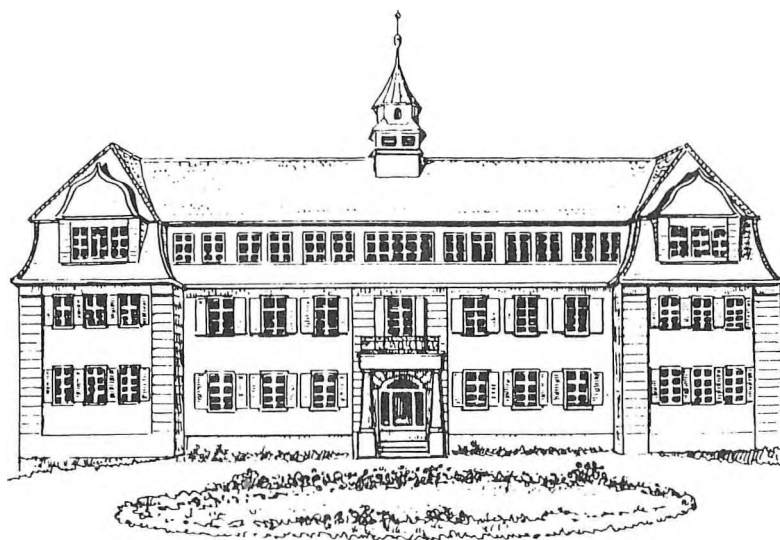




"Education and tolerance in multi-cultural groups"

63rd European Teachers' Seminar
Donaueschingen, Germany, 2-7 May 1994

Report



Council for Cultural Co-operation
In-Service Training Programme for teachers

Strasbourg 1995

The **Council of Europe** was founded in 1949 to achieve greater unity between European parliamentary democracies. It is the oldest of the European political institutions and has 34 member States¹, including the 12 members of the European Community. It is the widest intergovernmental and interparliamentary grouping in Europe, and has its headquarters in the French city of Strasbourg.

Only questions related to national defence are excluded from the Council of Europe's work, and the Organisation has activities in the following areas: democracy, human rights and fundamental freedoms; media and communication; social and economic affairs; education, culture, heritage and sport; youth; health; environment and regional planning; local democracy; and legal co-operation.

The **European Cultural Convention** was opened for signature in 1954. This international treaty is open to European countries that are not members of the Council of Europe, and it enables them to take part in the Organisation's programmes on education, culture, sport and youth. So far, 43 States have acceded to the European Cultural Convention: the Council of Europe's full member states plus Albania, Belarus, Bosnia Herzegovina, Croatia, the Holy See, Monaco, Moldova, Russian Federation, Ukraine

The **Council for Cultural Co-operation (the CDCC)** is responsible for the Council of Europe's work on **education** and **culture**. Four specialised committees - the Education Committee, the Standing Conference on University Problems, the Culture Committee and the Cultural Heritage Committee - help the CDCC to carry out its tasks under the European Cultural Convention. There is also a close working relationship between the CDCC and the regular conferences of specialised European ministers responsible for education, culture and cultural heritage.

The CDCC's programmes are an integral part of the Council of Europe's work, and, like the programmes in other sectors, they contribute to the Organisation's three over-arching policy objectives for the 1990s:

- the protection, reinforcement and promotion of human rights and fundamental freedoms and pluralist democracy;
- the promotion of an awareness of European identity;
- the search for common responses to the great challenges facing European society.

The CDCC's education programme covers school, higher and adult education, as well as educational research. At present, its main priorities are projects on: the European dimension of secondary education; university co-operation; adult education and social change; modern languages; and the pooling of the results of educational research.

¹Andorra, Austria, Belgium, Bulgaria, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, Latvia, Liechtenstein, Lithuania, Luxembourg, Malta, the Netherlands, Norway, Poland, Portugal, Romania, San Marino, Slovak Republic, Slovenia, Spain, Sweden, Switzerland, Turkey, the United Kingdom.

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THE CDCC'S TEACHER BURSARIES SCHEME

63rd European Teacher's Seminar

on

Education and tolerance in multi-cultural groups

Donaueschingen, Germany
2 - 7 May 1994

Report

by

Peter BATELAAN





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1. INTRODUCTION

The issue of intercultural education has been, for years, a principal concern of the Council of Europe for which "the respect for the dignity and intrinsic equality of all human beings is the very basis of a democratic and pluralistic society."

The organisation of the seminar *Education and Tolerance in Multicultural Groups* is one of the many activities within the frame work of the project *Democracy, Human Rights, Minorities: Educational and Cultural Aspects*, which was launched by the Council of Europe in 1993.

Earlier, in 1984, the Council of Europe's Committee of Ministers adopted a Recommendation no. R (84) 18 to the Member States on "The training of teachers in education for intercultural understanding, notably in a context of migration."

Considering that "the presence in schools in Europe of millions of children from foreign cultural communities constitutes a source of enrichment and a major medium and long term asset provided that education policies are geared to fostering open-mindedness and an understanding of cultural differences", the ministers recommend notably that "the training given to teachers should equip them to adopt an intercultural approach and be based on an awareness of the enrichment constituted by intercultural understanding and the value of originality of each culture".

Most activities of the Council of Europe in the area of intercultural education are aimed at curriculum content. However, "intercultural understanding" is not only promoted through the content of the curriculum, but also - and often mainly - through the management of the classroom interaction. The theme of the seminar *Education and Tolerance in Multicultural Groups* includes this area of interaction. Teachers should be trained, both to use appropriate curriculum content as well as to use appropriate strategies in order to achieve the goals of intercultural education.

Most seminars for teacher training provide teachers with useful information and give them the opportunity to discuss this information. Discussions lead to recommendations, which are often more related to issues of policy than to issues of classroom practice.

In the seminar *Education and Tolerance in Multicultural Groups* the organizers had adopted another strategy. The main focus was on "learning together" through experiences and practical work rather than on "listening together". The learning was aimed more at conceptual and practical issues rather than on policy issues.

Like the society of which it is a reflection, the school has to face up to the problems linked to its pluricultural make-up: the increase of intolerance, of racism and of xenophobia, violence, exclusion and marginalisation.

It was the aim of the seminar to study how education can contribute to meeting these challenges through promoting tolerance and human rights and the development of open-mindedness and respect for others, both through content and organisation of interaction within the classroom, and to give all students equal access to the learning processes.

An important was also to give the participants intercultural experiences which also could be organised in classrooms.

Discussion and cooperation between participants from all parts of Europe is an intercultural experience, which provides an opportunity to look at basic concepts relevant for the teaching profession from different perspectives. Basic concepts which were discussed in this seminar included: the aims of education, multiculturalism, learning, cooperation in multicultural groups, the rights of the child. It was the intention of the organizers not only to discuss these issues, but to give the participants the same learning experiences as their students will have when they implement interactive strategies, including groupwork, and to give them the opportunity to process their knowledge and skills into very concrete teaching materials. It was envisaged that - as a result of this seminar - the participants would have produced lesson plans and materials on the topic of children's rights which comply with the criteria for intercultural education, and which could be used in their own classroom.

