix 4).</li> </ul>	
<p>▶ <b>Practical arrangements:</b></p> <ul style="list-style-type: none"> <li>➢ A large room with chairs and tables easy to move: join and split.</li> </ul>	
<p>▶ <b>Instructions/procedure:</b></p> <ul style="list-style-type: none"> <li>➢ 1. Participants have to acquaint themselves with the schema of “the Ladder of Inference” (10 min.).</li> <li>➢ 2. The trainer has to present the main principles of “the Ladder of Inference”. For this purpose please follow the guidelines and example in Debriefing/reflecting (10 minutes).</li> <li>➢ 3. Engage the group in a discussion on how different world views can affect reality and moderate a discussion to help the group to draw conclusions from the activity. You can use the following questions: (35 minutes) <ul style="list-style-type: none"> <li>○ <i>Is all we know (knowledge) part of <u>our</u> world knowledge? Why?</i></li> <li>○ <i>How do we choose to incorporate information in our world views?</i></li> <li>○ <i>Which influences interact in the process of incorporation of knowledge in our world views?</i></li> <li>○ <i>Where do we see the law in this process? Does it influence our world view? How?</i></li> <li>○ <i>Who makes us behave in certain way - the law or other influences? Consider this example: is knowing that killing is illegal the reason why we don't kill?</i></li> </ul> </li> </ul>	

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

- The discussion can be undertaken as an individual writing exercise. In this case, participants should be given written questions.
- In order to stimulate the discussion, the participants should be divided into small groups (3-4 per group) and discuss the schema and the questions in the group.
- After the group work, participants should discuss the schema and the questions with the whole class. The trainer has to explain the schema as clearly as possible and ask for examples.

► **Debriefing/reflecting:**

Moderate a discussion and help groups to draw conclusions from the activity. You can use the following topics:

- The general idea of this exercise is to show schematically how certain information becomes part of our world view. Thus it is extremely important to analyse and describe “the Ladder of Inference” to the participants clearly.
- An example: a person takes certain information into consideration from an immense amount of information. The information is then transmitted according to personal terms: cultural and personal meanings are added. E.g. we see a homosexual couple in the street for the first time. It is an observable data from the general pool of information.
- Thus we decide to **select the data** (because we are interested in the situation of certain minorities in our community). We now **add certain meaning** to this information, e.g. we contemplate that homosexual minorities live in our community, and I also have several homosexual friends; you understand that tolerance is a key principle in your behaviour with minorities, etc.
- Based on these personal and cultural meanings we now **make assumptions and draw conclusions**, e.g. it is a normal phenomenon in the community that homosexual minorities walk in the street, behave and live their lives as other members of the community.
- According to this conclusion, we can **adopt our personal beliefs** about the world, e.g. homosexuality is part of the reality of all living beings.
- These beliefs encourage us to **take actions** based on these beliefs, e.g. we behave respectfully with homosexual minorities. The beliefs also influence further selection of the data in particular area, e.g. we are committed to think, speak and behave in certain ways towards other minorities in the community.
- The trainer has to be ready to give more than one example while explaining the schema.

