

Pestalozzi

Training Resources

Diversity of world views and world
knowledge in the classroom (VIEWS)
“We and they?”

by

Author: Maryana Trifan - Ukraine

Editor: Olga Ferreira

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Last edition: **September 2012**

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

Theme: We and they?

Expected outcome

- To develop a common understanding of the concepts of world views and world knowledge;
- To discuss the effects of world views and stereotypes on ourselves and our pupils;
- To promote positive attitudes towards the diversity of world views and world knowledge.

Target group

Type of training	School level / age	Subject area
Initial and in-service training	Secondary school	Teachers of English language and other subjects

Brief description of the unit

This unit proposes various activities through which teachers may acquire knowledge on the diversity of world views and world knowledge and achieve a better understanding of how past events, people and places influence their world views.

This unit aims to engage teachers in reflection on the challenges of the diversity of world views in the classroom and on the need to change attitudes and creating an open learning environment. It will challenge teachers to consider the issues of diversity, stereotypes, the tolerance and prejudice within the context of human rights.

Methods/techniques used

- Individual and group work;
- Collaborative work and cooperative learning;
- Debate and discussion;
- Problem solving;
- Discussion based on case studies.

Time 4 hours 30 minutes

<p>Session 1</p> <ul style="list-style-type: none"> ➤ World view concept ➤ Values Market ➤ Writing my story 	<p>▶ 90 minutes</p> <ul style="list-style-type: none"> - 20 minutes - 15 minutes - 55 minutes
<p>Session 2</p> <ul style="list-style-type: none"> ➤ Cultural Values - Continuum ➤ Compartment ➤ Definitions of Stereotypes ➤ Origins of Stereotypes 	<p>▶ 90 minutes</p> <ul style="list-style-type: none"> - 25 minutes - 25 minutes - 15 minutes - 25 minutes
<p>Session 3</p> <ul style="list-style-type: none"> ➤ In-group and out-group mentality ➤ Diversity in the Classroom - Case Studies ➤ Appreciating diversity in your school ➤ We and They 	<p>▶ 90 minutes</p> <ul style="list-style-type: none"> - 5 minutes - 40 minutes - 25 minutes - 20 minutes

Tips for trainers:

The trainees shall be encouraged to participate and make suggestions.

Resources:

HO 1 - Definitions	Appendix 1
HO 2 - Family story	Appendix 2
HO 3 - We and They	Appendix 3
HO 4 - Euro-train	Appendix 4
HO 5 - Origins of Stereotypes	Appendix 5
HO 6 - Values Continuums	Appendix 6
HO 7 - Values Market	Appendix 7
HO 8 - Case Studies	Appendix 8
HO 9 - Questionnaire	Appendix 9
HO10 - Trainer's Discussion Questions	Appendix 10

Preparatory reading:

- Basic Assumptions Document (BAD)
- White Paper on Intercultural Dialogue “Living together as equals in dignity”, Council of Europe, June 2008.
www.coe.int/dialogue
- Intercultural Understanding: Preparing teachers for heterogeneous classrooms. Edited by: Josef Huber, 17 March 2010.
Council of Europe,
- Teachers Matter, Series No. 2.

Session 1: Finding my story

Activity 1 Defining the concept of worldviews



20 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To reach a common understanding of the concepts of world views and world knowledge. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To raise awareness of one's own world views; ➤ To explore the meaning of world views and arrive at a common definition. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Group work. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ BAD; ➤ Different definitions of a world view, handout 1; ➤ Large flipcharts and markers. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ A large room to work with the whole group, which is equipped with tables and chairs for everyone, ➤ A computer with internet access, a projector, and a screen, ➤ Flipcharts and posters. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. The trainer writes the term "world view" on the board and asks each group for a definition. Then 	

<p>the trainer breaks the word down into two parts “world” and “view”;</p> <ul style="list-style-type: none">➤ 2. The whole group must explore the meaning of each word and collaborate to attain a common definition – after doing this for each word, they rethink the meaning of the compound word;➤ 3. The trainer splits the class in groups of four and they discuss the basic idea of what a world view is and develop their own definition;➤ 4. Then, the groups draw a symbol (scheme) which represents their idea of world view;➤ 5. Then, the trainer provides the groups with a handout where they can read several definitions and can compare with their own concepts (Handout 1).	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none">➤ The teachers might have a hard time developing their own definition; maybe trainers can give some examples.	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none">➤ In plenary, the participants comment on the symbols and definitions.	

Activity 2 Value Market



15 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To develop an understanding of personal values. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To identify different types of values and become aware of their significance; ➢ To make participants aware of the hierarchy of personal values and their meaning. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➢ Group discussion. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Values chart, paper and pen; ➢ Flipchart paper and markers; ➢ Handout (Appendix 7). 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Prepare a list of values and prices (you may present this list on separate sheets of paper or on the flipchart, depending on the size of the room); ➢ Place the flipchart in front of the class. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➢ 1. The trainer explains the activity to the participants, presenting them a list of “values” and their prices - each “value” has a certain price and participants must choose which ones they will buy; ➢ 2. Each participant receives an amount of money - 100 hours or any other currency - to buy “values”- e. g. the family value, the peace value and so on. 	

<ul style="list-style-type: none"> ➤ 3. Teachers have 3-5 minutes to spend their money on “values”; ➤ 4. Then, the participants present the choices they made, explaining the reasons for buying such values; ➤ 5. Follow-up: The trainer introduces some questions to explore the choices made – e. g. why did you buy those values? What is the most/ least important value for you? Why are these values important to you? (Appendix 10). 	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ It is possible to do a second round of this activity decreasing the amount of money the participants may have to spend - for example, they will have 80 instead of 100 hours. ➤ You can exchange money for a different source of currency means of payment – e.g. jewelry, candies or other. 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ What is the role of values in world views? ➤ Why do people value things differently? 	

