



Pestalozzi

Training Resources

Diversity of World Views and World
Knowledge in the Classroom (VIEWS)
Are Turkish men machos?
Stereotypes in multicultural contexts

by

Author: Helmut Wagner – Austria

Editor: Olga Ferreira



The Pestalozzi Programme
Council of Europe Training Programme for education professionals

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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: Stereotypes in multicultural contexts

Expected outcome

- To tackle some specific stereotypes of Austria (and Germany) and Turkey, which on the one hand result from general difficulties of multicultural (multi religious) environments, and on the other hand from the special history these countries (empires) share;
- To understand that different ethnical identities are the result of different world views¹;
- To raise awareness of one's own cultural background, have a look at one's own stereotypes and learn about the complexity of these stereotypes and the potential threat then present to a multicultural and pedagogical environment;
- To reflect and create conditions, new perspectives and training possibilities for analysing such ethnic questions and for taking appropriate measures for handling multicultural conflicts in the classroom in the future.

Target group

Type of training	School level / age	Subject area
Initial and in-service teacher training	All educational levels	Religion, pedagogy and philosophy

¹ World views - relating to ethnic identities – are on the one hand the result of self-conceptions (cultural and religious traditions etc.), on the other hand world views are the result of assumptions made from an external perspective. These prejudices, created from external perspectives, are influenced by history.

Brief description of the unit

In recent years a special ethnic conflict between Austrians and Turks has been observable in Austria². When the underlying reasons for this conflict in the past and present have been understood, it is necessary to focus on what can be done in class to achieve an atmosphere of mutual respect. But global or national stereotypes are also individual stereotypes. Before finding new ways of communication when teaching multicultural classes, it is necessary to become aware of the stereotypes at the individual, familiar, cultural or religious levels that lie behind one's own world views. Only then it is possible to search for common intercultural values in classrooms, based on equality and on the right to be different.

Therefore this unit is divided in four activities:

- Activity 1 calls attention to the diversity of world views and aims to discover some preconditions for building stereotypes (ethnic, cultural, religious and so on).
- Activity 2 - shows an example of a certain family conflict, a concrete example of intercultural conflict. This activity aims to identify different personal and cultural attitudes in such conflicts of values, to reflect on the different roles of the actors (including one's own role). Both activities, 1 and 2, serve to see what has to be learnt and what knowledge has to be acquired.

² On the one hand, it is a typical intercultural conflict – as in other European countries – over a lack of integration, ethnic ghettos in urban districts, the burka, competence in the German language foreign majorities in school classes and religion (Christianity/Islam). In short, it is like any other conflict over multicultural differences. On the other hand, it is a special conflict between Turks and Austrians because there is a special history of conflict between these two countries (empires), which culminated in two battles (in Vienna) in 1529 and 1683 as the Osmanic empire attacked the metropolis of the Habsburg empire (and lost both battles). Since then there has been a myth about the occidental (and Christian) victory against the Muslims achieved by the Austrian Habsburgs. And since that time Muslims have had a special – subtly - negative image in Austria. This myth was maintained in Austrian schoolbooks until the 20th century. But in 1970s something happened (like in other countries too): A lot of guest-workers were needed during the economic boom and stayed here after the end of the boom. Their families came and the children grew up in Austria, married and got children themselves, so that now often children of the “third generation” are attending Austrian schools. But integration did not happen (enough). Turks are living in specific urban districts; they spend their weekend together with members of their own ethnic group and so on. At the same time, they maintain their cultural life; this is to build mosques and Muslim cemeteries etc. The consequence is a reserved attitude and a subtle aggression against Turkish people in Austrians resulting from the old myths that are refreshed by various different multicultural difficulties. What we can see is that the conflict is often resulting from stereotypes and mutual prejudices.