## Activity 3: Why are we to be punished?



90 minutes

	Notes
<p>▶ <b>General aim:</b></p> <ul style="list-style-type: none"> <li>➤ To understand the aim and different positions towards punishment and its origin;</li> <li>➤ To be aware of the role of punishment in everyday life and the connection with personal world views.</li> </ul> <p>▶ <b>Specific aims:</b></p> <ul style="list-style-type: none"> <li>➤ To engage a group discussion on different approaches to punishment using different positions towards punishment (since punishment is generally perceived as one of the main functions of law);</li> <li>➤ To analyse and understand every position from legal, social, cultural and personal point of view.</li> <li>➤ To understand the world views of another person.</li> </ul>	
<p>▶ <b>Methods /techniques used:</b></p> <ul style="list-style-type: none"> <li>➤ Personal analysis, role-play, interpretive approach, cooperative learning, individual work, group work.</li> </ul>	
<p>▶ <b>Resources:</b></p> <ul style="list-style-type: none"> <li>➤ Position papers towards punishment (Appendix 3)</li> <li>➤ Computers</li> </ul>	
<p>▶ <b>Instructions/procedure:</b></p> <ul style="list-style-type: none"> <li>➤ 1. Each participant is given a different position towards punishment (with description and provoking questions) (the list of positions can be found in the Appendix 3).</li> <li>➤ 2. The participants' aim is to "walk a mile in another persons' shoes", i.e. the representative of a certain position towards punishment has to analyse the position, understand the main idea and think of the arguments to support the position. For the sake of the exercise –it is now their personal world view. The representative has to think about how to explain their position to the plenary in a short presentation of what they think (preparation 20 min).</li> <li>➤ 3. Each presenter has to present their position to the audience. Other participants are free to ask</li> </ul>	

questions to the presenter. The presenter's aim is to stay in "the other's shoes" and try to protect this specific position towards punishment (60 min).

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

- It might be necessary to give additional time for personal discussions with each of the participant before the presentations in front of the group. This would help to pick additional arguments for and against a certain concept.
- Furthermore, additional equipment – computers would help participants to find additional information about the concepts.
- If there are more than 11 participants, the position papers could be distributed in pairs.

► **Debriefing/reflecting:**

- A part of understanding what the different world views are is a simulation of and an exercise of empathy to the world view of another. Since this training unit aims at analysing the relationship between law and personal world views and world knowledge, the world views of the "other", determined the position they take towards particular issues...
- Punishment is a social construct which highly depends on the social perception of what it is, what aims it has, what the outcomes of punishment are. Thus understanding the interdependence of punishment and the diversity of world views is highly important.
- The activity may raise some difficulties. First, participants may need additional information on different positions. Thus the role of the trainer would be to provide participants with the definitions and guide them to a correct understanding of those positions. Second, when the positions are presented to the group, the group members may find it intimidating to start the question session. Thus the role of the trainer is to initiate the discussion by asking the first questions.
- **Finally, it should not be forgotten that the aim of this exercise is not only to analyse the positions towards punishment, but also to understand their interconnection with world views.**

## Activity 4: Should we control this? Why? How?



70 minutes

	Notes
<p>▶ <b>General aim:</b></p> <ul style="list-style-type: none"> <li>➢ To practice the policy building and to build understanding of the influence of world views on the process.</li> </ul>	
<p>▶ <b>Specific aims:</b></p> <ul style="list-style-type: none"> <li>➢ To develop skills of policy making in the light of different world views and world knowledge;</li> <li>➢ To reflect on the influence of world views on public policy and vice versa.</li> </ul>	
<p>▶ <b>Methods /techniques used:</b></p> <ul style="list-style-type: none"> <li>➢ Interpretive approach, cooperative learning, group work.</li> </ul>	
<p>▶ <b>Resources:</b></p> <ul style="list-style-type: none"> <li>➢ The main terms (Appendix 3)</li> <li>➢ Draft policy questions (Appendix 5)</li> </ul>	
<p>▶ <b>Practical arrangements:</b></p> <ul style="list-style-type: none"> <li>➢ Have the equipment and draft policy questions ready before starting the session. It might be useful to have additional equipment (such as computers with internet access) so that the groups are able to search for more information on the issue mentioned below.</li> </ul>	
<p>▶ <b>Instructions/procedure:</b></p> <ul style="list-style-type: none"> <li>➢ The trainer has to present the main technical terms in policy building (use the terms in Appendix 3).</li> <li>➢ The participants have to imagine that they are a part of a certain society. The government of that society asks a group of experts to present their draft policies on homosexual marriages. The aim of the groups is to prepare the draft policy. When the groups are ready, the plenary discussion is held and a final policy on homosexual marriages is to be prepared.</li> <li>➢ Step-by-step: 1. Divide participants into groups (3-4 members each). Deliver the draft policy questions</li> </ul>	