Activity 2 Writing my story



55 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To develop an understanding of personal values; ➤ To achieve to a better understanding of how past events, people and places influence our world views. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To explore the diversity within the class and understand that we all have different backgrounds; ➤ To discuss the origins of our personal values. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Reading and individual writing; ➤ Group discussion. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ Handout 2: Family story; ➤ Paper and pen. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ The room must be rearranged for group work and individual work. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. Form groups of four participants; ➤ 2. The participants prepare a short autobiography based on a scheme and introduce themselves to the group by sharing information about their background. ➤ 3. The small group makes comments and asks questions to help their colleagues highlighting the 	

<p>impact some past events had on their lives;</p> <ul style="list-style-type: none"> ➤ 4. Everybody reads through “Family story” and discusses its main ideas; ➤ 5. The trainer encourages the participants through to start writing their personal stories by providing personal examples; ➤ 6. All the stories are presented in the small groups; ➤ 7. The groups search for similarities and differences in their stories. They must discuss them thoroughly and summarize them; ➤ 8. Finally, each group presents to the whole class what they found out in their group discussions. 	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ The group members may help each other to highlight how past events influenced their different world views asking questions about their autobiographies. ➤ Write down possible questions pertinent for discussion time. Can you relate to this story? To what extent is this story different from yours? Give some examples of similarities and differences. ➤ Brainstorm with the teachers on the board: ask teachers for ideas and then leave the brainstorming on the board while they are writing. Family, religion, language, and professions should all be discussed in the brainstorming activity; ➤ The stories should be put on the wall to stay available to those who want to read them. 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ Discuss about the role of our experience: ➤ How does our experience shape our world view? ➤ To what extent does our world view interfere with our world knowledge? 	

Session 2: “We and they?”

Activity 1 Cultural continuum



25 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To understand the effect of our world views and world knowledge on our pupils; ➢ To acknowledge and explore the origins of stereotypes. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To connect our personal world views to cultural world knowledge; ➢ To understand that cultures, like people, have different values. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➢ Use a visual aid for a straightforward graphical presentation of cultural continuum. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Cultural values continuum document from Peace Corps (Handout 6). 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Write the cultural values, big enough, on the board or on the flipchart paper so that all participants can see them. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➢ 1. The trainer introduces different aspects of culture and asks which category of values can be attributed to them; ➢ 2. Then the facilitator explains the values associated with each culture, picking up teachers' ideas to 	

<p>make sure they understand the continua and to keep them involved;</p> <ul style="list-style-type: none"> ➤ 3. Participants form groups of 5-6. Each group has got a copy of Appendix 6; ➤ 4. Participants decide where they see themselves on each cultural continuum according to their personal values and discuss. Then, they rank their group as a whole and discuss; ➤ 5. Trainers ask where the participants think whole cultures (Ukrainian, American, German, and others) should be put on these scales and then reveal their actual positions. Discuss why they chose the position they did for the cultures 	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ Teachers may not want to rank themselves and may not completely understand the concept of a continuum; it's important they understand the continuum is a scale; ➤ There are many different scales in Appendix 6. The explanations of the scales are only necessary for the trainers; ➤ The questions for discussion are in Appendix 10; ➤ This can lead to a very interesting discussion. The trainer must be open and adapt to the teachers' interests. 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ Participants can be asked whether they are surprised by where their culture is located on the scale. 	

Activity 2 **Compartment**

25 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To acknowledge and explore the origins of stereotypes; ➤ To discuss how to cope with stereotypes. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To examine how stereotypes are created; ➤ To realize that we all make quick judgments about people based on stereotypes. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Group work. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ Compartment mates (Handout 4); ➤ Housing Discrimination Commercial Video; ➤ http://www.youtube.com/watch?v=84k2iM30vbY. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ Arrange the room to be suitable for work in groups of four; ➤ Projector and screen set up in advance (before the second session). 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. Without any introduction, the trainer shows the Housing Discrimination video; ➤ 2. Participants react, making brief comments on it. The trainer underlines their reactions; ➤ 3. Groups are formed and trainer distributes Handout 4; ➤ 4. Groups rank the most desirable and the least desirable people to be with in a compartment on a 	

<p>long trip from Lisbon to Moscow;</p> <ul style="list-style-type: none">➤ 5. Then, every group tells which people they would like to be with and which people were the least desirable and explain their choices;➤ 6. The trainer takes notes on the board about the groups' decisions;➤ 7. Then the class discusses the origins of those stereotypes.	
<p>▶ Tips to trainers/anticipated difficulties: The trainer must make sure:</p> <ul style="list-style-type: none">• not to fully discuss the idea of stereotypes after the video!• not to explain that this is an activity about stereotypes until they have chosen their list !• to keep a count of who is most/least popular and focus on those people;• to use questions (Appendix 10);• to underline the origins of stereotypes (if the stereotype is incorrect, why does it exist?).	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none">➤ Discuss why participants chose who they did;➤ Discuss how and why stereotypes are formed.	

Activity 3 Definitions of stereotypes



15 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To acknowledge and explore the origins of stereotypes; ➤ To discuss how to cope with stereotypes. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To display visually the reality of stereotypes; ➤ To understand the problem of stereotyping. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Group discussion. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ A concentric circle diagram; ➤ A flipchart or a board. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ Put a large flipchart or board in the front of the class. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. The trainer labels each level of the circle, from the outermost: exterior, personal, and core; ➤ 2. Trainer explains the significance of each level and suggests examples for each level (e. g. Exterior = race, clothes, age. Middle circle (personal) = family, religion, political persuasion. Inner circle = personal values); ➤ 3. Discussion of questions (Appendix 10 - Questions are meant to lead to Activity 5, finish Activity 4 	

and then start a round table discussion).	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none">➤ The trainer makes sure that the vocabulary is not too complex and that any unfamiliar words are explained.	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none">➤ The trainer explains that stereotyping means that we judge the core of a person by the exterior (the example is in the next activity).	

