SMILE

Supporting Multicultural Integration and Learning

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TRAINING COURSE CURRICULUM

Application of the intercultural approach in the running of services for families and children in early ages

November 2009

OVERVIEW

MODULE 1	INTRODUCTION TO THE SMILE COURSE "INTERCULTURAL EDUCATION – Integration processes and intercultural dialogue"
Requirements	Basic knowledge about education in early ages. Motivation to acquiring competences in the field of intercultural education.
Aims	To introduce learners to the SMILE course and to the basic knowledge on the development of intercultural education in Europe and the main theoretical models of reference
Competences to be acquired	To acquire a basic knowledge on the theoretical aspects of intercultural education and dialogue
Suggested timing	2 hours
Methodologies used	- Presentation of participants for teambuilding and classbuilding - Frontal lesson - Discussion in group
Trainers and teaching staff	1 trainer
UNIT 1.1	Building a theoretical and shared framework of reference and remarks on some key concepts
Content	- Presentation of aims of the SMILE Project - Introduction to the contents of the course and to the basic knowledge about the development of Intercultural Education in Europe and to the main reference models - Construction of a shared frame of reference on the issue of cultural education and integration processes in services for childcare and families - Introduction of the participants
Lesson Plan	- Frontal lesson (30'): exposition about the SMILE project and its training activities, presentation of the SMILE course and all modules, presentation of the theoretical aspects of intercultural education and dialogue within services for children and families. - Activities to build the SMILE course group (30'): presentation of participants, establishing a confidential relationship within the group, identifying training needs and expectations of participants
Exercise	knowledge and construction activities of the SMILE course group - Mutual presentation (see the attached sheet)
Supporting materials (literature, web links etc)	- Power point presentation of SMILE project - Council of Europe Ministers of Foreign Affairs "White Paper on Intercultural Dialogue - Living Together As Equals in Dignity" May 2008 - SMILE DVD from Sweden
Tips to implement the lesson	2 hours

UNIT 1.1	Building a theoretical and shared framework of reference and remarks on some key concepts
Content Aims	- Presentation of aims of the SMILE Project - Introduction to the contents of the course and to the basic knowledge about the development of Intercultural Education in Europe and to the main reference models - Construction of a shared frame of reference on the issue of cultural education and integration processes in services for childcare and families - Introduction of the participants
Duration	2 hours

Introduction to the lesson (theory)

Presentation of aims of the SMILE Project and introduction to the contents of the course
Participants to the course are welcomed with an introduction to the SMILE project, using the file "SMILE PRESENTATION.ppt" in order to give general information about aims, partners and activities and with a presentation of the different modules of the courses and the manual of SMILE training course

Theoretical framework
The problems of immigration and cultural dimension in our society have become increasingly important. In the past, immigration was basically seen as a problem, which needed to be solved. In the last 30-50 years, things have started to change. As migration is concerned, we now recognise the importance of thinking about global changes, in order to implement active inclusion policies. We are talking about people who are not just passing through our country, who are not just work-force: we are talking about whole families who decided to live and grow up their children in a different country and who are to become the future citizens of Europe.

Some history
Two prevailing models of integration could be identified in Europe around 1950s/60s:
- Assimilation model: the best example is provided by France, where an immigrant could easily become a citizen of the host country and get the same rights and responsibilities as all other citizens. By the way, this model has proved to have several difficulties: for instance, people were presumed to be able to open new chapters in their lives, forgetting their past and their cultural roots. Furthermore, the assimilation model is based on an Eurocentric view of culture. In this view, there is no room for negotiation aimed at recognising differences and changes. Social exclusion, second generations' discomfort were the results of this approach, and forced recognition of its weakness.
- Multicultural model. This model, especially common in the UK, recognises cultural diversity and allows different religious, educational, professional models as co-existing in the same area, but these are conceived as completely different and separate. Cultures are thus seen as static and separate entities. Different educational, professional and social opportunities are provided to people according to their ethnic and cultural backgrounds. Whole neighbourhoods, where only immigrants lived, have thus been ghettoized. Generations of people have been deprived of opportunities and marginalised.