- Activity 3 – serves as a starting point for discussion of some theoretical approaches based on Matthew Lipmans “Harry Stottelmeier” (philosophy for children) and to reflect two important aspects which often feed intercultural conflicts: religion and tradition. The important question in chapter (chapter 9) is: where is the limit for participating in a foreign tradition which is inconsistent with one’s religion. Philosophy for children is not the only way for learning to know, how to behave, and what to do, but it is a very interesting approach suitable for children.
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- Activity 4 - is introduced by showing a picture of a certain everyday gender practice. The activity aims at the pragmatic dimension: to find a way to ensure peaceful coexistence in intercultural contexts and to find answers to the following questions: what are the basic principles my personal world views are based on? Which values do we need for a peaceful coexistence that accepts diversity and otherness and is based on the principle of equality and the right to be different? So this activity aims to clarify what we need to learn to do.

This teaching unit aims to help understanding stereotypes and different ethnic identities, to reflect on one’s own cultural background and to find better ways to handle multicultural situations in class.

Methods/techniques used

- Lecture;
- Film analysis;
- Group work;
- Statements;
- Plenary.

Time 3 hours

Activity 1	▶ 45 minutes
Activity 2	▶ 45 minutes
Activity 3	▶ 45 minutes
Activity 4	▶ 45 minutes

Preparatory reading

- Religious Diversity and Intercultural Education: A reference book for schools (edited by John Keast) – Council of Europe Publishing 2007;
- White paper on Intercultural Dialogue (Council of Europe Document) (2009);
- Basic Assumption Document (Diversity of World Views and World Knowledge in the Classroom) (2010);
- Teacher education for change: The theory behind the Council of Europe Pestalozzi Program, ed. By Josef Huber / Pascale Mompoin-Gaillard (Pestalozzi series No. 1, ed. by Josef Huber) Council of Europe Publishing 2011;
- [Betül Durmaz](#): Döner, Machos und Migranten: Mein zartbitteres Lehrerleben (Herder Spektrum) [Taschenbuch], Freiburg 2009;
- Isabella Kroth: [Halbmondwahrheiten](#). Türkische Männer in Deutschland – Innenansichten einer geschlossenen Gesellschaft. Diederichs Verlag 2010

Resources

Preparatory reading: - BAD document - M. Lipman: H. Stottelmeier's discovery, chapter 9	Appendix 6
Activity 1: - Video – Imagination of a painter – 5 min short film, (You tube) - A3 Cards: Mapping stereotypes by alpha designer - Questions for groups work	Appendix 1 Appendix 2 Appendix 3
Activity 2: - Video “Die Fremde” (When we leave) – 5 min short film (You tube) - Questions for groups working	Appendix 4 Appendix 5
Activity 3: - Video – M. Lipman: Harry Stottelmeier, chapt. 9 - Questions for groups work	Appendix 6 Appendix 7
Activity 4 : - Photo Standard 7.12.2010, crossover, p. 36 - Questions for groups work	Appendix 8 Appendix 9
Questions for evaluation	Appendix 10

Activity 1 Different world views co-exist - stereotypes are used to reduce complexity



45 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To reflect on differences in world views; ➢ To reflect on one's own use of stereotypes. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To become aware of different world views and gain world knowledge; ➢ To be able to identify possible sources of these stereotypes; ➢ To recognize the importance of acquiring adequate skills and adapting appropriate attitudes for negotiation. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➢ Reflective approach, personal analysis, interpretive approach, cooperative learning. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Video – “Imagination of a painter” (http://www.youtube.com/watch?v=46lexmvuBIA). ➢ Mapping stereotypes by alpha designer (http://alphadesigner.com/project-mapping-stereotypes.html). ➢ Questions for discussions (Appendices 1 and 3). 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Have the technical equipment ready before starting the session; ➢ Have A3 sheets ready before starting the session; ➢ Have Appendices 1 and 3 ready before starting. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➢ 1. Welcoming the participants, giving a very short view on the general aims of the Pestalozzi Programme and the concepts of world views and world knowledge; ➢ 2. Step 1 : Watch the video “Imagination of a painter” (5 min) 	