The seminar consisted of four parts:

1. Conceptualizing intercultural education. The concept of intercultural education was introduced through group work. The strategy which was used was derived from the Dutch project SLIM (**S**amen **L**eren **I**n **M**ulticulturele groepen: Learning together in multicultural groups), which is an adaptation of the project Complex Instruction of Stanford University (COHEN, 1994).
2. Groupwork in intercultural education, mainly based on a reflection on the experiences with conceptualizing intercultural education. In this part skills were identified and practised which are required for effective group work; also criteria for curriculum which is appropriate for groupwork were explored.
3. Designing lesson plans for learning in small groups about the Rights of the Child.
4. At the end of the seminar participants were asked to write down individually their reflections on the learning process, recommendations to themselves, their schools, local and national authorities and to the Council of Europe.

The first and second part was introduced and facilitated by Pieter Batelaan en Carla van Hoof, both working for the International Association for Intercultural Education (IAIE) and the SLIM-project, the third part was introduced by Don Harrison, working for Save the Children as education officer for Scotland and was facilitated by Don Harrison and Carla van Hoof.

The recommendations and conclusions were drafted by the course director, Pieter Batelaan, based on the contributions of the participants.

One of the consequences of the adopted strategy was that the focus was more on the learning processes and personal experiences of the participants rather than on results in terms of recommendations and conclusions. However, it is difficult to share with others those experiences by means of a formal report. The results of group work, which were shaped in posters, advertisements, plays, radio and television programmes, simulations, games, lesson plans etc. lose their significance in the context of a report.

On the other hand, the input of the course leaders and participants could be formatted in this report thanks to the high quality of the contributions of the participants. Hopefully this report will contribute to the important work of the Council of Europe in the framework of the project *Democracy, Human Rights, Minorities: Educational and Cultural Aspects*, and to the implementation of intercultural education in the member states of the Council of Europe.

2. INTERCULTURAL EDUCATION

When professionals in the area of education (teachers, administrators, politicians) are asked to write down a definition of *intercultural education*, there will be many different outcomes. Some will emphasize issues of internationalism, others issues of cultural heritage, cultural diversity, linguistic diversity, issues of racism and xenophobia, issues of caring for immigrants and other minority groups, or issues of equity. Although immigration has affected the schools in most European countries, intercultural education is far more than education for immigrants and other minorities.

Intercultural education is a very complex concept because it deals both with issues of diversity and issues of inequality, and it is therefore dangerous to make simplifications.

Intercultural education includes:

- * promotion of intercultural and international understanding
- * recognition of and respect for cultural differences
- * issues of human rights and citizenship (human responsibilities)
- * the provision of equal opportunities (the educational system should be inclusive)
- * strategies for equal access to the learning processes in order to achieve an equality of outcomes
- * strategies to explore skills and knowledge which children bring to school and to use those skills and knowledge as a resource.

Discussions about intercultural education are mainly focused on the adverb *intercultural*. What *education* is about appears to be taken for granted. The reaction of many teachers and other professionals working in education that there are so many competing demands on education is to be considered carefully. It is true that time and means in education are limited. Other important restrictions are that education cannot solve all problems in society and that education only has to offer its own specific contribution.

The relevance of the discussion about the purpose of education is well illustrated in a letter of a Head of an American high school to his teachers on the first day of school:

Dear Teacher

I am a survivor of a concentration camp. My eyes saw what no man should witness:

Gas chambers built by learned engineers.

Children poisoned by educated physicians.

Infants killed by trained nurses.

Women and babies shot and burned by high school and college graduates.

So, I am suspicious of education.

My request is: Help your students to become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmans.

Reading, writing, arithmetic are important only if they serve to make our children more human.

(quoted from: Carrie Supple: *From Prejudice to Genocide: Learning about the Holocaust*. Stoke on Trent 1993: Trentham Books)

It is, therefore, necessary that there is a basis of consensus about the purposes of education. To develop such a consensus international commitments with regard to education and national legislation should be analyzed carefully both by politicians and by the responsible institutions. From the UN Convention of the Rights of the Child and the Declaration of the World Conference on Education for All² (WDEFA) a frame of reference can be derived for national legislation and local practice.

In article 1 of the declaration the basic learning needs are addressed:

These needs comprise both essential learning tools (such as literacy, oral expression, numeracy, and problem solving) and the basic learning content (such as knowledge skills, values, and attitudes) required by human beings to be able to survive, to develop their full capacities, to live and to work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning.

and in para 2 of this article:

The satisfaction of these needs empowers individuals in any society and confers upon them a responsibility to respect and to build upon their collective cultural, linguistic and spiritual heritage, to promote the education of others, to further the cause of social justice, to achieve environmental protection, to be tolerant towards social, political and religious systems which differ from their own, ensuring that commonly accepted humanistic values and human rights are upheld, and to work for international peace and solidarity in an interdependent world.

² *World Declaration on Education for All and Framework for Action to meet Basic Learning Needs*. Adopted by the World Conference on Education for All, Jomtien, Thailand 5-9 March 1990. New York: The Inter-Agency Commission (UNDP, UNESCO, UNICEF, World Bank).

para 3 mentions

the transmission and enrichment of common cultural and moral values.

Thus the main functions of education can be formulated as:

1. The economic function: education for qualification
 2. The social function: education for democratization and emancipation
 3. The cultural function: education for the transmission of values
 4. The pedagogical function: education for personal development.
- (1) Qualification to participate in the society. For most schools this is the most important purpose of education. It includes the preparation to participate in the economic area: many projects have been set up to facilitate the transition from school to work. This is not only an interest of the individual but also of the society which needs skilled professionals for its development. In practice, for many professionals working in education the economic function is the only one which really counts.
 - (2) Emancipation and democratization. Satisfaction of basic learning needs "empowers individuals in any society". Thus education can be considered as a means for emancipation. Equal opportunity policies of local and national authorities are also aimed at the emancipation of disadvantaged groups. Article 3 of the WDEFA is focused upon "universalizing access and promoting equity.
 - (3) Transmission³ of values. Both para 2 and para 3 of article 1 of the WDEFA about the purpose of education refer to the cultural purpose of education. The cultural, linguistic and spiritual heritage, environmental protection, tolerance, transmission and enrichment of common cultural and moral values are important issues to be addressed in education.
- Human rights and civic education may also be included under this heading. The Council of Europe project (IV.01)⁴, launched in 1993, aims explicitly at these themes: "The objective of the project "democracy, human rights, minorities: educational and cultural aspects" is to reinforce the fundamental principles (democracy, pluralism, pre-eminence of the law and respect for human rights) by contributing to the promotion of a practice and a culture respecting democratic values. Knowledge of values of the democratic ideal, as well as the necessary skills and attitudes for an active responsible and autonomous citizenship are to be fostered".
- (4) Personal development. Basic education is "the foundation for life long learning and human development". Article 1.1. puts learning tools not only in the perspective of "survival" but also in the perspective of the development of "their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning".

³ "Transmission of values" implies the negotiation of values (see Batelaan & Gundara 1993)

⁴ Intergovernmental Programme of Activities for 1993. Council of Europe. p. 72.

Everybody will agree that *intercultural* education is education which is appropriate for multicultural societies, but what is appropriate depends on political and ideological decisions and what is multicultural depends on interpretations of what is happening in the society. In intercultural education "tolerance" is an important aspect.