Social-educational projects within these models usually promoted compensation proposals: immigrants and their children were basically seen as disadvantaged people. Schools for foreign people, language and culture courses of the host country, etc. "Solving a problem", "managing an emergency" were the aims, so as to preserve a pre-established order.

Things have now started to change. The European Council has understood that a change of perspective is needed. Therefore, European policies are now promoting the construction of new strategies and competencies in order to build new models of integration and inclusion in which not only immigrants families are involved, but also native families, in a shared and participatory process. In this context, the White Paper on Intercultural Dialogue "Living together as equals in Dignity " and other papers were presented by the European Council. These documents stress the importance of meeting the educational needs of families and children. Partners of different European countries have to create shared strategies in order to promote inclusive integration and a new concept of citizenship. It is thus necessary to re-think about the competences of educators and the organisation of services for families and children. The focus of the SMILE project is on this topical subject, and this is the theoretical framework of the course.

<u>Introduction of the participants</u>
- Participants are asked to work in pairs (better if the couple is formed by people who don't know each other).
- People in each pair seat next one another.
- Each participant is asked to introduce himself to his/her mate and to explain what subjects related to intercultural dialogue they would like to talk about.
- Now people are asked to work all together: each participant is asked to introduce his/her mate and to try to explain the subjects related to intercultural dialogue he/she would like to discuss during the course.
- The ideas expressed are put in a poster: they are called "hanging ideas". We will try to face most of them during the Course.

In conclusion, we could read some of the European documents quoted in the theoretical introduction and the Introduction of the "*White Paper on Intercultural Dialogue*".

Exercises

Thanks to the work in pairs done during the introduction, an immediate feeling of confidence is created in the group. Furthermore, presentation in pairs is useful to understand the level of the group with regard to the subject of the course:
- Where we can start from?
- What questions are seen as more important by the participants?

Final discussion and focus on content acquired

Discussion on the importance of identifying common strategies in Europe.

Supporting materials

Bibliography

Council of Europe *White Paper on Intercultural Dialogue - Living Together As Equals in Dignity*; 2008

European Commission *Green Paper Migration & mobility - Challenges and Opportunities for EU Education Systems;* 2008

Weblinks

Eurydice (network on education systems and policies in Europe) "Integrating Immigrant Children into Schools in Europe"

Others (films, music, photos....)

Power point file: SMILE PRESENTATION.ppt

MODULE 2	CHILDHOOD AND INTERCULTURE – The services for children and families within multicultural environments
Requirement	Basic knowledge about education in early ages. Motivation to acquiring competences in the field of intercultural education.
Aims	- To build a shared, theoretical and practical, framework of reference of how to work within services for children and families within multicultural environments and to promote an attitude of attention to diversity and promote intercultural dialogue in order to build "educating communities" where to build citizenship and "change".
Competences to be acquired	- Develop greater attention to the needs of children and their families. To strengthen educators motivation to work together in teams and cooperate with other services in the community as well as other communities.
Suggested timing	6 hours
Methodologies used	- Lectures, discussions in big and small groups, best practices presentations
Trainers and teaching staff	1or 2 trainers

UNIT 2.1	Childhood in the different cultures, childhood as a culture
Content	- How to build a shared framework. - How to work in multicultural environments and how to see the possibilities instead of the obsticles.
Lesson Plan	- Presentation of best practice. Kristallen, MoLi, etc. Discussions in groups.
Exercise	Lectures (theory), discussions and working in groups. Exercises. Discussion in big and small groups triggered by stimulating case studies and real life stories.
Supporting materials (literature, web links etc)	Power point presentation and DVD:s
Tips to implement the lesson	Homework for unit 2.2, prepare a presentation of best practice from your own service.