<p>for the groups. Ask them a question – “Should we control gay marriages? Why? How? Each group has to write a group policy position on the issue using the distributed draft policy questions (25 minutes).</p> <ul style="list-style-type: none"> <li>➤ 2. Plenary discussion: Should we control this (from the perspective of a government)? Each group presents their group policies to all participants. This is followed by a discussion (15 minutes).</li> <li>➤ 3. Moderate the discussion to help the group to draw conclusions from the activity. You can use the following questions: (15 minutes)             <ul style="list-style-type: none"> <li>○ <i>Should we control gay marriages? Why? How?</i></li> <li>○ <i>Does theory help to solve the problem (legal moralism, legal paternalism, etc.)?</i></li> <li>○ <i>Does the policy solve the issue?</i></li> <li>○ <i>How did our personal world view change during this exercise? Did it change?</i></li> <li>○ <i>Is our world view reflected in the group policy? Is your world view reflected in the final policy (after the plenary discussion)?</i></li> <li>○ <i>How does the policy influence our world view?</i></li> </ul> </li> </ul>	
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<p>▶ <b>Tips to trainers/anticipated difficulties:</b></p> <ul style="list-style-type: none"> <li>- It might be useful to give this exercise as a homework task. This will lead to greater informal cooperation of participants. In this case, there should still be a plenary discussion where groups would present their policies.</li> <li>- The main role of the trainer is to clearly state the main terms and instructions of the exercise. The trainer will be also responsible to help groups to build their policies by answering their questions.</li> </ul>	
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<p>▶ <b>Debriefing/reflecting:</b></p> <ul style="list-style-type: none"> <li>- It has to be noted that the main aim of this exercise is to show how our personal world view interacts with those of others’ world views in building the policy. Policy building is part of our everyday life. Everybody should be aware that they are the legislators of the policies of their community. There is no “they” who builds the policy. We are the legislators.</li> </ul>	
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## Debriefing/ Evaluation and assessment



10 minutes

- Please use question for evaluation (Appendix 6).

## References

- Professor Chris Argyris (Harvard School of Business) in *Chris Argyris, Overcoming Organizational Defences: Facilitating Organizational Learning*, (1990), and Argyris, Putnam, and Diana McLain Smith, *Action Science*
- Dictionary: <http://dictionary.reference.com>.
- The Free Dictionary's Legal Dictionary: <http://encyclopedia.thefreedictionary.com>.
- Internet Encyclopaedia of Philosophy: <http://www.iep.utm.edu/>.



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## Appendix 1: Basic Assumptions Document<sup>1</sup>

Guidance document for the trainers  
Diversity of world views and world knowledge in the classroom

### 1. World views and world knowledge: a description

A worldview is a personal insight about reality, a life understanding, a complex of basic assumptions that orient the fundamental questions about the past, the present and the future, a mental framework, ways of understanding, lenses that may interfere between a person and a picture.

Worldviews are linked to cultures but they are not identical to them. Food, music, habits, traditions can express a worldview but these cultural elements are only one of the ways that a worldview is expressed.

Worldviews are linked to identities too, but they are broader than personal identities. Every person has multiple identities. Similar identities do not necessarily lead to the same worldview.

Nobody is born with a worldview. At early ages, the perception and knowledge of the world seem to be single, natural and undoubted, a result of a life as it is in the narrow surrounding area of one's birth. Worldviews are developed mostly through communication but also through reflection on the actions of those surrounding us. In this ambiguous process, it is the same possible to adopt views, as well as to develop opposing ones. Accordingly, worldviews can be stable throughout one's life, more so if they are "majority" ones. But they can also change when a person is confronted to situations, encounters and incidents, either by personal choice, or as an influence or response to lack of acceptance, prejudice and discrimination, factors that may lead to marginalisation or generalisation of single worldview elements<sup>2</sup>.

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<sup>1</sup> The following paper is to be considered as a starting document to be used in Module A. We have the intention to develop it further together so that by the end of the course we have something like a "concept paper", dealing with questions like: why dealing with the diversity of worldviews and world knowledge in the classroom is important, what it is what we can do about it, etc.