The world, and particularly Europe faces today a growth of racism and xenophobia which was not imagined to be in existing again after mankind learned about the holocaust. To understand the concept of *tolerance*, it is useful to define the opposite intolerance. Basically intolerance is based on exclusion. In its history Europe experienced different forms of exclusion: discrimination, persecution, what is called nowadays ethnic cleansing, and even genocide. In the late 18th century the ideals of freedom, equality and solidarity were the basis of a movement which led eventually to the democratisation of the European governments. However, even when the national regimes were democratised, the "enlightened" European countries colonized and exploited the people in Africa and Asia. Those people were excluded from human rights, as were the Jews and Gypsies until 1945.

The end of the second world war and the democratization of the Federal Republic of Germany can be considered as a milestone in the history of democracy in Western Europe. This milestone was symbolised by the establishment of the Council of Europe/CDCC. Apparently Western Europe was on the right track towards democratisation and inclusiveness. Human Rights were taken for granted. People tolerated each other, but did not meet, did not interact.

As long as the people in post-war Europe shared the same values of christianity and humanism, as long as the different religions were rooted in the same judeo-christian tradition, as long as they had the same skin colour, it was rather easy to condemn racism elsewhere, to condemn countries where human rights (often in the minds of politicians restricted to free elections and freedom of enterprise) were violated. But since the increase of labour migration (both from former colonised countries and from the Mediterranean) in Europe after the second world war, and since Western Europe has become a haven for refugees from the countries of Central and Eastern Europe, from countries in Latin America, Africa and Asia, since

- partly as a result of an economic recession - many people are excluded from labour and adequate housing, the inclusive character of democratic and human rights is not any more taken for granted by all citizens.

Tolerance is based on inclusiveness. Nationalism (political fundamentalism) and religious fundamentalism are articulations of exclusiveness. Both are based on the idea that "the others" are excluded from certain rights. Tolerance starts with the awareness of the inclusiveness of human rights.

Europe is multicultural, each of the member states is multicultural, schools and classrooms are multicultural. If cultural identity only would be described in terms of "monocultural" European or national characteristics without doing justice to the cultures of the different (minority) groups, these groups and their interests will then be excluded from the society or from the school or classroom. The awareness of inclusiveness is particularly in a multicultural setting a prerequisite.

Multicultural groups are by definition culturally diverse. Cultural diversity is not only caused by historical and contemporary migration, by individual differences between people, by differences in profession, religion, age, gender, abilities, education, life experiences. In intercultural education diversity is considered as an asset, because it facilitates students and teachers to look at reality from different perspectives, to learn from each other.

However, since different groups have different status in society, multicultural groups are also characterized by inequality. One of the purposes of education in democratic societies is to provide equal opportunities for all members of the society.

The current situation in Europe is characterised by tensions between pluralism and fundamentalism, internationalism and isolationism, social inclusion and social exclusion. On one of the resource cards for the participants the situation was visualised as in chart 1.

Chart 1

Tensions in the societies

Pluralism which is <i>inclusive</i> and based on human rights	Nationalism and fundamentalism which are <i>exclusive</i> and based on the ideas of superiority
Interdependence, which requires mutual understanding and respect, based on <i>shared values</i>	Isolationism and separatism (apart- heid) which leads to oppression, ethnic cleansing, racism: <i>group values</i>
Social justice creation of equal opportunities priority policies equity policies	Individual competition, capitalism without social responsibilities creation and defence of privileged positions

Intercultural education deals both with issues of diversity and equity. Existing diversity and inequality are two sides of the same coin.

In most literature about intercultural education recommendations are made with regard to the content of education. However, children do not always learn what they are taught. There is a "hidden curriculum" in the way *how* they are taught. A second reason why more attention should be paid to the learning process is that children have different learning styles and most of the learning goes through interaction and practical applications. It is not possible to do justice to diversity and to create equal opportunities maintaining a traditional teaching style which is characterized by lecturing, question and answer communication between teacher and students in a plenary classroom session, followed by individual textbook assignments.

Doing justice to diversity and the creation of equal opportunities for learning has its consequences both for the curriculum and classroom management which is aimed at the organisation of the learning processes.

Criteria for intercultural education should include the areas of the aims and purposes of education, classroom management, and curriculum.

The participants in the seminar used for their group discussions the following information card (chart 2):

Chart 2:

Criteria for intercultural education	
1.	there should be a balance of different purposes of education <ul style="list-style-type: none"> - economic function: qualification for participation - social function: democratization and emancipation - cultural function: transmission/negotiation of values - pedagogical function: personal development.
2.	the provision of opportunities to communicate and cooperate in heterogeneous groups.
3.	the provision of equal opportunities for participation in the classroom interaction <ul style="list-style-type: none"> a. by creating conditions that all children will participate b. by taking into account the knowledge and skills of all children: their language skills, their cultural knowledge, their different individual skills and aptitudes (which requires a "multi ability approach")
4. a.	The curriculum reflects the reality of the multicultural society. It is therefore not ethnocentric. It presents individual people as individuals and not as stereotyped representatives of a group.
b.	The curriculum presents knowledge from different perspectives.

On the level of classroom practice, intercultural education, which deals with both issues of diversity and issues of equity, has repercussions for both classroom strategies and curriculum. See chart 3:

Chart 3

	Diversity	Equity
Classroom strategies	Organisation: heterogeneous groups Possibilities for cooperation and communication Use knowledge and skills of all students	management interaction to provide equal access to the interaction and the materials, assigning competence to low-status students
Curriculum	Curriculum reflects reality of the multicultural society. Reality is presented from different perspectives.	Curriculum deals with issues of human rights, racism and discrimination

The participants were asked to write down their own definition of intercultural education. Subsequently, after a short introduction participants were divided in groups of 4 - 5. All groups received the same information (resource cards and some provocative statements for discussion). During the introduction each individual was asked to write down her/his own definition of intercultural education. Then each group had to discuss the issues formulated under A (which were for every group the same) and to carry out a task which was formulated under B, which was different for each group⁵.

The A-assignments were:

- A.1. Compare your own definition of intercultural education with the definitions of the other members of your group. Make an inventory of differences and similarities.
- A.2. Read the information cards. What is for your group new information? Which questions do they raise?
- A.3. Read the statements about intercultural education. Select as a group three statements you want to discuss. Make as a group a decision about the agenda for the discussion.

The B-assignments included:

- B.1. As a group you have to design a poster which could be used during national or international conferences about educational issues. The aim of the poster is to make clear why intercultural education is needed and/or what the essence is of intercultural education.

During the presentation of this poster you have to explain which decisions you made and why you made them.

- B.2. Write and play a lawsuit. The defendant is a school principal who claims to fulfil the criteria of intercultural education by providing extra help for minority children and by organizing each year a project activity about music, food, folk art, or dresses of one of the cultures represented in the school. The inspector claims that this is a very one-sided interpretation of intercultural education.
- B.3. Some schools want to promote intercultural education in their schools. Some parents are afraid that implementation of intercultural education in the school will be at the expense of the quality of the school (less attention for the traditional school subjects). You are asked to consult with the school about the organisation of a manifestation to promote "intercultural education". The target group of this manifestation are the parents. Design a first draft of a plan for such a manifestation to be discussed with the teachers of the school. Use overhead sheet for your presentation.