UNIT 2.2	Educational needs of children and families within multicultural environments
Content	- further discussions and presentations of best practice and the subject of services for children as educating communities", prepared from unit 2.1.
Lesson Plan	presentations from each participant followed by workshops. Final discussion and focus on content acquired and how to move forward…
Exercise	- Lectures (theory), discussions and working in groups.
Supporting materials (literature, web links etc)	Power-point presentation Materials used in best practice presentations.
Tips to implement the lesson	Use the participants experiences and knowledge. Involve the participants in the presentation and share experiences and best practice from each other.

UNIT 2.1	Childhood in the different cultures, childhood as a culture
Content **Aims**	To build a shared theoretical framework of reference: - How to work within services for children and families within multicultural environments. - How to promote intercultural dialogue - How to promote an attitude of attention to diversity for educators that work within multicultural environments - To support the educators in building significant intercultural relations with the children and families they work with. - The importance of networking in the community.
Duration	3 hours

Introduction to the lesson (theory)

First round:

How to build a shared framework of references and how to work in services for children and families within multicultural environments.

From the introduction made in Unit 1 the participants already know each other and the services which they represents. The aim for this Unit is now to share their experiences of best practice. This is how we try to build **a shared framework of references**. This will be developed further on when working with the homework assignment.

How to work in services for children and families within multicultural environments.
Introductions to best practice.

In this case the model of The Open Pre-school Kristallen.

Power-point presentation and DVD about the work done at Kristallen.

A meeting-place for everybody. All partners in cooperation with the pre-school;

The community Health Care Centre; doctors, nurses, mid-wives, dentists, nutricians, psychologists, physiotherapists.

The social well-fare centre, social workers,

The adult-education; teachers for Swedish for Immigrants.

Local politicians and the local police.

Local schools, teachers and others working in the area concerning the situation for whole migrant family.

And lots of other partners

Duration: 30 min

The presentation follows by discussions in groups:

What do we think about this?

Could this be done also in our services?

And if yes, what would the benefits be?

After the group discussion the discussion take place in the big group.

Duration: 30 min

The pre-school curriculum:

Read through the preschool curriculum from the Swedish National Agency for Education. (www.skolverket.se) Available in all languages and an important document for all immigrant parents.

 (Partners in SMILE do probably have similar document in their own countries, if not the Swedish ones (the English version) can be used as examples. Download from www.skolverket.se under the heading: Laws and regulations).

Question to be discussed in the groups: How can we make sure that all immigrant parents are aware of and understand this document?

How can we make this become a living document?

Duration: 30 min

Break

Second round:

Which is about how to promote an attitude of attention to diversity for educators that work within multicultural environments and how to support the educators in building significant intercultural relations with the children and families they work with.

Introduction to a course given at Kristallen:

"How to be a mother and a woman in Sweden…"

A course given at the open pre-school Kristallen for many years that deals with the aspects of similarities as well as differences for life in Sweden compared to the life living in your own country.

Dealing with childhood, the different perceptions of childhood, maternity, care in different educational, pedagogical and cultural models.

We use this course here as an example of how you can use the competencies in the group of the participants presented in you own services when you teach about diversity and try to promote change. When planning for this course the participants own concerns and needs are taken into great consideration. The course can also be adopted for both men and women. Some of the exercises from the course will be done by the participants in this module.

Duration: 30 min

Exercises *(materials will be available for all SMILE partners in English.)*

The model of the tree:

There is two pictures of a tree. The first one with the roots visible under the ground. The tree symbolize yourself and the roots symbolize your families, friends. E g your own network that makes you function in life. In the other picture the roots are cut off from the tree. This symbolize the new situation for the immigrant in the new country. The question is to build the new roots. Where do you find them in your new country? How can you act in order to rebuild new root? A question for the new parents as well for the educators working in multicultural settings.

Brainstorming about the content of the course:

In groups the participants try to find out what they want to benefit from the course.

The most important topic, the least important topic, the most embarrassing one and so on…

The hot chair:

Statement you have to agree to or disagree to in order to take action.