We hope that the final result will be a collaborative result and a consensus of the people involved in the course

<sup>2</sup> For example, a French Black Muslim, can change or experience simultaneously his or her worldviews, feeling more French when in visiting in Africa, more Muslim when the hijab is banned from public schools, and more black when police performs routine racial profiling in the streets of France.

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World knowledge, being wider than the facts one knows and the information he or she gets about the world, becomes an important aspect to the formation of worldviews and its evolution. World knowledge is a conscious but also an unconscious procedure that deals with elements that form answers to major questions like what the world is how things function, how people are, and how they act and interrelate. Based on those assumptions, a worldview is an image, a representation of this knowledge, which can be in accordance or in contradiction to it, no matter how explicit this knowledge may be in one's mind.

Worldviews are inherited, transmitted and learned. Sciences, beliefs, religions, philosophies, but also, authorities, powers and persons, present full, clear or perfect worldviews. Nevertheless, contrary to any absoluteness, in our world, similar and diverse worldviews coexist, interact, change, evolve, disappear, new ones appear. In this plurality of worldviews, it is essential to understand that our actions are also guided by values that often need to be traced and realised.

## 2. The impact of world views in society and school

The idea that all members of a community share a certain or a common worldview cannot be anymore applied to contemporary multicultural societies. Basic elements of one's life (as for example race, sex, nationality, religion, philosophical orientation, social and economic conditions) will orient one's multifaceted sense of "belonging" rather than a common worldview. People who identify themselves under a common "label" are not the same. They may have few or many differences in their worldviews.

Stability and certainty are not anymore and actually have never been core elements of human existence. The more we share our common life in the global village, the more we realise multiple diversities that interact in different ways.

Mobilisation, of people, being one of the main characteristics of our era makes the coexistence of diversity easier. Big groups of people, willingly or unwillingly become travellers or immigrants, seeking for better or safer life conditions. The expansion of internet creates a totally new content worldwide, equating its context to earth dimensions. Data, ideas, news, opinions are transferred to any receiver in seconds through text, sound and picture. The past, the present and the future are fairly easily reachable from different viewpoints, by different ways. New communities that are created do not need any more a common ground, once the cyberspace has broadened the necessary known elements of meeting and living together.

This new way of interrelation gives new dimensions to identities, creates new ways of communicating both in real life and online, changes the possibilities, context and ways of learning. Some talk about the creation of new values, some think that this is a new way of expressing the existing ones.

There are people that fearing the uncertainty that this diversity causes, defensively divide worldviews in “ours” and “theirs”, where the first are assumed to be the best, the single, the right or the only true. Others accept that diversity is richness in the world. Where the first accept their worldviews as the only possible and they eradicate the others, the second propose that the diversity of worldviews broaden the world knowledge.

No matter what everyone’s perception is, the basic element of educational approach to worldviews and world knowledge is to serve a better understanding of the world in order to increase the chances for a better society. The openness that education aims to have, also involves the evolution of new things, views and ways of action.

### 3. Is the diversity of worldviews part of the problem or part of the solution?

#### *World views, social cohesion and education*

“The vision of a world where human rights are respected and where democratic participation and the rule of law is guaranteed to all, aiming to a more caring society showing more solidarity, capable of abating the negative effects of individualism, marginalisation and social exclusion.” (CoE, 2003, 18) has been the concern of the Council of Europe for many years. There is a lot of work that has been done, deepening the understanding of diversity, bringing different opinions theories and mutual understanding to a common way, presenting opportunities of educational cooperation, and creating educational tools suitable for a diversity of educational systems.

The above basic assumptions describe a much different approach to worldviews than the one practiced in most of the schools today. They portrait an education that opens knowledge windows to the whole world, that functions as a searching community, eager to explore and critically approach our common world in its micro and macro dimensions.

This is not a theory that can be added to the existing ones. It is a shift in educational practice that involves: educators performing new teaching methods suitable for the educational needs of each individual student; cooperation within the whole school and between school and the wider community; communicative approaches using all technological means that make it possible today.