⁵ The format for the assignment was derived from the SLIM-model, see page 25 of this report.

- B.4. Design and build a maquette for a classroom which is appropriate for your ideal of intercultural education. You should also make a list of all the material requirements.

During the presentation of this maquette you have to explain which decisions you made and why you made them.

- B. 5. Prepare an international panel discussion about good education in multicultural societies. The participants are the Ministers of Education and/or politicians in your countries. Which are the questions you would like to ask? Which answers do you expect, and how do you react to the answers?
- B.6. The Cable European Radio Network (CERN) has decided to promote education for tolerance in multicultural societies. 5 radio spots will be produced for different target groups. One spot is programmed during the 8.00 o'clock news, one during sports programme, one in a programme about arts, one in a programme about the inner cities in Europe, and one during the break of a classical concert. CERN has asked your group to prepare the first radio spot of two minutes to promote intercultural education. You may decide for which target group the first spot will be broadcasted.
- B.7. All the members of your group come from different countries or "länder". Explain to each other to what extent education in your country fulfils the criteria of intercultural education. Do you see any violation of basic principles of in one of the countries represented in your group? Write a protest song (if you don't see any violation you should write a hymn of praise). After the presentation of your song you have to make clear which choices you have made and why.
- B. 8. Write an Open Letter to your parliamentary representative or directly to the Minister of Education in which you explain that s/he should promote the implementation of the recommendations of the Council of Europe. Use examples of positive or negative experiences from the countries which are represented in your group.
- B.9. The schools which are represented in your group are part of a network that is established to create possibilities for students to communicate with each other (correspondence, exchange of pieces of work, visits). One of the aims of the network is to promote "intercultural education". Design as representatives from your schools one or two activities. Explain why these activities are "intercultural".

Each group presented the results of the B-assignment at the end of the day. The course leaders posed questions to the groups to make the connections with the general concept. Thus the general concept of "intercultural education" could be understood from different perspectives. It is a pity that it is not possible to present in a written report outcomes of group work such as posters, maquettes, etc., because the quality of the groupwork was outstanding. The discussions within the groups helped the participants to conceptualize the meaning of intercultural education and to make decisions about shape and content of their presentations.

A good example of the results of the group work is what one of the groups made out assignment B 8: the open letter:

Dear Minister,

We refer to the Resolution on Education for Democracy, Human Rights and Tolerance on the 18th Session of the Standing Conference of European Ministers of Education and specifically to its assertion that democracy can only thrive with widespread support and informed, active and responsible participation.

As Education Minister, you play a critical role in sustaining healthy democratic activity and we are aware of ways in which government policies seek to implement the recommendations of the above. For example (draw from member country experience).

However, as education practitioners, voters and taxpayers, we are aware also of a growing body of evidence which shows that implementation has yet to be fully effective in certain areas. (Quote sources for evidence). For example, there is an inadequate amount of support:

- * for training and resourcing teachers working with multicultural groups of pupils;*
- * for developing strategies, concepts and advisory schemes for promoting values of tolerance, solidarity and respect for diversity;*
- * for fully developing the potential within cross-curricular and project work to encourage children's ability to make independent and balanced judgements and not be swayed by or manipulated by extremist views or biased information;*
- * (country specific examples) ...*

We would ask you to promote the full implementation of the recommendations through a rigorous monitoring and evaluation programme with published criteria and targets available to parents.

Yours sincerely,

Another good example is the script for an advertisement as a result on work done by the group with the assignment B6:

The fighting continues in Bosnia and Herzegovina ...

And now the LATEST NEWS

- * There are mounds of uncollected garbage in the streets of Stuttgart. Rats have appeared in Killesberg and Schöneberg.*
- * Emergency operations have been cancelled at the main city hospital in Baden-Baden and Karlsruhe for the third day running
The hospital administrators are trying to transport the most urgent patients to hospitals in Strasbourg.*
- * Car production at VW Wolfsburg plant has come to a complete halt. No cars have rolled off the production line since Monday. The management has just announced a three-day working week.*

Some people think it is a good idea to send guest workers back to their countries of origin. This is what would happen

3. Group work in intercultural education

Participants were asked to write down (individually) an answer to the question "Why is groupwork in intercultural education important?"

Answers to this question included:

- * groupwork encourages cooperation between students in multicultural classrooms
- * it encourages exchange of concepts and opinions
- * it familiarizes students with different points of view, widens their perspective
- * it encourages awareness of similarities and differences between individuals with different backgrounds, prejudice can be reduced
- * it prepares students for future cooperation in multicultural settings
- * it makes students familiar with democratic procedures
- * it promotes the development of skills such as listening, talking, negotiating, cooperation, teamwork etc. in a task-centred and practical way
- * it contributes to attitudes of respect and tolerance in multicultural groups
- * it contributes to language development because students have to talk to each other
- * more students will participate in the learning process
- * learning takes place through interaction and "doing"
- * it gives students experiences of mutual interdependency
- * it creates opportunities for students to use their specific skills and knowledge
- * it encourages the development of social relations
- * it draws on personal attitudes and experience which is a prerequisite for effective learning
- * it gives students experiences of satisfaction and success
- * it gives students more responsibility for their own contributions and for their fellow-students
- * it makes them more independent from the teacher
- * it fosters social competence

Cooperative learning is based on the assumption that children (and adults) learn through interaction with each other. It is more effective to organise group work than to bring the students in a position in which they only listen to the teacher and work individually.

We have also to be aware of the hidden curriculum: attitudes are often developed by the way the teacher organizes her/his lessons.

Group work is an important strategy in intercultural education because it is apparently the only way to provide opportunities to communicate and cooperate in multicultural, heterogeneous groups. On the other hand, the teacher should be alert that all students have equal opportunities to participate in the group work.

The group work should be organised in such a way that small groups are not dominated by individual high-status students.

The "dilemma of groupwork" is illustrated by Cohen's description of a visit to hypothetical classroom.

Ms. Todd "has given her fifth grade class a group assignment in social studies based on a chapter from the textbook along with the comprehension questions provided in the teacher's manual. The class has supposedly already read this chapter. Each group has been told that they are expected to answer the questions as a group. At the end of the period each group is to hand in one set of answers that represents the group's opinion. Ms. Todd was afraid that if she tried to compose the groups, the students would be upset at being separated from their friends. Therefore she had told them that they must find a group of four with whom they would like to work.

We look in on the classroom ten minutes into the period and find the work under way: There is a constructive buzz of voices as students bend to their tasks. Everything appears to be going very well indeed, although as we look around we realize that the groups have segregated themselves so that they are either all boy or all girl. Wait a minute! What is going on in the group at the window? As we quietly move nearer we can see that two of the four students have their heads together over the book. One has the answer paper and the other is leafing through the chapter looking for the answer. The other two members of the group, however, are not working on this task at all. One seems to be finishing a math assignment, and the other is gazing dreamily out the window.

And look at that other group in the back of the room! Did you hear what they said? One girl just told the other that she didn't have time to read the chapter, so she won't be much help. Another is saying to the group, "Look, Susanna is the only one who gets A's in social studies, so we should only put down what she thinks. Susanna, you tell us the answers, and I'll write them down for you."