<ul style="list-style-type: none"> ○3. Divide participants in groups of 4 (participants are expected to have read the BAD document in preparation for the seminar) to discuss about (Appendix 1): <i>What did I see? Did we all see the same? What factors influence what we see? What do you think when you see what you see?</i> (10 min) ➤ 4. Engage the participants in a plenary discussion on how different world views can affect our perception – the aim is to further explore the questions discussed in the groups. (10 min) ➤ 5. Step 2: the participants work in the same groups again. Every group get the task to reflect on an anonymous mapped presentation on the history of one nation and identify which is the stereotypically “American”, “British”, “Italian” and “French” world view. ➤ 6. Groups try to find informed answers to the questions (Appendix 2): <i>What are the instruments of stereotyping? What are typical features of stereotypes? Why cannot stereotypes be objective?</i> ➤ 7. Engage the participants in a plenary discussion about the: <ul style="list-style-type: none"> ○hypothetically social, psychological and cultural basis of this stereotypes; ○the impact of world views on world knowledge and vice versa; ○origins of one’s own stereotypes; ○skills and attitudes needed to avoid stereotypes (10 min). 	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ It would not be useful, to talk about stereotypes in a way which simply implies that stereotypes are bad. ➤ Stereotypes do exist and must be discussed. But this can only be done in an atmosphere of trust and open-mindedness 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ The aim of this activity is not to talk about stereotypes and decide that they are bad or wrong. ➤ Stereotypes do exist. It is necessary to talk about what we are doing when we behave according to them. ➤ Stereotypes are not developed on a personal level but are a cultural technique that has been used in our societies for a long time to reduce social, ethnic, religious and economic complexity. It is everyone’s personal responsibility to reflect on and to become aware of stereotypes. 	

Activity 2 Are Turkish men machos?



45 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To understand the multicultural differences in gender practice and common attitudes without judging. ➤ To become aware of the fact that this “difference” between Turkish and Austrian culture is in fact minimal. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To reflect on the social, psychological and cultural foundation causing these differences; ➤ To develop skills and attitudes to handle multicultural differences; ➤ To handle machismo in both cultures by fostering critical thinking – both, in Austrians as in Turks. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Interpretative approach; ➤ Cooperative learning. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ Video: Die Fremde (2010) (Trailer) ➤ http://www.youtube.com/watch?v=muZm2HxuMXg (German) ➤ http://www.youtube.com/watch?v=D3NkwryRdLE&feature=channel (Eng.) ➤ Interview with Feo Aldag /Producer: http://www.youtube.com/watch?v=1Nn9372OEnI ➤ Interview with actor Sibel Kekilli http://www.youtube.com/watch?v=za6OCp6pX-8&feature=related 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ Have the equipment and draft policy questions ready before starting the session. ➤ Have the questions ready before starting the session. 	

► **Instructions/procedure:**

1. Presentation of the movie trailer “Die Fremde” (“When we leave) (5 min);
2. Divide participants into groups (each 3-4 members). Deliver questions for the groups (Appendix 5):
 - *What did we see?*
 - *What is this doing to me?*
 - *What is the origin of this kind of violence?*
 - *What about violence in families in Turkey/ in Austria?*
 - *What could be the role of education?*
 - *Can policies solve the issue?* (20 min)
3. Plenary discussion to deepen the understanding of this issue, perhaps with the help of interviews
 - Interview with Feo Aldag (Producer) (7 min)
 - Interview with actor Sibel Kekilli (4 min)
 - What would be my own way of handling this issue?
 - What could be a common way of handling this situation? (20 min)

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

- Intercultural conflicts are not theoretical, they take place in reality, in families, in classrooms and so on; there have specific social, cultural preconditions that lead to clashes of world views.
- To reflect on this, it is necessary to consider situations in which one is confronted with such clashes oneself. This will enable participants to find possibilities for handling clashes and conflicts

► **Debriefing/reflecting:**

- Intercultural conflicts are real. They take place in families and, classrooms in most cultures worldwide, in the Muslim, in the German, Austrian, Italian, Norwegian etc.
- The primary aim of the activity is not to criticize certain culture, but to try to find out what happens, why it happens and, when it happens.
- And secondly, the personal perspective must not be forgotten: “Have I, myself, been confronted with such “clashes of cultures?”
- The third aim, which is to find ways to handle and prevent violence in families, can only be achieved in special extra activities.