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*World views and educational responses in a changing world*

Worldviews have not been among the main concerns of educational work. The ideas that teaching staff presents a majority worldview to students that belong to a homogenous group, mainly characterised by age, were strong till lately. Furthermore, diversity of worldviews cannot be understood as a relevant factor to politics or education that aims to ally everyone behind a ruling mainstream worldview, an ordered “happiness” or a “correct” social order. That is to say, that even if it always existed at school communities, it was either not realised, or not considered important. It is mostly due to the diversity of school population - a rather new reality in many countries - that forced firstly schools to pay attention to the diversity of worldviews, often as a problem to be solved.

Worldviews cannot either be neglected or not respected at school. They play an important role in the whole educational process. At first, because school should be a safe place to educate future citizens in order to be able to live together in a peaceful and democratic society, where the right to be different is recognised. Schools should be a suitable place to practice critical thinking and negotiation as important skills, needed for a common consensus of living together in a polity.

Secondly, because different worldviews may give different context, dimension or importance to knowledge, nature and science, different meanings to coexistence, communication, relationships and personality, different content to life itself. Diverse worldviews create different educational needs.

The new need that is visible in education today is to trace and realise the values that it is essential to be respected in every human action. It is important to clarify that the existence of different worldviews does not make every worldview welcome because it is a part of a diversity to be celebrated. While different values can be expressed through different worldviews, there has to be a common consensus, a common base that can safeguard the respect to common values to be expressed through the diversity of worldviews, namely, the respect of Human Rights and the Rule of Law.

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### *The role of educators*

There are certain knowledge, skills and attitudes that educators should practice in order to address those new needs in education. They need:

- To gain awareness and understanding of the diversity of worldviews.
- To feel secure in their personal worldviews in order to be open to the different ones.
- To realise that their behaviour at school (teaching, communicating, speaking, moving ways) is connected to their values.
- To acquire the distance needed in order to respect diversity.
- To be actively tolerant in order to ensure that no part of knowledge and no difference in views are excluded from their work.
- To realise that they are actors of their own fate and future, actors of societal change.

This can be done by replacing the traditional teaching that informs about the world with learner oriented methods that help young people to experience and negotiate in order to learn how to live together. This presupposes to select diverse worldview topics, examples and sources in all subjects, to connect topics to aspects of worldviews where appropriate, to adopt active and cooperative learning procedures, to provide diverse learning opportunities that are open and equally consider the various needs, interests, abilities and social backgrounds of the school community members.

Those elements are described as basic educational needs in every constitution and law that deals with education in the member states of the Council of Europe, no matter how different the school population or the educational systems are. It lies in the hands of teacher trainers and teachers to make it a feasible reality in their everyday work. This module is hoped to be one step towards it. This course intends to make one or two steps towards this aim.

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## Appendix 2: Presentation “World views and world knowledge”

### What is a worldview?

A worldview is...

- a personal insight about reality
- a life understanding
- assumptions and questions about past, present and future
- a mental framework
- a way of understanding
- an image, a representation of the world knowledge
- lenses that may interfere between a person and a picture

### Worldviews are linked to cultures

- Food, music, habits, traditions can express a worldview but these cultural elements are only one of the ways in which a worldview is expressed.

### Worldviews are linked to identities

- But they are broader than personal identities. Every person has multifaceted identities. Similar identities do not necessarily lead to the same worldview.

### Worldviews are developed through communication and reflection

- Worldviews can be stable throughout life, more so if they are “majority” ones. They can also change when a person is confronted with critical situations, encounters and incidents.

**Worldviews are inherited, transmitted and learned**

- Sciences, beliefs, religions, philosophies, authorities, powers and persons present full, clear or perfect worldviews.

**World knowledge is vital to the formation and evolution of worldview**

- It shapes answers to questions (like what the world is, how things function, how people are, act and interrelate).

Similar and diverse worldviews coexist, interact, change, evolve, and disappear.