In a third group of boys over by the door, Rick Williams is acting like a regular Mr. Take-Charge. He is telling everyone where to look things up, and then when they come up with an answer, he always thinks he has a better idea. What's worse - even when his ideas are clearly wrong, the group goes along with him.

There are just three African-American students in this otherwise all-white classroom. How are they doing in the group work scene? Look, two of them are not saying very much in their groups. They have the book open and look interested, but no one in the group is paying any attention to them.

And how is poor little Annie doing? No one chose Annie as a group member because she doesn't have any friends in the class. Ms Todd whispers to us that she had to "persuade" one of the groups to accept Annie as a member and that it was embarrassing. Annie, at the moment we observe, has her head on her arms; her eyes are closed.

Now things are getting a little out of hand. In still another group two boys are just about to come to blows over what is the right answer. They don't seem

so concerned over social studies as they are over who is going to be the boss. These two are friends, but they fight all the time. At least they are arguing over the assignment which is better than one of the other groups of boys currently engaged in an arm-wrestling contest. That is not too surprising, considering that Jimmy is the ringleader: Jimmy can only read at third-grade level and just hates social studies.

"Let's have a little order in here!" pleads Ms. Todd" (Cohen, 1994, p. 24-25).

This description shows how groupwork can be counterproductive if the teacher does not have the knowledge and the skills to organise it.

What we see is that status issues play an important role. Inequality exists in the classroom as a result of differences in societal, academic and peer status. "If status characteristics are allowed to operate unchecked in the classroom, the interaction of children will only reinforce the prejudices they entered school with" (Cohen, 1994, p. 37).

What we also see is that for groupwork other assignments are required than assignments designed for individual tasks.

A third conclusion is that teachers should take the responsibility for the composition of the groups. Groupwork should also be organised in such a way that all students know their responsibilities.

The most difficult part for the teachers is to deal with status issues. In Complex Instruction and in SLIM status issues are addressed on three levels:

1. On the level of the *organisation of group work*: students fulfil different roles which rotate in each new curriculum unit.

These roles include:

- * **facilitator**: makes sure that everyone understands the instructions, makes sure that all group members participate, calls the teacher if no one in the group knows the answer, makes sure that all members of the group get the help they need
- * **reporter**: organizes the group's report for the class, discusses with the group what will be reported
- * **materials manager**: collects whatever materials are needed to complete the activity
- * **resource**: looks up relevant information in reference works, text, and other materials available to the group
- * **recorder/timer**: makes sure everyone completes an individual report and makes sure that the assignments will be completed on time.

2. On the level of the *curriculum*: Materials should require multiple abilities in order to give the students the opportunity to explore their specific individual skills and knowledge.
3. On the level of the *interaction between teacher and student*: teachers should observe students contributions and assign competence. "Students tend to believe evaluations teachers make of them. Thus, if the teacher publicly evaluates a low status student as being strong on a particular multiple ability, that student will tend to believe the evaluation. The other students who overhear are also likely to accept the evaluation's validity. Once the evaluation has been accepted, expectations for competence for this task are likely to result in increased activity and influence of the low status student. Success at this task will translate into success in future groupwork tasks ..." (Cohen, 1994, p. 131).

It is important to modify the expectation teachers and students have of other students to avoid the mechanism of self-fulfilling prophecies.

Implementation of groupwork requires more and other skills of teachers than what is usually taught in teacher education.

The Complex Instruction and SLIM approach requires from the teacher:

Knowledge

- to analyze curriculum materials
- for making connections between students' contributions and the aims of the lessons.
- for making the connections between the curriculum and the issues of the society

Management skills

- for the organisation and planning of whole class instruction, individual work and group work (composition of heterogeneous groups, allocation of roles and responsibilities)
- to implement and to maintain norms, procedures, tasks and responsibilities of each of the students
- to delegate authority and classroom control to the students in the learning stations

Observation and analysis skills

- focused on students behaviour
- focused on group dynamics

Communication skills

- to motivate and challenge the students
- to give feed back to students (including assigning competence to low status children).

But also students need to be educated for group work. Successful groupwork is not possible without an awareness of certain norms and rules.

Basic norms and rules for working in Complex Instruction and SLIM include:

- * Students are accountable for their roles
- * Nobody has completed his task before every member of the group is ready
- * Everybody has the right to ask anyone in the group for help
- * Everybody helps
- * Everybody must complete her/his activity and individual report

Students can be made familiar with norms, rules and skills through cooperative training exercises⁶. Some of these exercises ("Broken Circles" and "Master Designer") were practised during the seminar.

Another prerequisite for successful groupwork is the availability of appropriate curriculum materials. Criteria for the quality of the materials include:

- * the materials have to be challenging: students need to be intrinsically motivated for the task
- * the various tasks should be aimed at the development of the central concept ("the big idea") of the unit
- * there should be more and different tasks around a certain concept in order to give "slower" students the opportunity to grasp the general concept
- * the materials should require multiple abilities (see for instance the tasks on page 10 of this report)
- * to complete the tasks groupwork should be more effective than individual work
- * the materials should meet the criteria for intercultural education (relevant for **all** children, in accordance with the multicultural reality, the reality should be viewed from different perspectives, different social, cultural and linguistic backgrounds of the children should be taken into account).

4. Teaching about the Rights of the Child⁷

The topic of Children's Rights for the preparation by the participants of a series of lessons in which group work should be incorporated was selected because in itself the topic is important for the promotion of tolerance in education. The topic is of international importance and for that reason easier to deal with in an international group of teachers than, for instance, a topic derived from history. However, intercultural education is not restricted to this kind of topics. In principle a topic from virtually any subject area could have been selected!

The issue of teaching about the Convention of the Rights of the Child was introduced by Don Harrison after the participants had completed the following task:

⁶ See appendix A in Cohen 1994

⁷ This chapter is for a large part based on Don Harrison's introduction.

Group task

A Discuss the following questions

What is in your opinion the *importance* of teaching about Children's Rights? Which relation do you see with intercultural education?

What should be taught about Children's Rights?

How should be taught about Children's Rights?

B Write a report (1 A4-page) for Don Harrison which will consist of two parts:

1. The conclusions of your group
2. The questions that your group still have.

The official recognition that children have specific rights is a product of the global wars of the twentieth century. Eglantyne Jebb founded the Save the Children organisation to help children in Europe made destitute by war. She subsequently drafted the first version of the Declaration of the Rights of the Child, which was adopted by the League of Nations (another outcome of the war) in 1924. The United Nations and UNICEF (outcomes of the second world war) enabled these basic principles to become the much fuller and legally recognised Convention on The Rights of the Child in 1989. Most countries in the world have now officially ratified the Convention, but much work remains to be done on monitoring how it is put into effect.

The Convention states that it is important for children to learn about their rights and that is one key function of any educational system (Articles 4-5, 17, 29, 42). Children's rights are seen as basic *provision* by carers and society in general for survival, health, welfare and family life (Articles 6, 9-10, 23-27) which are directly linked to *protection* against violence, neglect and abuse by the adult world - including the right to rehabilitation if such abuse has occurred (Articles 19-22, 32-40) and possibilities for *participation* on a basis of equality in educational, religious, social, cultural and recreational activities (Articles 2, 8, 12-15, 28-31). The guiding principle behind the Convention is that "In all actions concerning children ... the best interests of the child shall be a primary consideration" (Article 3); in other words that adults - including teachers - need to go on learning how to learn from children about the issues which concern them.