Activity 4 The origins of stereotypes



25 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To acknowledge and explore the origins of stereotypes; ➢ To discuss how to cope with stereotypes. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To continue the conversation and further develop the teachers' understandings of stereotypes. ➢ To understand the origins of stereotypes. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➢ Group work; ➢ Case studies discussion. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Appendix 5 – Handout. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➢ 1. Participants form small groups; ➢ 2. The teachers are given a case study to read through; ➢ 3. Each group reads the case studies and has a short discussion; ➢ 4. The groups present their case to the class, asking questions about it to other participants; ➢ 5. The facilitator leads the discussion. 	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➢ Be ready to help the teachers if they have a hard time coming up with questions. 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➢ Refer to questions on the “Trainer’s discussion hand out” (Appendix 10). 	

Session 3: Worldviews in the classes

Activity 1 In-group and out-group mentality



5 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To develop critical thinking skills; ➢ To create a learning environment in which it is safe to be open and take risks; ➢ To promote positive attitudes towards diversity of world view and world knowledge; ➢ To learn from each other. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To experience being a part of an in-group or an out-group; ➢ To show the effects of exclusion in a group setting. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➢ Put stickers with symbols on the teachers' backs, who then must find their groups – the other people with the same symbol – in silence. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Paper with different symbols and tape; ➢ Stickers of different colours. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ An open space for teachers to move around and find their groups. 	

► Instructions/procedure:

- 1. All teachers stand in a circle facing each other;
- 2. Trainers stick symbols to the teachers' backs or stickers of different colours;
- 3. Then they must find their groups - the other people with the same symbol - without speaking.

► Tips to trainers/anticipated difficulties:

- Wait for everyone to find his or her group and make sure that the teachers do not communicate by speaking. The members of the same group sit down together while those who are standing are left to themselves;
- Design the activity so that groups are of different sizes, ensuring that - at least one element member is left alone - without group.

► Debriefing/reflecting:

- Ask teachers what the difficulties of the activity were; how did the teacher(s) that were left out feel about not having a group?
- Start a discussion about in-group/out-group (Appendix 10).

Activity 2 Diversity in the Classroom - Case Studies



40 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To develop critical thinking skills; ➢ To benefit from cultural, linguistic and social diversity in the classroom; ➢ To promote positive attitudes towards diversity of world view and world knowledge. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To show examples of diversity, discrimination or stereotypes in the classroom; ➢ To promote creativity in working with cultural, linguistic, and social diversity issues in the classroom. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➢ Group work; ➢ Critical thinking and discussion. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Case Studies - developed by Michelle Kanda and Andy Stubblefield (Handout 8) ➢ Paper and pen. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Arrange chairs in for group work. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➢ 1. The participants will be split into groups of 3 to 4. Each group will be given a case study to read through and to present to the other groups, ➢ 2. They may present the situation to the other groups in whatever manner they choose (acting, reading out a dialogue, drawing), 	

<p>➤ 3. The groups should present the situation, address important questions and then offer a solution to the scenario.</p>	
<p>▶ Tips to trainers/anticipated difficulties:</p> <p>➤ Scenarios may be difficult to develop; if teachers are stuck, help them, by asking questions and making specific suggestions to each case study.</p>	
<p>▶ Debriefing/reflecting:</p> <p>➤ Make sure that participants understand that different world views can coexist;</p> <p>➤ Debate the necessity to promote positive attitudes towards different world views;</p> <p>➤ Talk to the teachers about the Case Studies and how they can be used in a classroom setting: could this activity be an exercise performed for students?</p>	

Activity 3 Appreciating diversity in your school



35 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To create a learning environment in which it is safe to be open and take risks; ➤ To promote positive attitudes towards diversity of world views and world knowledge; ➤ To discuss the outcomes and give feedback on the project. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To realize that diversity can be relevant to students; ➤ To develop a specific and tangible project to implement in one's school or community. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Group work; ➤ Filling in a questionnaire; ➤ Class presentation. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ Questionnaire (Appendix 9) 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ Organize teachers into groups based on their region. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. The trainer asks the groups to discuss how these situations and topics apply to their schools. Then negotiate with the participants to make a presentation on the second day; ➤ 2. Hand out questionnaire (Appendix 9) to teachers and let them answer all but the last question. Then, go on with the activity; 	

- | | |
|---|--|
| <ul style="list-style-type: none"> ➤ 3. In groups, teachers select the most interesting example of diversity in their schools. Teachers make a short presentation on the project they have decided to develop in their school(s). The participants can draw a symbol, picture or any other kind of representation of this project on the flipchart paper; ➤ 4. Groups present their projects to the whole class and they listen to what the other teachers think of the projects. They pose questions and ask for possible solutions (potential problems, advice); ➤ 5. After having presented their ideas and projects, they answer the last question of the questionnaire. | |
|---|--|

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

This activity will be more effective if you have a two day period for the seminar. If it is not possible to have a two day programme, then adapt the requirements accordingly.

- Do not forget to introduce this task on the first day;
- Remind teachers throughout the first day that this task is coming; they need to meet with the colleagues from their region and develop their idea and presentation;
- Do not try to lead this activity but allow the teachers to “step-up” and discuss freely on their own;
- Also, focus on teachers’ attention to the fact that not all diversity is related to culture and religion but includes economic situation, orientations, political aspects... and all different parts of life.