In this plurality of worldviews, it is essential to understand that our actions are also guided by values.

*PowerPoint presentation based on the Basic Assumptions Document prepared for the Module Diversity of worldviews and world knowledge in the classroom. Trainers: Angelos Vallianatos, Susana Gonçalves, Liutauras Degesys. General Rapporteur of the module series: Pascale Mompoin-Gaillard.*

## Appendix 3: Guidance document for the trainers

### Activity 3

#### Position papers towards punishment (with provoking questions):

1. **Lex taliones** ('an eye for an eye'). "The basis of this form of law is the principle of proportionate punishment, often expressed under the motto "Let the punishment fit the crime", which particularly applies to mirror punishments (which may or may not be proportional)"<sup>3</sup>, e.g. rapist, torturer, blackmail – what to do with them? Should we rape the rapist, torture the torturer and blackmail the blackmailer?
2. Act only on that **maxim** through which you can at the same time will that it should become a universal law. This is a categorical imperative by Immanuel Kant, which focuses on the morality of certain actions without taking into account the consequences, i.e. a person has always to think about the principle he/she uses in a certain situation (the rule of the principle). What should we do with "less rational" human beings, if their understanding of the moral principle is limited?
3. Punishment aims at the **rehabilitation** of a person. This position is "based on the notion that punishment is to be inflicted on an offender so as to reform him/her, or rehabilitate them so as to make their re-integration into society easier. Punishments that are in accordance with this theory are community service, probation orders, and any form of punishment which entails any form of guidance and aftercare towards the offender."<sup>4</sup> How many percent of those who are punished are not criminals anymore?
4. Punishment is a form of **dessert**, you must deserve it. This position is based on the presumption that every criminal is responsible for his or her action and the punishment is a direct result of their action. Who pays for the dessert?
5. Crime is a **normal and necessary feature** of a society; it allows society to progress, to get together. This notion is a short version of Emile Durkheim's theory on crimes in a society. The question is why should we care about punishment?
6. Punishment is a **prolongation of hate**. The state has the power to punish but punishment does not end the act of cruelty. The punishment is a prolongation of hate. When will we stop hating each other?
7. I have a **right to education** even though I am a prisoner. This concept focuses on the prisoner's rehabilitation. The freedom of a person is restricted but not all other rights, including the right to education. Will this person benefit the society?

<sup>3</sup> The Free Dictionary's Legal Dictionary // Lex Taliones [<http://encyclopedia.thefreedictionary.com/Lex+Taliones>].

<sup>4</sup> The Free Dictionary's Legal Dictionary // Rehabilitation (penology) [[http://encyclopedia.thefreedictionary.com/Rehabilitation+\(penology\)](http://encyclopedia.thefreedictionary.com/Rehabilitation+(penology))].



8. I am **punished every day**. Life is a long punishment. It has different forms and processes. The punishment of the state is just one of them. I don't care. What should the state do?
9. The state has **the duty to punish** people in certain ways to prevent others from committing a crime (they have to be afraid). Wait, I am also a part of this society...
10. They all are **to be punished equally**. We are all equal. But a defendant is not. We decide what is better for him. Who are we?
11. A **victim** is the one to decide what to do with the criminal. Let's restore justice (push a restart button). But what kind of computer lies behind this button?

#### Activity 4

##### The main terms

➤ **"Policy":**

The definition proposed by The Free Dictionary's Legal Dictionary:<sup>5</sup> A **policy** is typically described as a principle or rule to guide decisions and achieve rational outcome(s). The term is not normally used to denote what is actually done; this is normally referred to as either procedure or protocol. Whereas a policy will contain the 'what' and the 'why', procedures or protocols contain the 'what', the 'how', the 'where', and the 'when'. Policies are generally adopted by the Board of or senior governance body within an organisation whereas procedures or protocols would be developed and adopted by senior executive officers. A **Policy** can be considered as a "Statement of Intent" or a "Commitment". For that reason at least, we can be held accountable for our "Policy".