The presentation and exercises done for this session follows by discussions in groups:

What do we think about this?

Could this be done also in our services?

And if yes, what would the benefits be?

After the group discussion the discussion take place in the big group.

Duration: 30 min

Questions followed by discussion in big and small groups:

Questions to answer one by one and later discussed in the group as a kind s a self-evaluation.

Questions about the integration of foreign families in the services for early childhood. Questions about the level perceived, the competencies required to operators and if there are any existing best practice.

Presentation of homework for next unit:

Ask the participants to prepare for a presentation of a best practice. This could be something that they themselves have carried out in their own services or something they have heard about or attended somewhere else.

Duration: 30 min

Exercises

Presentation of good practice:

Power-point presentation of Kristallen + DVD

Power-point presentation of Pre-school curriculum

Power-point presentation of "How to become a woman and mother in Sweden…"COPE, as an introduction take part of a lesson on DVD and do the exercises for that lesson.

Questions

Group discussions

What can we learn from this?

What can we use and develop in our organisation/service?

Prepare the homework

Final discussion and focus on content acquired

How can we use the Kristallen model in our organisation / service?

How can we use the concept and the content given in the course "How to be a mother and a woman in Sweden…" in our organisation/service?

Supporting materials:

Power-point presentation; Kristallen and the DVD.
The pre-school curriculum.
Questions for participants.

Bibliography:

Documentation for exercises

   Ppt-presentations Kristallen, The woman course, the curriculum, Questions for group discussions.

Weblinks

   www.skolverket.se

Others (films, music, photos….)

   Kristallen DVD

UNIT 2.2	**Educational needs of children and families within multicultural environments**
Content **Aims**	- The services for children as "educating communities" - further discussions and presentations of best practice and the subject of services for children as educating communities", prepared from unit 2.1. - The school and the educational services as a place where to build citizenship and "change" - To develop greater attention to the needs of children and their families - To make educators aware of the importance of their role in the construction of new pathways to citizenship within a multicultural society
Duration	3 hours

Introduction to the lesson (theory)

First round:

Discussions from the previous meeting, what was discussed.

Content of Unit 2.2:

Lectures (theory) with DVD:s and power point with introductions to best practice and also on the subject of the services for children as "educating communities".

Discussion in big and small groups.

Final discussion and focus on content acquired.

The services for children as "educating communities" and how to build citizenship and change:

The MoLi project:

(The power-point presentation and the DVD will be available for all SMILE partners in English.)

The MoLi project (A Transnational European project founded within INTI 2006-2007) used as a model for how you can work in cooperation within pree-schools and primary and secondary schools in multicultural environments in order to get the perspective of the services for children as "educating communities" but also as a place where to build citizenship and change. In this case the MoLi model aims at providing support to those that work with parents of children in early ages (0 to 6 years old), by guiding them in exercising active citizenship to promote the integration of their children and of the whole family.

Through the parents you reach the children.

This is a course for the parents about the Swedish pre-school and primary and secondary schools and what do the schools expect from the parents and what can they expect from the schools so they can help and support their children in a better way.

The MoLi course also provide the parents with general knowledge about Sweden. Much about "hidden" rules and knowledge. A very basic course for the parents in close cooperation with the local school. The course also deals with childhood, the different perceptions of childhood and care in different educational, pedagogical and cultural models. This is all about the construction of new pathways to citizenship within a multicultural society.

The use of the MoLi model for the work in this unit will help both educators and parents to become more aware of the importance of their role in the construction of new pathways to citizenship within a multicultural society.

Presentation of **the Implementation of the MoLi course** at the Open Pre-school Kristallen.
(Power-point presentation also available in English for SMILE parnters.)

Since the project ended in December 2007 the Open pre-school Kristallen has developed their own model or concept of MoLi. This presentation gives an example of how you can adopt a model into you own service. The MoLi-course for Pre-schools, curriculum, content and evaluation.