Children's rights are important for teachers because *what* they teach about and *how* they teach it indicate acceptance or denial of basic rights for young learners. If the contents of any curriculum excludes a children's perspective (as, for example, teaching history only through the history of adult actions), then children's rights to see themselves as active participants in society are being weakened. If classroom methodology practices rigid discipline which is centred on the values and judgements of the teacher alone (as, for example, through over-formal question and

answer session), then children's rights to express their own opinions and have them valued are being repressed. This is why the theme of learning about children's rights has been chosen as an example for this seminar on learning about cultural tolerance through interactive group methods. At the same time the theme gives us a tangible subject matter which we all know and have opinions about (through being teachers and through being young ourselves once!) while at the same time being of crucial importance for the building of any society on tolerance and mutual understanding. If ways can be found to promote open intercultural learning about children's issues in the contemporary world, then the provisions of the United Nations Convention can be more effectively realised through our classrooms. If not, our education systems will either be choosing to act against children's rights by denying them space in the curriculum or they will seek to impose too narrow a concept of rights as defined and determined by adults. In neither case are children being encouraged to share in the negotiating and constructing of the content and method of their education.

A good example of good educational practice is produced by UNICEF-UK and Save the Children. Don Harrison who was one of the authors of the books designed to introduce the UN Convention on the Rights of the Child to 8-13 year-olds (Jarvis et al 1990)⁸.

"We felt that we were tackling the subject area head on, where there was little official acceptance of it in the state curriculum (in this case the new National Curriculum for England and Wales, where the only mention of children's rights appears in the optional cross-curricular theme of "citizenship" - and the word "children" itself hardly surfaces in core subject provisions). We decided that we did not wish to drown learning about children's issues in the terminologies and strategies of accepted subjects but rather set out openly what we stand for as major children's charities, outside the state educational sector but very much part of public life in our country. We aimed to provide teachers with classroom-ready learning activities and examples from children's real experiences around the world., from the project fieldwork of our two organisations. In this way, all teachers could be invited to "pick-and-mix", choosing what aspects of rights seem most suitable for their own interests and those of their students. Our long term aim could be seen as getting the Convention accepted as a kind of manifesto document by policy makers in every educational institution in the country; we saw that this would have to be achieved through a range of short term goals to make learning about rights easily accessible to teachers. We chose to aim this at upper primary and lower secondary levels. Our classroom activities are as simple as a discussion sheet asking how children perceive the differences between being an adult and being a child (The Whole Child p. 20) through to an extended case study of a Peruvian girl's life story of neglect and abuse by adults and other young people (Keep Us Safe p. 15-16) or role play scenarios asking for teacher preparation and extensive classroom interaction (It's Our Right p. 15-18). Now that these teaching books have been in existence for a few years (published 1990), we can begin to evaluate their effects.

⁸ The three books are: *The Whole Child (The Participation Articles)*, *It's Our Right (The Provision Articles)*, *Keep Us Safe (The Protection Articles)*. They are accompanied by a *Teachers Handbook*.

The books have been well reviewed in the teaching press in the United Kingdom and have received favourable receptions at ministry level in other countries. Teachers tend to like their unpretentious, easy-to-dip-in format (partly no doubt because they are relatively cheap in a time of recession)".

Evaluating the books involves discussion about how we are to introduce learning about political and cultural rights of minority children in our own European societies and what relations that has with learning about rights of children in countries which are minoritised through being economically dependent on trade, aid and migration relations with Europe; in other words children in the so-called "developing world".

We should be learning to teach about all these children and seeing the direct relations between them. A syllabus which fragments and separates learning about civics and nationalism from learning about geography and international relations does no potential service to the realisation of children's rights to understanding and participating in their global society. Learning about children's rights should be constructed as a totality, permeating the whole curriculum. How else can we teach about "the whole child"? If an interactive multicultural learning group sets itself the task to enquire about, say, why Maria's childhood and young womanhood in Peru was as it was, then they should be free to ask questions relating to wider social issues, like "why is Maria poor?" "why is Peru poor?" leading to "how does it relate to our lives as young people?" "what can we do to make sure that future Marias do not have to live through the same experiences of growing up?". The process of open enquiry where each member of the group feels his or her contribution is valued and that they can contribute to the whole group's learning on a basis of equality exemplifies the right to equality stated at the beginning of the Convention. It is essential that the direct link between what we learn about children and how we learn is seen, analyzed and the understanding is shared among as many teachers as we can reach. As the previous Secretary-General of the United Nations said: the way a society treats children reflects not only its qualities of compassion and protective caring but also its sense of justice, its commitment to the future and its urge to enhance the human condition for coming generations".

After the introduction by Don Harrison new groups were composed, based on topics of interest. Each group received an assignment to design one or more lessons or a whole unit.

The lessons should meet the criteria for intercultural education and groupwork which were discussed and practised during the previous days.

The format of the lessons was derived from the SLIM-design:

Structure of SLIM/CI-lesson

1. Orientation

The orientation might include:

- * an introduction to the concept
- * relevance of the concept
- * connections with what students already know
- * reminder of cooperative norms which are of particular importance
- * multiple abilities required by the activities

2. Group work

All groups (preferably consisting of 4 students) have different written instructions. The instructions are accompanied by resource cards which contain information, needed to solve the problem. The different assignments rotate. Each group gets each assignment during the unit.

The group task consists of two parts:

- A Questions to discuss the concept
- B Assignments to prepare a presentation

Although the group as a whole is responsible for the management of the process and the result, each student has a different special responsibility or role.

At the end of this part, students write their individual report.

3. Wrap-up

- * Presentation of the group results
- * Feed back, both on results and on the process
- * Making connections with the central idea

The task for each group was also given on an assignment sheet:

Teaching about Children's Rights

Making a lesson

Group task

"With your group you are going to design one or more lessons about one or more "provision articles"/"protection articles"/"participation articles" of the Convention of the Rights of the Child. Each lesson will consist of three parts: an introduction, groupwork and a presentation of the group work.

We suggest the following procedure:

1. Discuss the idea of "provision"/"protection"/"participation" and read the articles about provision/protection/participation⁹
2. Select a topic on which you are going to prepare a lesson
3. Draft the aim(s) for your lesson
4. Draft group assignments for your class, both A and B (see information cards about the SLIM-project)
5. Which information do you give to the children on "information cards" and which information do you give them in your introduction/orientation?
6. Draft one or more individual assignments

Prepare the exhibition booth in which you present your lesson

Instructions:

Make two posters:

1 with the aim and the topic of your lesson

2 with the assignments you have drafted for the group work in your class

Put on the table (copies of) the material you want to use for the information cards.

Write a report which consists of:

- * the text of poster # 1
- * the text of poster # 2
- * the list of materials and information for the students
- * an account for the use of the criteria: which criteria are met?

⁹ Dependent on the choice the group had made

The participants designed units on the topics identity, standards of living, health, home, freedom of speech, discrimination, education for democracy, children and the law. Many of those units were made for the participants' own classrooms and have already been executed.