The term may apply to government, private sector organisations and groups, and individuals. Presidential executive orders, corporate privacy policies, and parliamentary rules of order are all examples of policy. Policy differs from rules or law. While law can compel or prohibit behaviours (e.g. a law requiring the payment of taxes on income), policy merely guides actions toward those that are most likely to achieve a desired outcome. Policy or policy study may also refer to the process of making important organisational decisions, including the identification of different alternatives such as

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<sup>5</sup> The Free Dictionary's Legal Dictionary // Policy [<http://encyclopedia.thefreedictionary.com/policy>].

programs or spending priorities, and choosing among them on the basis of the impact they will have. Policies can be understood as political, management, financial, and administrative mechanisms arranged to reach explicit goals.

➤ “Preamble”:

1. “An introductory statement; preface; introduction.
2. The introductory part of a statute, deed, or the like, stating the reasons and intent of what follows.
3. A preliminary or introductory fact or circumstance: *His childhood in the slums was a preamble to a life of crime*.”<sup>6</sup>

A **preamble** is an introductory and explanatory statement in a document that explains the document's purpose and underlying philosophy. When applied to the opening paragraphs of a statute, it may recite historical facts pertinent to the subject of the statute. It is distinct from the long title or enacting formula of a law.<sup>7</sup>

Please be aware to mention to the participants to avoid the following attitudes while building the policy:

➤ “Legal moralism”:

*Legal moralism* is the view that the law can legitimately be used to prohibit behaviours that conflict with society's collective moral judgments even when those behaviours do not result in physical or psychological harm to others. According to this view, a person's freedom can legitimately be restricted simply because it conflicts with society's collective morality; thus, legal moralism implies that it is permissible for the state to use its coercive power to enforce society's collective morality.<sup>8</sup>

➤ “Legal paternalism”:

*Legal paternalism* is the view that it is permissible for the state to legislate against what Mill calls “self-regarding actions” when necessary to prevent individuals from inflicting physical or severe emotional harm on *themselves*.<sup>9</sup>

<sup>6</sup> Dictionary // Preamble [<http://dictionary.reference.com/browse/preamble>].