Group discussions:
What can we learn from this?
What can we use and develop in our organisation/service

Duration 1,5 hours.

Second round:
Presentation of homework:
Presentation of homework of best practice by the participants followed by discussions in groups. Depending on the number of participants you can either chose to have the best practice presented in the big group or in two smaller ones. The presentations may take to much time into consideration if the group is big. On the other hand these presentations made by the participants is half the content of this module so here it is up the course-leader to decide how to make the best of the situation.

This session also ends with group discussions on the content acquired.
What can we learn from this?
What can we use and develop in our organisation/service?
Duration 1,5 hours.

Exercises
Good practice – The good practice from the MoLi project will be presented and the DVD made for the project will be shown and discussed. The question raised will be: What can we do and how can we do this?   Practical experience – group discussion where you share experiences and good practice. All participants will prepare a good practice to present for the group.   Group discussion – How can we develop and implement these good practices in our own organisation/service?
Final discussion and focus on content acquired
What do we consider to be the best practice?   How can we develop this best practice into our own organisation/service?
Supporting materials
Bibliography
Documentation for exercises
PPT-presentation of the MoLi project.   Other presentations made by the participants.
Weblinks
www.moliweb.net
Others (films, music, photos....)
MoLi DVD

MODULE 3	THE INTERPERSONAL AND INTERCULTURAL RELATION
Requirement	Basic knowledge about education in early ages. Motivation to acquiring competences in the field of intercultural education
Aims	- To develop or strengthen relational competences - To look at the interpersonal and intercultural relation in a systemic perspective - To learn some of the basic techniques on how to manage an effective interview with people that have different cultural models
Competences to be acquired	- To improve one's own way to communicate - To increase relational competences such as self-esteem, communication, listening, empathy, collaboration - To be able to start and lead a constructive dialogue with people coming from socio-cultural environments that can be very different from one's own in order to better cooperate with the parents and to involve the community - To support children's integration in the institutions by considering individual and collective needs
Suggested timing	6 hours
Methodologies used	- Presentations (theory) - Discussions in big and small groups - Debates/activities in working groups - Practical exercises - Personal portfolio
Trainers and teaching staff	Varying according to the partners' needs, local requirements and regulations regarding in service training of staff
UNIT 3.1	Focus on relation and communication
Content	- Theoretical hints to stimulate discussion on the theme of interpersonal communication under a psychological and sociological point of view - The barriers to communication. The attitudes that block the evolution of the interpersonal relation and methods to overcome them - Intercultural communication in preschool education – main aspects
Lesson Plan	- Presentation with supporting slides or power point - Debates - Analysis of case studies - Practical exercises
Exercise	- Listening techniques - The helping interview - Case studies - Brainstorming
Supporting materials (literature, web links etc)	Anderson, R., & Ross, V. (1998). Questions of communication: A practical introduction to theory (2nd ed.). New York: St. Martin's Press. Cozma,Teodor (2001), A new challange for education: interculturality (O noua provocare pentru educatie: interculturalitatea), Polirom Publishing House

Cragan, J. F., & Shields, D.C. (1998). Understanding communication theory: The communicative forces for human action. Boston, MA: Allyn & Bacon. Griffin, E. (2000). A first look at communication theory (4th ed.). Boston, MA: McGraw-Hill.

Griffin, E. (1997). A first look at communication theory (3rd ed.). New York: McGraw-Hill.

Infante, D. A., Rancer, A. S., & Womack, D. F. (1997). Building communication theory (3rd ed.). Prospect Heights, IL: Waveland Press.

Littlejohn, S. W. (1999). Theories of human communication (6th ed). Belmont, CA: Wadsworth.

Nedelcu, Anca (2008), The basis for intercultural education. Diversity, minority, equity (Fundamentele educatiei interculturale. Diversitate, minoritati, echitate), Polirom Publishing House

Unesco Gidelines on intercultural Education (2006), UNESCO, Section of Education for Peace and Human Rights, Division for the Promotion of Quality Education, Education Sector

West, R., & Turner, L. H. (2000). Introducing communication theory: Analysis and application. Mountain View, CA: Mayfield.