5. Conclusions and recommendations

Intercultural education is based on an ideology of "inclusiveness". The concept of inclusiveness has different connotations for teachers coming from different ideological backgrounds. For many of the professionals coming from the "old" member states of the Council of Europe, "inclusiveness" is accepted as one of features of democracy. For teachers coming from post-communist countries "inclusiveness" is connected to egalitarianism imposed by the official state ideology of the years before 1989. Inclusiveness implies the recognition of diversity.

Although intercultural education is not (yet) fully implemented in the schools, most people from the more traditional democracies of Western Europe recognize the basic ideas as "democratic".

In Eastern European countries the concept of democracy is still more connected to the economic aspects (the ideology of a free market) than to the social and cultural aspects. If we look at the present situation in many Eastern European countries it is extremely important that Western European countries not only assist former communist countries in their economic development to open new markets, but also assist in the development of social and cultural democracy. The Council of Europe is an important instrument. However, for many Western European countries the importance of the Council of Europe is only marginal when we look at its budget and programmes as compared with the European Union.

The Committee of Ministers of member states of the Council of Europe has adopted many recommendations and resolutions about intercultural and human rights education. However, many of the same ministers have not succeeded with the implementation of their recommendations. Even the information, produced by the Council of Europe, hardly finds its way to schools, institutes for inservice and preservice teacher education, and educational authorities.

The implementation of intercultural education in any school system requires an integrated approach on the levels of the classroom (teacher education and curriculum development), the school, and the various policy levels (local, national, international). It also requires the acknowledgement of injustices and prejudices in "our own backyard", i.e. the poverty, racism and other forms of social and cultural exclusiveness in the various European countries.

This seminar was mainly focused on classroom management and curriculum development. But since classroom management and curriculum development are dependent on the possibilities within the school system and since the development of intercultural education is not restricted to national systems, recommendations were also formulated for the Council of Europe, national authorities and for school administrators.

Skilled teachers are not able to practice groupwork and interdisciplinary courses if there is no supportive organisation in terms of time schedule, possibilities for training, possibilities for teamwork. The requirements of curriculum reforms imposed by national authorities (for instance in Baden-Württemberg and in the U.K.) are often considered as a burden, on the other hand curriculum and other reforms offer also opportunities to change practice.

Recommendations for the Council of Europe

1. to develop an information strategy and to make information directly available for schools and institutes for teacher education
2. to organize a sequence of international seminars for teachers and teacher educators, which are interactive and which provide more time for exchange of experiences; these seminars should be organized for more than one group
3. to organize seminars which have a follow-up where experiences with the results of the seminar could be explored
4. to establish a committee which monitors the implementation of its recommendations in the member states in order to identify the needs for support from the Council of Europe
5. to contribute to the development of curriculum and classroom strategies for education for democracy in multicultural, multi-ethnic communities, which includes intercultural education and human rights education
6. to create opportunities for teacher exchange as part of inservice training courses.

Recommendations for the national education authorities of the member states of the Council of Europe:

1. to provide schools with information about the international commitments which were made by the Committee of Ministers with regard to intercultural education, and human rights education
2. to encourage and to monitor the implementation of these recommendations
3. to relate national curriculum reforms to the problems and challenges of cultural diversity in the society
4. to support the development of strategies to use education as an instrument for advancement of democracy, tolerance and human rights
5. to provide schools with information about international activities including the activities of the Council of Europe.
6. to incorporate teaching about Children's Rights in the curriculum.

Recommendations for schools:

1. To create time and set aside money for inservice training and to inform teachers about possibilities offered by local, national and international training institutions
2. to reflect on the situation of the school in a multicultural context
3. to reflect on the heterogeneity of the school population
4. to develop strategies which avoid marginalisation of children, including the development of criteria for selecting resources to include a clear commitment to anti-discriminatory practice
5. to develop strategies which consider the heterogeneity rather as an enrichment and a resource for learning than as a problem
6. to take practical, organisational measures (schedule, furnishing, materials, etc) in order to develop more adequate learning situations for students, including group work.
7. to take practical measures to encourage cooperation between teachers (including mother tongue teachers), parents and the community
7. to introduce group work for staff and committee meetings
8. to analyze and use the opportunities for the development of intercultural and human rights education which are included in the new curricula
9. to encourage staff to open for colleagues their class rooms where intercultural education and cooperative learning are practised
10. to inform children about their rights, including the Convention of the Rights of the Child
11. to refer to children as children, not as "foreigners" or "members of minority groups".

Recommendations for teachers

1. to be more aware of the implications of multiculturalism for educational practice
2. to be more aware of the importance of the learning processes
3. to be more aware of the need for professionalisation
4. not to wait for directives of the authorities but to take initiatives to reflect on their own teaching practice and to cooperate with allies among students, parents and colleagues in order to contribute to the development and implementation of intercultural education in their school
5. to open their classrooms for colleagues in order to discuss with them their approaches to intercultural education
6. to become more informed about national and international training possibilities
7. to become more informed about international legislation and commitments with regard to education, including the Convention of the Rights of the Child.

References:

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Appendix I

Programme of the Seminar

Monday, 2 May 1994

Participants arrive before 19.00
Registration

19.00 Dinner

20.00 Reception for the opening of the Seminar:

1. Welcome speeches by:

- i. Mr PFAFF, the Director of the Donaueschingen Academy
- ii. Mme ROLANDI-RICCI, the Representative of the Council of Europe
- iii. Mr BATELAAN, the Director/General Rapporteur of the Seminar

2. Getting to know each other

Tuesday, 3 May 1994

09.00 - 09.30	Introduction to the seminar (aims, methods, rationale)
09.30 - 10.00	Conceptualizing Intercultural Education through Group Work 1. Plenary: Orientation by Pieter Batelaan
10.00 - 12.15	2. Group work (during the groupwork there will be a short coffee break)
12.15 - 14.00	Lunch
14.00 - 15.30	Group work continues
15.30 - 16.00	Break (groups may also finalize the preparation of their presentations)
16.00 - 18.00	Presentations of group work Conclusions
18.30	Dinner

Wednesday, 4 May 1994

09.00 - 10.00	Plenary session Introduction by Mr Batelaan Why groupwork in intercultural education? Introduction to the practice of group work by Carla van Hoof)
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10.00 - 11.00	Groupwork: Exchange of experiences (during the groupwork there will be a short coffee break) (Observations by course leaders)
11.15 - 12.15	Plenary: Reflection on group work based on conclusions of participants and observers (Carla van Hoof)
12.15 - 14.00	Lunch
14.00 - 15.30	Skillbuilders for group work
15.30 - 16.00	Plenary: Reflection on the skillbuilders
16.00 - 16.30	Break
16.30 - 17.00	Plenary: Curriculum for group work (Carla van Hoof)
17.00 - 18.00	Groupwork: Teaching about the Rights of the Child in the frame work of intercultural education: why, what, how (each group writes a report of the discussions, which will be used for tomorrow's session)
18.30	Dinner

Thursday, 5 May 1994

09.00 - 10.00	Plenary session Introduction to the theme Teaching about The Rights of the Child by Don Harrison (Why is it important - Which knowledge is necessary for the teacher)
10.00 - 12.15	Group work: Preparation of lessons about The Rights of the Child.
12.15 - 14.00	Lunch
14.00 - 17.00	Group work continues (groups may take their own tea break)
17.00 - 18.00	Preparation of individual reports
18.30	Dinner