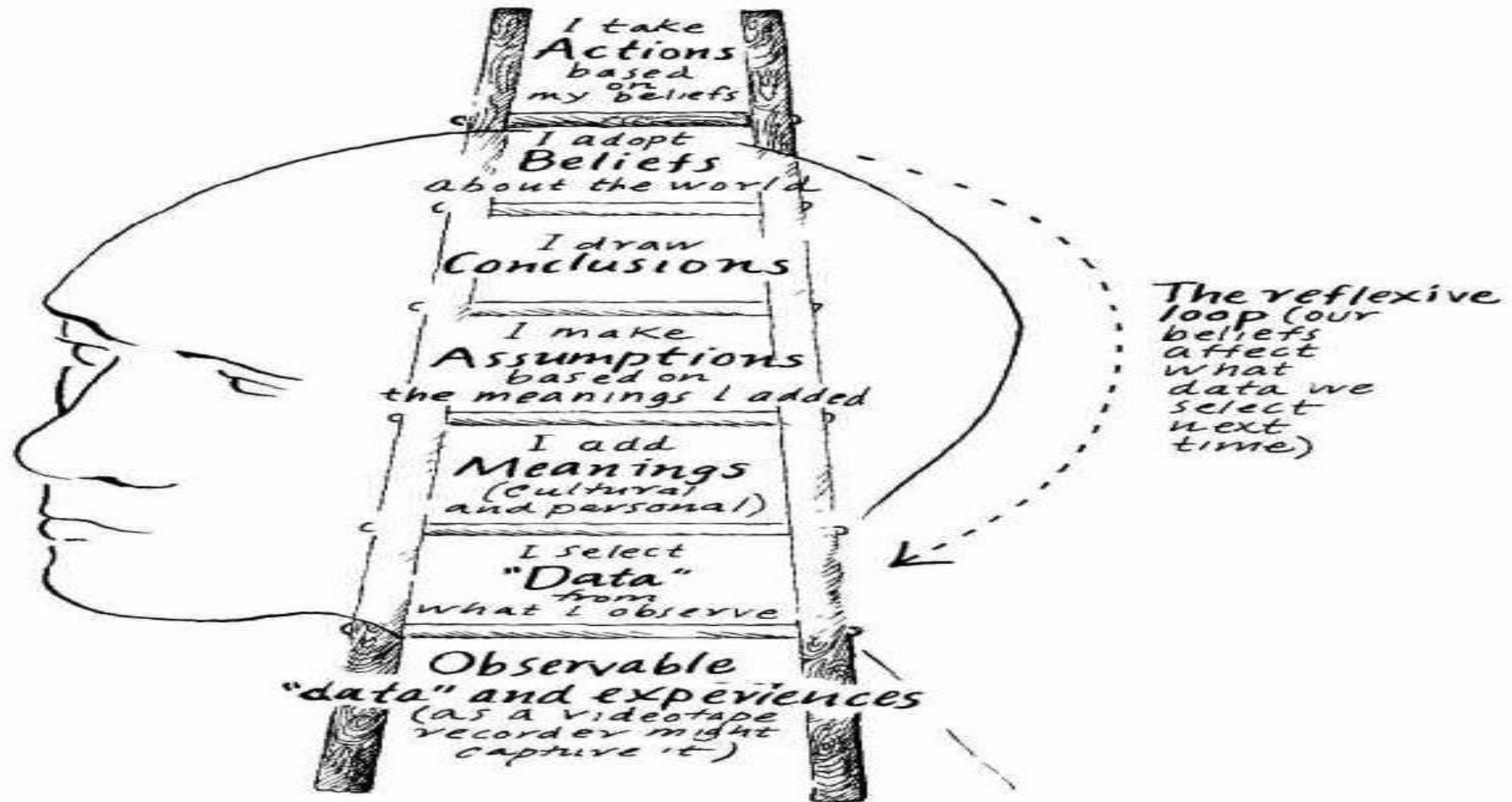
<sup>7</sup> The Free Dictionary's Legal Dictionary // Preamble [<http://encyclopedia.thefreedictionary.com/Preamble>].

<sup>8</sup> Internet Encyclopedia of Philosophy // Philosophy of Law [<http://www.iep.utm.edu/law-phil/#SSH2a.i>].

<sup>9</sup> Ibid.

## Appendix 4 :

"The Ladder of inference" by Professor Chris Argyris (Harvard school of business) in Chris Argyris, *Overcoming Organizational Defences*, (1990), and Argyris, Putnam, and Diana McLain Smith, *Action Science*, (1985).



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## Appendix 5: Exercise No. 4 – Do we have to regulate homosexual marriages?

Questions for implementation of exercise in the groups:

1. Please describe the situation discussed.
2. How can we change the situation (with the help of legal or other tools)?
3. Please try to foresee the possible outcomes of such regulation.
4. Decide, whether you start regulating (with the help of legal tools) this situation. Please give arguments why.
5. If you are starting to regulate the situation, please answer these questions:
  - a. Is there any analogous regulation present in other countries? Describe it.
  - b. What are you aiming at with this regulation?
  - c. Did you undergo discussions with those who will be directly affected by this regulation?
  - d. What are the possible outcomes of your regulation?

After answering these questions, write your policy on homosexual marriages (using the draft structure below):

- ▶ Name of the policy.
- ▶ Preamble.
- ▶ General rules (the substantive rules of your policy)

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**Appendix 6: Questions for evaluation** (questions are answered by participants as appropriate (orally or in writing)):

1. How did you like the activities?
2. What did you like the most?
3. What you did not like?

What do participants know/think after the training?

1. What is a worldview?
2. What is the relation between law and personal worldview?
3. What is the relation between world knowledge and world restrictions?
4. Punishment and personal identity. What influences does punishment have on us?

These answers are evaluated and analysed together with the material of every session.

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