Wood, J. T. (1997). Communication theories in action: An introduction. Belmont, CA: Wadsworth.

http://www.baustein.dgb-bwt.de (materials and worksheets for intercultural education)

http://www.xenos-nuernberg.de (materials and worksheets for intercultural education)

Tips to implement the lesson	Involving mixed groups in terms of expertise in working with children with a different cultural background and less experienced people to encourage peer learning To allow times for personal reflection and comments on the issues discussed To encourage participation of all members by getting them involved in all activities in groups or individually
UNIT 3.2	**Relational competences within an intercultural environment**
Content	The protagonists of the relation under a systemic point of view - The relation with oneself - The relation with children - The relation with the colleagues - The relation with families - The relation with the community Competences for the professional working in a multicultural environment

	- Description - Purpose of having multicultural competences - Evaluation of the competences
Lesson Plan	- Brief theoretical introduction on the psycho-pedagogical models of reference - Competences needed regarding the communication with children, families and colleagues with different cultural background - Evaluation of multicultural competences – necessity and procedures - Games and practical activities to test different relational environments - Role play - Group discussion on what has been experienced
Exercise	- Activities aimed at developing acquaintance and confidence within the group - Activities regarding intercultural communication with children, colleagues, parents and community - Activities related to cultural competences - Games to stimulate cooperation and sharing
Supporting materials (literature, web links etc)	Rey-von Allmen, Micheline (2004), *Towards an Intercultural Education.* Perspectives of Multiculturalism-Western and Transitional Countries, Freely available at the website: http://unesdoc.unesco.org/images/0013/001375/137520e.pdf Banks, James (1994), *An Introduction to Multicultural Education.* Allyn and Bacon, Massachusetts. Cohen-Émerique, Margalit (1995), Le Choc Culturel: méthode de formation et outil de recherche, in *Antipodes*, ITECO Bruxelles, n. º 130, Setembro 1995. Freire, Paulo (1993), *The Pedagogy of the Oppressed.* New York: Continuum Books. Ouellet, Fernand (1991), *L'Éducation Interculturelle: Essai sur le Contenu de la Formation des Maîtres* (Introduction). Éditions Harmattan, Paris. http://www.salto-youth.net
Tips to implement the lesson	The training will help the participants: - To raise awareness of teachers' own assumptions and practices and building intervention clues towards intercultural communication and understanding; - To identify the competences – knowledge, attitudes and skills – needed to communicate and interact positively in diverse contexts, namely educational ones; - To understand the potential of all participants' experience and resources through co-operative group work; - To raise awareness of own pedagogical practices and building intervention clues towards an intercultural pedagogy; - To understand culture as a complex and dynamic concept anchored in one's own ever-evolving identity, (experiences, life trajectories and values which underlie that identity).

UNIT 3.1	Focus on relation and communication
Content **Aims**	- Theoretical hints to stimulate discussion on the theme of interpersonal communication under a psychological and sociological point of view - The barriers to communication. The attitudes that block the evolution of the interpersonal relation and methods to overcome them - Intercultural communication in preschool education – main aspects
Duration	3 hours

Introduction to the lesson (theory)

as a power-point presentation

Interpersonal communication is defined by communication scholars in numerous ways, usually describing participants who are dependent upon one another and have a shared history. Communication channels, the conceptualization of mediums that carry messages from sender to receiver, take two distinct forms: direct and indirect.

Direct channels are obvious and easily recognized by the receiver. Both verbal and non-verbal information is completely controlled by the sender. *Verbal* channels rely on words, as in written or spoken communication. *Non-verbal* channels encompass facial expressions, controlled body movements (police present hand gestures to control traffic), color (red signals 'stop', green signals 'go'), and sound (warning sirens).