Activity 3 Reflecting on cultural values based on “critical thinking for children” (Mr Lipman)



45 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To become acquainted with “critical thinking” (philosophy for children), to understand the importance of categorization in the context of world views and world knowledge. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To get to know “critical thinking for children ” by Mr. Lipman “Harry Stottelmeier”; ➢ To understand the difficulty and the complexity of values based on culture/religion. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➢ Lecture; ➢ Interpretive approach; ➢ Cooperative learning. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Text: German: Matthew Lipman: “Harry Stottelmeier” (transl. and ed. Daniela Camhy), Vienna 1990 (Engl. 11971), (chapter 9) p 44-47. Engl: Matthew Lipman: Harry Stottelmeier’s discovery, Upper Montclair (USA) 1980, Chapter 9, p. 43-47. 	
<p>▶ Instructions/procedure:</p> <ol style="list-style-type: none"> 1. Preparatory reading “H. Stottelmeier” p. 43-47 (chapter 9) (homework); 2. Common lecture from the Stottelmeier-Manual about David’s problems with attending a school ceremony that includes singing the national anthem because the Bible forbids to worship idols (15 min); 3. Training – “Possibilities for handling different values in classrooms” (groups of 4 persons) <ul style="list-style-type: none"> ○ <i>Why is it difficult to decide?</i> 	

<ul style="list-style-type: none"> ○ <i>What are the arguments for and against singing the anthem?</i> ○ <i>What is the solution in the chapter about Harry Stottelmeier? (20 min)</i> 	
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<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➢ “Critical Thinking” is a short description of “Philosophy for children”, where children are empowered to learn stringent thinking and about the cogency of arguments, to exercise logical connections or contradictions etc., in a wonderful way. This is an excellent way to discuss stereotypes, conflicts, violence and machismo. ➢ But participants should already be familiar with “Critical thinking” and the learning materials of Matthew Lipman. 	
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<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➢ Concrete social action taken by Christian or Muslim people is, on the one hand, shaped by religion, and on the other, by cultural traditions. Each of us lives in a certain field of tension between religion and tradition. In intercultural conflicts it is helpful to know, at which end of the scale the conflict is located and what it involves. So sometimes, in conflict situations arising from religious differences, it could be better, to stay self- assured (and different from others), but to be flexible (and open) as far as traditions of other cultures and religions are concerned. ➢ Which aspects do the participants consider “religious” and which can be called “cultural”? ➢ What about my own community? In which communicative situation it could be helpful to make a difference between religion and culture? (10 min) 	
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Activity 4 Stereotypes – how can we handle them adequately and in an atmosphere of trust and understanding?



45 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To understand that stereotypes are not bad and should not be repressed; ➢ To gain awareness of their role in everyday life and in the development of our personal world views. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To look for rules and criteria to understand how we can deal with stereotypes, where they come from and why we need them; ➢ To reflect on and look for possibilities to create an atmosphere of trust and understanding for discussions. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➢ Personal analysis, interpretative approach, cooperative learning. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ DIN A 3 Picture from Newspaper about “Albanian married couple” – Standard 7.12.2010, crossover, p. 36; ➢ Draft questions (Appendix 9). 	
<p>▶ Instructions/procedure:</p> <ol style="list-style-type: none"> 1. Divide participants into groups (3-4 members each). Every group gets a picture “Albanian married couple” and answers the questions (5 min); 2. The first task is once again to reflect on the problem of machismo. Afterwards the participants discuss possibilities how children could be confronted with this in class. <ul style="list-style-type: none"> ▪ <i>What is my reaction to this picture?</i> ▪ <i>What kind of machismo is this?</i> 	

<ul style="list-style-type: none"> ▪ <i>Where do gender rules come from?</i> ▪ <i>Why are gender rules changing/not changing?</i> ▪ <i>How can children in classrooms be confronted with gender identities in different cultures?</i> ▪ <i>What could be the conclusions of this reflection? (15 min).</i> <p>3. Afterwards groups present their conclusions to the plenary (15 min);</p> <p>4. Evaluation (10 min).</p>	
<p>► Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ Gender rules are part of society. Multicultural contexts are producing different concepts. In class, it is necessary to know about, to handle and to act according to this diversity. ➤ Be aware of these steps: first, reflect on the background of different gender rules; ➤ Second, give the participants the chance to look for their own gender history; ➤ And (perhaps) third, adopt a desirable individual attitude which you can also adopt in real life (in school, in class and so on). 	
<p>► Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ To get tools for handling situations with different gender rules there is a premise: What is there to know about the history of gender rules in our and other societies? ➤ Secondly, is there anything to be aware about my own gender history (past and present)? ➤ These two reflective steps facilitate discussing about gender rules in multicultural groups, and this can prompt arriving at a mutual understanding - between people in a school class or between different societies. 	