Friday, 6 May 1994

09.00 - 11.00	Presentation of group reports (lesson plans) Feedback and conclusions (Carla van Hoof and Don Harrison)
11.00 - 11.15	Coffee break

11.15 - 12.15 Presentation of the conclusions drawn up by the Director/General Rapporteur
Evaluation

12.15 - 14.00 Lunch

Afternoon: excursion

18.30 Dinner

Saturday, 7 May 1994

Departure after breakfast

Appendix 2

List of Participants

Director the Donaueschingen Academy

Mr Albert PFAFF
 Staatliche Akademie für Lehrerfortbildung
 Postfach 1580
 Villingerstrasse 33
 D - 78166 DONAUESCHINGEN

Director/General Rapporteur

Mr Pieter BATELAAN
 IAIE
 APbO Office for Consultancy &
 Project Management
 Sumatralaan 37
 NL - 1217 HILVERSUM

WORKSHOP LEADERS

Mr Don HARRISON
 Education Officer
 Save the Children Fund
 Jordanhill College
 76 Southbrae Drive
 GB - GLASGOW G13 1PP

Mrs Carla van HOOFF
 Jan Hoenlaan 13
 NL - 3417 CA MONTFOORT

PARTICIPANTS

CYPRUS/CHYPRE/ZYPERN

Mr Yiangos KYRIACOU, Phidiou 17 Str, Limassol, CYPRUS

Mr Andreas PAPIS, Chr. Myloma 16, RC 204, Limassol, CYPRUS

CZECH REPUBLIC/REPUBLIQUE TCHEQUE/TSCHECHISCHE REPUBLIK

Mrs Alena ZAKLASNÍKOVÁ, Ruzová 840, 284 01 Kutná Hora, CZECH REPUBLIC

FINLAND/FINLANDE/FINNLAND

Mrs Liisa KOSONEN, Oraphihlajatie 6b 27, 00320 HELSINKI, FINLAND

FRANCE/FRANKREICH

Mrs Mechtilde FUHRER, 2 Venelle St. Nicholas, F - 14 000 CAEN

Mr Jean MIKOLAJEK, Collège d'Ulm, B.P. 615, F - 60206 COMPIEGNE Cedex

GERMANY/ALLEMAGNE/DEUTSCHLAND

Mr Rudi CULLMANN, Ahornweg 1, D - 66606 ST WENDEL

Mrs Elisabeth CZUCKA, Voigts-Rhetz-Str. 4, D - 49076 OSNABRUCK

Mrs Erdmut FOX, Wannratt 7, D - 24966 SÖRUP

Mr Gerhard JUNG, Wollenweberstr. 10, D - 66482 ZWEIBRÜCKEN

Mr Heinz KLAUSDEINKEN, Gutenbergstr. 16, D - 48249 Dülmen

Mrs Christel MANN, Schillerstr. 37, D - 75249 KIESELBRONN

Mrs Ursula RECH, Escherbener Str. 7, D - 06124 HALLE

Mr Johannes SCHAEFFER, Viehkamp 11, D - 24226 HEIKENDORF

Dr Norbert SPAHN, Arft Kamp 11, D - 24814 SCHESTEDT

Mr Stephan THIES, Am Langen Weiher 7, D - 50170 KERPEN

Baden-Württemberg

Mrs Birgit BÄUERLE, Rheinauer Ring 115/1, D - 76437 RASTATT

Mrs Gerlinde BEUERLE, Hohenheimer Str. 39, D - 71686 REMSECK

Mrs Hannelore BREUER, Köchlinstr. 6, D - 79585 STEINEN

Mr Bernhard GANTNER, Lattweg 26, D - 69207 SANDHAUSEN

Mrs Renate HENKEL-UNGERICHT, Kirchgasse 9, D - 72070 TUEBINGEN

Mrs Rosmarie RESCHKE, Walter-Flex-Str. 32b, D - 70619 STUTTGART

Mr Hans-Dieter SCHMID, Seelosenstr. 10, D - 72411 BODELSHAUSEN

Mrs Judith SCHMIDT, Bachstrasse 28, 69121 HEIDELBERG

Mrs Sibylle SÖHNGEN ,Rummerweg 1, D - 69121 HEIDELBERG

Mrs Emma WELCH-SING, Heerweg 1, D - 73770 DENKENDORF

Mrs Ulrike WOLFF-JOHTOFSOHN, Glümerstr. 35, D - 79102 FR

GREECE/GRECE/GRIECHENLAND

Mr Fanourios VOROS, 8 Dios St, Pikermi, 19009 ATHENS, GREECE

LITHUANIA/LITUANIE/LITAUEN

Mrs Nijole SAUGENIENE, Karaliaus Mindango av. 26-6 , LT - 3000 , LITHUANIA

MALTA/MALTE

Mr Joseph VANCELL, "Little Flower" , 31 Victory Street, ZABBAR ZBR 02
MALTA

POLAND/POLOGNE/POLEN

Mrs Grazyna CZAPLICKA, Ul. Warszawska 19a/13, 21-500 Biaza Podlaska,
POLAND

ROMANIA/ROUMANIE/RUMÄNIEN

Mrs Neonila NEGURA, Str. Ralet ur. 7, Sc. A; ap. 10, 6600 Jasi, ROMANIA

Mrs Cecilia Paloma Rodica PETRESCU, 11 rue Piata Ovidiu , Bl. A; App. A; ES. A,
8700 CONSTANTA, ROMANIA

SAN MARINO/SAINT MARIN

Mrs Anna Maria BIADI-CAPICCHIONI, Via Canelli 30, 47031 REP. SAN MARINO,

SLOVAK REPUBLIC/REPUBLIQUE SLOVAQUE/SLOWAKEI

Mr Sergej CHRISTENKO, Svätoplukova 2, 82108 BRATISLAVA, SLOVAKIA

UNITED KINGDOM/ROYAUME-UNI/VEREINIGTES KÖNIGREICH**England/Angleterre/England**

Mr Peter FIGUEROA, 5 Accentors Close, Alton , GB - HANTS GU34 2LH

Mr Norman GODFREY, 5 Braemore Drive, Broadbottom, Hyde, GB - CHESHIRE
SK14, 6JX

Mrs Susan HILL, 437 Kings Road, Stretford, GB - MANCHESTER M32 8QN

Mrs Hazel SAUNDERS, 22 Anne Hathaway Drive, Churchdown , GLOUCESTER,
GB - GLOS GL3 2PX

Scotland/Ecosse/Schottland

Mrs May EDWARD, Cloudside, Overton Road, Alexandria, Dumbarton, GB -
SCOTLAND G83 OLJ

Ms Helene WITCHER, 111 Henderson Street, Bridge of Allan, GB - SCOTLAND
FK9 4HH

COUNCIL OF EUROPE/CONSEIL DE L'EUROPE/EUROPARAT

Mme. Maura ROLANDI RICCI, Head of School and Out-of-School Education
Section

Mme. Rosemary STAUCH, Assistant, School and Out-of-School Education Section

**DONAUESCHINGEN ACADEMY/ACADEMIE DE
DONAUESCHINGEN/AKADEMIE VON DONAUESCHINGEN**

Mrs Bärbel BAUER, Pedagogical Adviser