▶ **Debriefing/reflecting:**

- During the discussion, focus on how participants can implement what they have learnt during the seminar and how they could apply their knowledge in class.

Activity 4 **We and they**

20 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To develop critical thinking skills; ➤ To promote positive attitudes towards diversity of world view and world knowledge; ➤ To learn from each other. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To sum up the workshop by reading a poem; ➤ To discuss the meaning of the poem; ➤ To discuss what the teachers can take home from the seminar. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Reading; ➤ Discussion. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ <i>We and They</i> by Rudyard Kipling (Hand out 3). 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. Read the poem with the teachers; ➤ 2. Take time to think and discuss. 	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ Give the teachers enough time to read through the poem, 	

<ul style="list-style-type: none">➤ If time and participants allow, teachers can translate the poem from English into their native language. Then give them a copy of the poem in their native language and discuss any differences.	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none">➤ Refer to questions on the trainer's discussion Hand out (Appendix 10).	

Evaluation and assessment

Exemplifying questions:

- *“What are the 3 most important things you have learnt?”*
- *“What will this change in your way of thinking, seeing others, living?” (Before and after self-survey or peer interviews...)*

References

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- Basic Assumptions Document
- Overcoming Bully mentality through Cooperative Learning: Training teachers, Transforming Schools, Building Healthy, Peaceful Communities. Donna McInnis, Soka University, Hachioji, Japan, djmstar@aol.com
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- Intercultural Understanding: Preparing teachers for heterogeneous classrooms. Edited by: Josef Huber, 17 March 2010. Council of Europe, Teachers Matter, Series No. 2

Appendix 1: 1 – HO1

WHAT IS A WORLDVIEW

A worldview is the overall perspective from which one sees and interprets the world.

It's a collection of beliefs about life and the universe held by an individual or a group (**The American heritage. Dictionary of the English Language, third Edition, 1992**).

A worldview is a personal insight about reality and meaning, often termed as a “life understanding”.

It is a person's internal mental framework of cognitive understanding about reality and life meaning.

It is a person's fundamental “world outlook” or life perspective. It represents our personal metaphysical outlook on life.

It is a person's way of thinking about understanding life, which depends on their beliefs and attitudes (**Oxford Advanced Learner's Dictionary**).

A worldview is a theory of the world, used for living in the world. A world view is a mental model of reality — a framework of ideas & attitudes about the world, ourselves, and life, a comprehensive system of beliefs.

A person's worldview is affected by many factors — by their inherited characteristics, background experiences and life situations, the values, attitudes, and habits they have developed, and more — and these vary from one person to another. Therefore, even though some parts of a worldview are shared by many people in a community, other parts differ for individuals.

Carol Hill says, "By 'worldview' I mean the basic way of interpreting things and events that pervades a culture so thoroughly that it becomes a culture's concept of reality — what is good, what is important, what is sacred, what is real. Worldview is more than culture, even though the distinction between the two can sometimes be subtle. It extends to perceptions of time and space, of happiness and well-being. The beliefs, values, and behaviours of a culture stem directly from its worldview."

Ken Funk

21 March 2001

The meaning of the term worldview (also world-view, world view, and German Weltanschauung) seems self-evident: an intellectual perspective on the world or universe. Indeed, the 1989 edition of the **Oxford English Dictionary** defines world-view as a "... contemplation of the world, [a] view of life ...". The OED defines Weltanschauung (literally, a perception of the world) as "... [a] particular philosophy of life; a concept of the world held by an individual or a group ..."

In his article on the philosopher Wilhelm Dilthey in **The Encyclopedia of Philosophy**, **H.P. Rickman** writes [t]here is in mankind a persistent tendency to achieve a comprehensive interpretation, a Weltanschauung, or philosophy, in which a picture of reality is combined with a sense of its meaning and value and with principles of action ...

In "The Question of a Weltanschauung" from his New Introductory Lectures in Psycho-Analysis, **Sigmund Freud** describes Weltanschauung as an intellectual construction which solves all the problems of our existence uniformly on the basis of one overriding hypothesis, which, accordingly, leaves no question unanswered and in which everything that interests us finds its fixed place.

James W. Sire, in *Discipleship of the Mind*, defines world view as ... a set of presuppositions ... which we hold ... about the makeup of our world.

A worldview is the set of beliefs about fundamental aspects of Reality that grounds and influences each one's perceiving, thinking, knowing, and doing.