Appendix 1: Questions about the short film “Imagination of a painter“

- What did I see?
- Did we all see the same?
- What factors influence what we see?
- What do you think when you see what you see?

Appendix 2:







Appendix 3: *Questions about mapping stereotypes*

- What are the instruments of stereotyping?
- What are the typical features of stereotypes?
- Why stereotypes cannot be objective?

Appendix 4: Content ad movie “*When we leave*” (Die Fremde) (Activity 2)

http://www.youtube.com/watch?feature=player_detailpage&v=muZm2HxuMXg

Family honour is life threatening

Mark Jenkins

Friday, February 18, 2010 (Washington Post)

The protagonist of “When We Leave” was raised in Germany, where women are legally equal to men. But she has one foot planted in Turkey, where tradition dictates that fathers and husbands rule. It’s a perilous straddle. Although the movie opens with a puzzling confrontation on a Berlin street, the story really begins in Turkey, as Umay (Sibel Kekilli) prepares for a furtive departure.

Grabbing her young son, Cem (Nizam Schiller), Umay abandons her abusive husband, Kemal (Ufuk Bayraktar). She flies to Germany, where her parents and siblings are happy to see her. Until, that is, they learn that she intends to stay.

Her mother tells Umay simply, “You want too much.”

Dad’s words of wisdom are more chilling: “The hand that strikes is also the hand that soothes.”

Umay’s father (Settar Tanriogen) assigns her adoring younger brother (Serhad Can) to follow her. Umay is told that she’s disgraced the family and ruined her sister’s imminent wedding. Then she learns that Kemal doesn’t want her back but does expect her to surrender their son. When it becomes clear that her family will help her estranged husband nab Cem, Umay takes the boy and heads to a women’s shelter. Yet Umay can’t break with her family. She keeps putting herself and Cem at risk by contacting them. She can’t believe that her male relatives would consent to the brutal custom of “honour killing,” where an unruly female is murdered to cleanse the supposed stain on a family’s honour.



Finally, such a honour killing is indeed attempted. The result is a sucker-punch ending that nearly overwhelms this carefully crafted movie. Some will find the outcome moving, but it's the most manipulative scene in a film that's generally sober and balanced. (It even attempts to understand the outlook of Umay's mournful, quietly panicked father.) Aside from its conclusion, "When We Leave" is credible and well-observed. First-time director Feo Aladag, a Vienna-born actress, researched her script for four years, even living in shelters to learn more about women who fear their own families. The movie's star is known for a 2004 film, "Head-On," in which she played a Turku-German woman in anarchic revolt against her elders.

Umay is inherently a less vivid role, but Kekilli is fully convincing as a young woman who wants both freedom and family. Aladag's style is terse and sometimes dialogue-free. Umay's getaway from Turkey is handled with a minimum of conversation; later, her father's trip to his homeland is rendered with none at all.

As much a European art film as a political melodrama, "When We Leave" isn't one of those movies where people are always explaining how they feel. But when they do reveal themselves, the words sting.

Appendix 5: Questions about the short film “Die Fremde”

- What did we see?
- What is this doing to me?
- What is the origin of this kind of violence?
- What about violence in families in Turkey/ in Austria?
- What could be the role of education?
- Can policies solve the issue?

Appendix 7: Questions about “Critical thinking for children”

- What did we see?
- What kind of problem makes it difficult to decide?
- What are the arguments for and against singing the hymn?
- What is the solution in the chapter about Harry Stottelmeier?

Appendix 9: Handling stereotypes

- What is my reaction to this picture?
- What kind of machismo is this?
- Where do gender rules come from?
- Why are gender rules changing/not changing?
- How can children in classrooms be confronted with gender identities in different cultures?
- What could be the conclusions of this reflection?