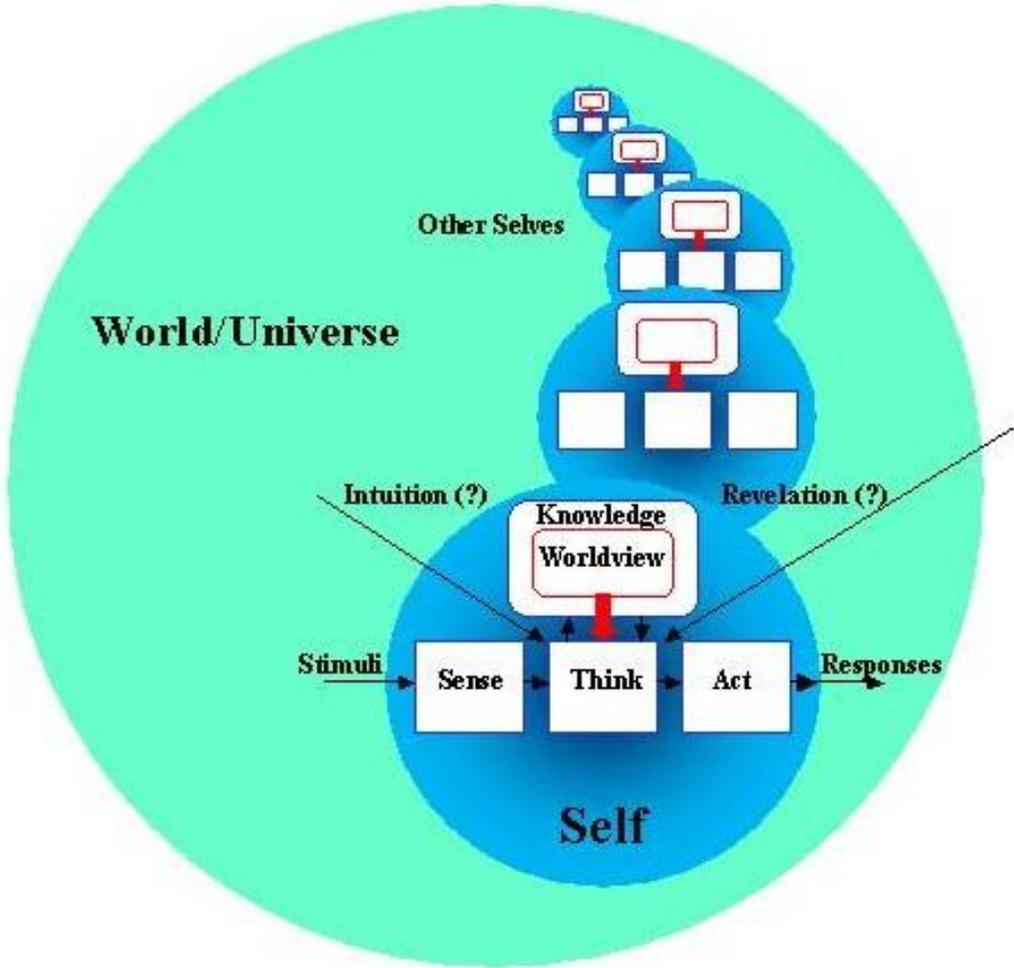


Figure 1. The self and its worldview in the context of the world.

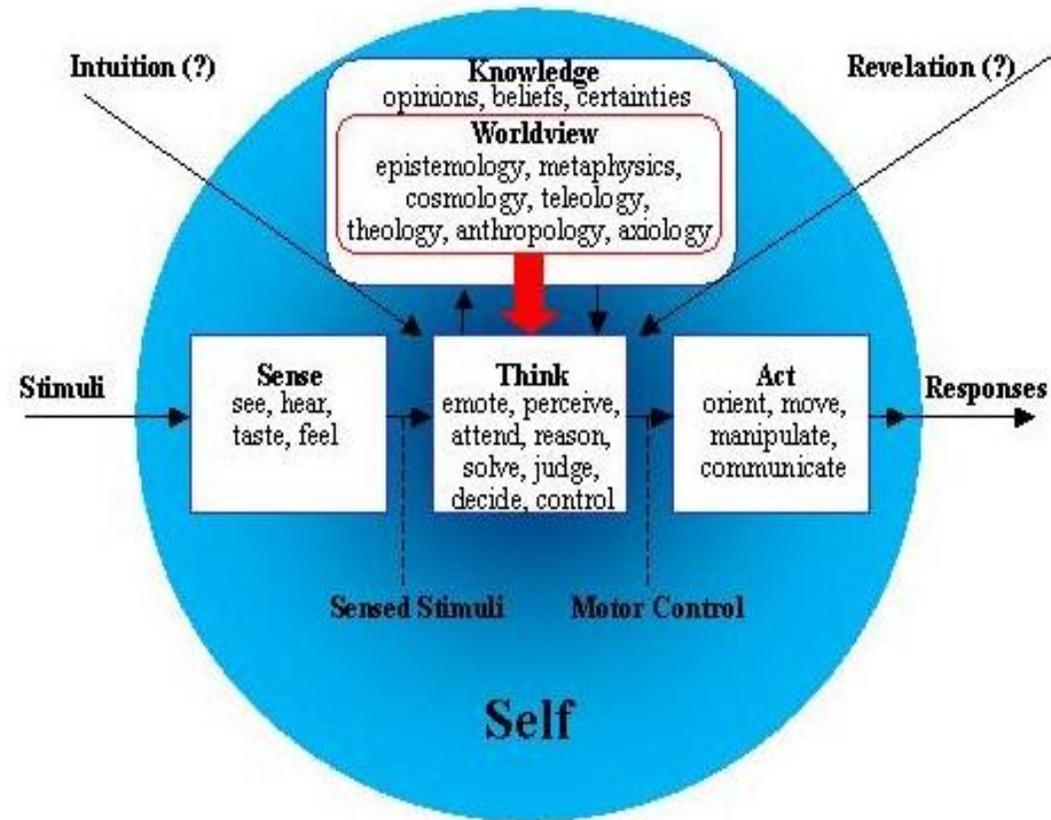


Figure 2. The worldview in the context of the self

The large red arrows in Figures 1 and 2 symbolise the absolutely crucial role that the worldview plays in one's behaviour.

Appendix 2: 2 – HO2

Between borders Family story

If you take a look at a geographical map you cannot help noticing a mountain range stretching in the southern direction from Poland through the Slovak Republic, Ukraine, Hungary and Romania. This range is the Carpathian Mountains, a geographical and historical barrier between “two Europes” – Eastern and Western. The region was always a bone of contention, when several European powers struggled for supremacy over it. At the same time it is a region of cultural exchange and probably one of the world leaders in polyglotism – almost every native Carpathian speaks at least three or four languages. The people living on the slopes of the Carpathian Mountains and in the valleys are of many ethnic backgrounds: Hutsul, Boyki, Polish, Slovak, Hungarian, Roma, Jewish, Romanian and others. It’s the region where my grandmother was born at the beginning of the 20th century and spent all her life there, never visited any other place except some villages nearby. She was born in a family which was partly Hungarian, partly Romanian and partly Rusyn (often referred to as Ruthenian) at the time when the region was part of the Austro-Hungarian Empire. She spoke perfect Hungarian and the Rusyn language (the language which is used by the people who refer themselves to Rusyns not Russians). My grandma was the youngest child in the family and the only one who got a systematic education and became a teacher. She was in her twenties when she began to teach math in one of the village schools. At that time she met her husband who was Slovak and they got married in the middle of 1930 when the region belonged to the Czechoslovakian Republic. She gave birth to two children – a boy and a girl- who would become my mother and my uncle. At the end of 1939 after redrawing the borders the region became part of Hungary and in 2 years was occupied by Fascist Germany. In 1945 after the end of World War II the region became part of the Soviet Union. That was the time when my grandma learnt Russian and Ukrainian languages and continued to teach what she had taught before, but in Ukrainian and Russian. During that period she had to write in her passport that she was Ukrainian. She became a citizen of the USSR, but at home and with her life-long friends she continued to communicate in different languages and never thought about what nationality or country they belonged to. In 1991 she became a citizen of an independent Ukraine – a new country on the world map. She passed away at the age of 88, never having visited any other region, but was a citizen of many countries. As a child I spent every summer in her small and cosy house. She was quiet and wise, spiritually rich and generous, polite and tolerant. She had a slender small body but a large heart. I remember her prayers and they have always followed me. She was a sterling example for me and at the same time as many others in this region.

Appendix 3: 3 – HO3

Rudyard Kipling

Father and Mother, and Me,
Sister and Auntie say
All the people like us are We,
And everyone else is They.
And They live over the sea,
While We live over the way,
But-would you believe it?—They look upon We
As only a sort of They!

We eat pork and beef
With cow-horn-handled knives.
They who gobble Their rice off a leaf,
Are horrified out of Their lives;
While they who live up a tree,
And feast on grubs and clay,
(Isn't it scandalous?) Look upon We
As a simply disgusting They!
We shoot birds with a gun.
They stick lions with spears.
Their full-dress is un-

We dress up to Our ears.
They like Their friends for tea.
We like Our friends to stay;
And, after all that, They look upon We
As an utterly ignorant They!

We eat kitcheny food.
We have doors that latch.
They drink milk or blood,
Under an open thatch.
We have Doctors to fee.
They have Wizards to pay.
And (impudent heathen!) They look upon We
As a quite impossible They!

All good people agree,
And all good people say,
All nice people, like Us, are We
And everyone else is They:
But if you cross over the sea,
Instead of over the way,
You may end by (think of it!) looking on We
As only a sort of They!

Appendix 4: 4 – HO4

You are boarding the "Deer Valley Express" train for a week-long ride from Lisbon to Moscow. You are travelling in a couchette compartment, which you have to share with three other people. With which of the following passengers would you prefer to share?

1. A Serbian soldier from Bosnia.
2. An overweight Swiss financial broker.
3. An Italian disc-jockey who seems to have plenty of dollars.
4. An African woman selling leather products.
5. A young artist who is HIV positive.
6. A Roma man (Gypsy or traveler) from Hungary just released from jail.
7. A Basque nationalist who travels regularly to Russia.
8. A German rapper living a very alternative life-style.
9. A blind accordion player from Austria.
10. A Ukrainian student who doesn't want to go home.
11. A middle-aged Romanian woman who has no visa and a 1-year old child in her arms.
12. A Dutch hard-line and aggressive feminist.
13. A skinhead from Sweden ostensibly under the influence of alcohol.
14. A wrestler from Belfast apparently going to a football match.
15. A Polish prostitute from Berlin.
16. A French farmer who speaks only French and has a basket full of strong cheese.
17. A Kurdish refugee living in Germany who is on his way back from Libya.

Source: <http://www.eycb.coe.int/edupack/31.html>, 2010

Appendix 5: 5 – HO5

Chicken & Watermelon Themes

The analysis of a large collection of artefacts with racist African American imagery reveals several common themes. One is the linking of Black people in a negative way to chicken and watermelon. The origins of these stereotypes are unclear. They may have begun as Southern stereotypes and then evolved into Black stereotypes. It's also possible that these evolved out of American slavery. Numerous primary sources chronicle Black resistance to slavery through "silent sabotage," or, day-to-day acts of resistance. Stealing from the master was one example. It seems logical that, given that food would be among the most desirable of items a slave would pilfer, and chickens and watermelons would have been commonly available. Solomon Northup, for example, tells of being put in charge of punishing slaves who got into the master's watermelon patch. Rather than carry out the punishment, Northup had the slaves show him the way to the patch. The connecting of Blacks to chicken and watermelon was done in a way to dehumanize Blacks and subject them to ridicule. This process helped contribute to prejudice and discrimination. Surprisingly, many young people are unaware of the long history of these stereotypes, while some older Black people refuse to eat watermelon because of that history. And yet the stereotype still exists. In 1989, while stationed at a Marine Air Station in Yuma, Arizona, I was standing in line at the chow hall and noticed a particular theme in the day's cuisine. The main offerings that day were fried chicken, black-eyed peas, and watermelon. I soon realized, to my horror, that it was Martin Luther King Jr.'s birthday. I do not know if this gesture was intended as a racist joke, or if the head cook really thought that offering such food was a way of honouring Dr King.

Authentic History Centre. 24 November 2010 <www.authentichistory.com/diversity/stereotyping.html>

Asians Can't Drive

A common stereotype in the United States is that Asians are often poor drivers. This stereotype is often repeated as a half-serious joke in popular culture. However, this stereotype does have a historical origin. After America's war in Vietnam, a large population of south Vietnamese immigrated to the United States, specifically to southern California. In fact, the largest concentration of Vietnamese outside of Ho Chi Minh City is in the city of Westminster, California. Southern California is not public transportation or pedestrian friendly, which means that the majority of people uses personal cars as their main source of transportation. Many of the newly arrived immigrants from South Vietnam were from rural areas and had never driven a car

before, let alone driven on the massive 12-lane highways typical of southern California. This immigrant population, unused to driving, was unsurprisingly involved in many traffic collisions. Thus emerged the stereotype that all Asians are bad drivers.

Source: Professor Lee Estes, Chapman University, Orange, California, 2 April 2007

Jewish Stereotype

Today, there is a common stereotype that people of Jewish descent are adept money handlers. This stereotype is usually extended to an idea that all Jewish people are wealthy, miserly, cunning and keeping secret amounts of money hidden away. This stereotype has its origins in the laws of medieval Europe, when Christians were forbidden from lending money. Thus, this profession fell to Jewish people. Furthermore, Jewish people usually lived on the margins of communities and were considered resident aliens. Expulsion was common and they had to be prepared for that possibility. So, they kept their livelihood portable and not tied to the ground. So, instead of keeping their money in homes, livestock, or agriculture, they kept their assets in gold or jewellery. Because their livelihood had to be “portable,” they usually developed intellectual talents and became teachers, lawyers, accountants or tax collectors. When Jewish people lived in a world where permanence in one place was not guaranteed, it made sense to have a livelihood that was not tied to a place.

Michelle Kanda 30/3/2011

Roma Stereotype

Today, there are examples of many wealthy and prosperous Roma individuals, including politicians, writers, athletes and businessmen. However, the stereotype continues that Roma people are poor and untrustworthy. This stereotype comes from a long, unfortunate history of Romani in Europe. When they first arrived to Europe in the 11th century, Romani were immediately separated from the community as a whole because they looked so obviously non-European. This continued throughout the centuries as Romani people continued to be excluded, enslaved and even targeted by the Nazis during the Second World War. Because they were never allowed into mainstream society and thus unable to hold well-paying jobs, Roma people remained poor and often did steal to survive.

Interview, Erin Dowland, ‘Roma Rights’ 26/3/2011

Appendix 6: 6 – HO6 (for teachers)**Cultural Continuum**

“I” Culture _____ “We” Culture

Work as part of Identity _____ Work as a Function

Change _____ Stability

Direct _____ Indirect

“Single-focus” _____ “Multi-focus”

Past _____ Present _____ Future

Social Orientation:

“I” culture _____ “We” culture

“I” Explanation

Primary identification is with oneself. The self is the smallest unit of survival. Self-reliance, personal freedom, emotional distance from others are important. Identity is a function of one’s own achievements.

“We”

Identity is the function of group membership. The smallest unit of survival is the primary group. Interdependence, looking after the group insures well-being of the individual. People need close affiliation with others. Too much freedom is scary.

Work:

“Work as part of Identity” _____ “Work as a Function”

“Work as Identity” explanation

Work has value in and of itself. Your job is an important part of your identity. People live to work, in the sense that getting things done is inherently satisfying.

“Work as Function” explanation

Work is the means to paying bills and meeting financial obligations. It may be satisfying but doesn’t have to be. Life is too short to revolve around one’s work. Work is what I do, not who I am.

Environment:

“Change” _____ “Stability”

“Change” explanation

Change is usually for the better. Tradition is not always right. Optimism is best. Technology is often the answer. Every problem has a solution. New is usually better.

“Stability” explanation

Change can be for the worse. Realism is best. Tradition is a good guide. Some problems can't be solved. Technology does not have all the answers. New is new, not necessarily better.

Communication:

“Direct” _____ ”Indirect”

“Direct” explanation

People say what they mean and mean what they say; you don't need to read between the lines; it's important to tell it like it is; honesty is the best policy; the truth is more important than sparing someone's feelings; criticism is straightforward; it's okay to say no, to confront people.

“Indirect” explanation

People are indirect; they imply/suggest what they mean; understatement is valued; you need to read between the lines; the truth, if it hurts, should be tempered. Face is paramount; saving face takes precedence over the truth; confrontation is avoided; saying no is difficult.

Time:

“Single-Focus” _____ “Multi-Focus”

Single-Focus explanation

People do things one at a time. They stand in line, they expect undivided attention. Interruptions are bad; schedules, deadlines are important. Late is bad; adherence to schedule is the goal. Plans are not easily changed. Time is given and people are the variable.

Multi-Focus

People do many things at one time. People stand in lines less. Divided attention is okay. Interruptions are life. Schedules and deadlines are considered a loose guide. Late is late. Completing the transaction is the goal. Plans can be easily changed. Time is the servant and tool of people.

“Past” _____ “Present” _____ “Future”

Past

Life is based on what has already happened. No decision can be made without looking into history (near or far).

Present

People are focused on what is going on in the world around them. There is not much time allotted to the past and how things used to be, nor do people consider the consequences for the future.

Future

People are always looking ahead. Plans are constantly being developed based on what might happen in the future.

Appendix 7: 7 – HO7

Values Market

You've got 100 hours to spend

➤ Happiness	70
➤ Justice/fairness	20
➤ Love-partner, husband, wife, children, family	80
➤ Financial Security	50
➤ Friendship	60
➤ Physical Health	30
➤ Career/Job	40
➤ Independence-privacy, ability to make decisions, freedom	60
➤ Mental Capacity/Intelligence/education	30
➤ Favourite Hobby/Activity	50
➤ Personal Property/Residence/House	20
➤ Physical Appearance	20
➤ Peace and stability	90
➤ Religion/Faith	40

Appendix 8: 8 - HO8

Case Studies

Scenario 1:

You are a teacher in a medium sized town in Ukraine. The town's population is mainly Ukrainian with some Slovaks and Hungarians. There is a new student in your eighth form class. His family is Hungarian and he just moved to your town from a predominately Hungarian-speaking village. His first language is Hungarian while his Ukrainian is passable but thickly accented. At first, he often asked for the teacher to translate or explain something to him in Hungarian. Then, he became more and more resistant to speaking Ukrainian in classes. His teachers must sometimes ask him repeatedly to answer questions. This is often very disruptive. Now, the student has withdrawn himself from his lessons and usually sits in the back of the classroom.

- What responsibility, if any, does the teacher have to help integrate this student into this school?
- How much space should be given to languages that are not dominant in the community?
- Is there a connection between worldviews and language?

Scenario 2:

A Ukrainian teacher and an American volunteer decided together to put on a Halloween concert and party to help the students practice English and learn about an American holiday. The students have already prepared their costumes and performances for the concert. Then, the town's priest, school's director and various parents complain to the teachers that Halloween is essentially a secular holiday that celebrates evil. They demand the concert to be cancelled.

- If you were the Ukrainian teacher in this setting, what would you do to resolve the situation? You have already put in a lot of hard work for this event.
- In general, how can you introduce worldviews and cultural practices that may be offensive to some people?

Scenario 3:

You have got a large 10th form class of 20 students with one Roma student. He can barely speak English and never understands the class activities. He usually sits by himself and is the subject of insults and teasing from the other students, especially the other boys in the class. Often, these insults centre on his Roma ethnicity. The students in the class do not respect him as a fellow student.

Questions:

- How do you approach the students in the class without just punishing them for their behaviour?
- How much responsibility does the teacher have to encourage civility and respect in the classroom?
- How do you create a respectful classroom environment? Are there any activities or discussion questions you can do to encourage respect? Are there ways you can work with other teachers and parents?
- As a 10th form class, is it too late to introduce a conversation about respect?

Source: Andrew Stubblefield and Michelle Kanda, Peace Corps Volunteers, 2011

Appendix 9: 9 – HO9

Questionnaire

Teacher's Name: _____

School, Region: _____

Do you have a better understanding of the diversity of people thanks to this seminar? Yes/ No
Has your understanding of world views changed? If yes, how?

What was the most interesting activity/discussion of the seminar? What was the least interesting?

Will you use these activities in your own classroom? Which activities?

Is the information given out today important? Why? What impact does it have on Ukraine? On Zakarpattya Oblast?

Do you think that this seminar was relevant to your village/town/city? Why or why not?

What kind of project/seminar will you do at your school/institution to present this information? Explain in detail:

Appendix 10: 10 – H10 (For trainers)

Discussion Questions Worldviews Seminar

Session 1, Activity 2:

Values Market

1. Why did you choose the values you chose?
2. Were there any disagreements in your group?
3. Were there any values that were more difficult to give up than others?

Session 1, Activity 4:

Chain of Diversity

4. What did you consider interesting in this session?
5. Was it easy to find similarities or differences?
6. Do you understand world views better now?
7. What do you think each strip of paper represents?
8. Why did you put them together?
9. What does this represent?

Session 2, Activity 2:

Cultural Continuum (If interest arises, question further)

10. Are you surprised by any of the results?
11. Do your personal values agree with your cultural values?

Session 2, Activity 3:

Video:

1. What is your reaction to the video? Why? Have you ever experienced discrimination? Have you observed discrimination at your schools? Among colleagues? Students?

Compartment:

2. Who did you choose as least desirable? What image do you have of this person? Why do you have this image? Where does it come from?
3. (After adding more information about the “less desired” people). Does this surprise you? Why? Is it possible for this to be true? Does this change where you rank this person?
4. What links the video and this activity?

Session 2, Activity 4-Lead in for Activity 5

Stereotype:

1. How do you define a stereotype?
2. Are stereotypes harmful? Why and to whom?
3. Where do stereotypes come from?
4. Do you know of any stereotypes? About African-Americans? About Asians?

Session 2, Activity 5:

Origins of Stereotypes:

1. Are you surprised by any of these?
2. Do you know any other stereotypes? Where do you think these stereotypes came from?
3. Do you stereotype in your daily life?

Session 3, Activity 1

In-group and out-group

1. How did it feel to be without a group? How did it feel to find a group?

2. Do you notice “groups” in your classroom? Do you see one or two students who don’t belong to any group? How do you characterise those students? Do you think that it’s harmful not to be part of a group?
3. What do you think the phrase “in-group” and “out-group” mean? (in the group and outside the group)?

Session 3, Activity 2

“We and They” Discussion Questions:

1. Who does the speaker categorise as “we?” Who does the speaker identify as “they?”
2. What sort of habits and customs does the speaker attribute to “we”? What sort of customs and habits do “they” have? What is his attitude toward the customs of “they?”
3. How does the “they” culture feel about the writer’s culture? Why does the writer say “They look upon We as an utterly ignorant they”? Can you put this idea in your own words? Do you agree with it?
4. At the end of the poem the writer states that “if you cross the sea, instead of over by the way, you may end by (think of it!) looking on We as only a sort of They!” How does this relate to “in-group” and “out-group” thinking? How does this relate to world views?
5. In your life and relationships, who do you identify as “we?” Who do you identify as “they”? Why?