Indirect channels are usually recognized subconsciously by the receiver, and are not always under direct control of the sender. Body language, comprising most of the indirect channel, may inadvertently reveal one's true emotions, and thereby either unintentionally taint or bolster the believability of any intended verbal message. Subconscious reception and interpretation of these signals is often described with arbitrary terms like gut-feeling, hunch, or premonition.

Context refers to the conditions that precede or surround the communication. It consists of present or past events from which the meaning of the message is derived, though it may also, in the case of written communications, depend upon the statements preceding and following the quotation in question.

Immediate surroundings may also color the perceived meaning of words; normally safe discourse may easily become contextually ambiguous or offensive in a restroom or shower hall. These influences do not constitute the message by themselves, but rather these extraneous nuances subtly change the message's effective meaning. Ultimately, context includes the entire world, but usually refers to salient factors such as the following:

1. Physical milieu: the season or weather, current physical location and environment;
2. Situational milieu: classroom, military conflict, supermarket checkout;
3. Cultural and linguistic backgrounds;
4. Developmental progress (maturity) or emotional state;
5. Complementary or contrasting roles: boss and employee; teacher and student; parent, child, and spouse; friend or enemy; partner or competitor

For a better understanding of this subject, during the course will be discussed the main theories on

interpersonal communication:

1. Communication pragmatics /interactional view
2. Communication competence
3. Constructivism
4. Coordinated management of meaning
5. Expectancy violation theory
6. Fundamental interpersonal relationship orientation (firo)
7. Interpersonal deception
8. Marital communication
9. Relational dialectics
10. Social exchange theory
11. Social penetration theory
12. Relationship development
13. Uncertainty reduction theory

Cultural Barriers

Culture is the core concept in diversity. Culture is defined as learned patterns of perceptions, values and behaviors shared by a group of people that is also dynamic and heterogeneous.

Culture also involves our emotions and feelings. Cultural groups share perceptions—ways of looking at the world. Culture is the lens through which we view the world. All the information we receive passes through this perceptual lens. We select, evaluate and organize information from the external environment through perception. Culture influences communication. All cultural groups influence the ways in which their members experience and perceive the world. Members of a culture create a world view, which in turn influences communication.

In the intercultural communication context, there are barriers, including the following:

1. Ethnocentrism – the belief that one's own cultural group, usually equated with nationality, is superior to all other cultural groups. Ethnocentrism becomes a barrier when one believes that another culture's values are not equally good or worthy, which prevents trying to see another's point of view.
2. Stereotyping – widely held beliefs about a group of people and are a form of generalization, a way of categorizing and processing information we receive. Stereotypes become a barrier when negative thoughts about a group of people are held rigidly and acted upon.
3. Prejudice – a negative attitude toward a cultural group based on little or no experience. Stereotypes tell us what a group is like, prejudice tells us how to feel about that group.
4. Color-blind approach – not to notice race/color. This approach discourages any meaningful conversations about race relations and allows people to ignore, deny, disregard and continue to support the status quo – the existence of racial inequalities. It allows blame to be placed on the minority group.
5. Discrimination – the behavior that results from stereotyping or prejudice – overt action to exclude, avoid, or distance oneself from other groups. Discrimination may be based on racism or any of the other "isms", sexism, ageism, and elitism, related to belonging to a cultural group. Discrimination belongs to a more powerful group that holds prejudices toward another less powerful group resulting in actions toward members of that group that are discriminatory.

Tips on Breaking Cultural Barriers

- Become more conscious of the identity groups to which you belong. Identify how the group values influenced the way you perceive other cultural groups.
- Become more aware of your own communication in intercultural encounters. Think about the message you are sending, verbally and nonverbally. Think about your tone of voice, your posture, your gestures and your eye contact to determine if you are sending the messages you want to send.
- Think about why you have or don't have diverse friends and what you can learn from seeing the world through their lenses.
- Become more knowledgeable about different cultures by reading local ethnic newspapers and seeing foreign films.
- Notice how different cultural groups are portrayed in the media to see if minority groups are represented and how.
- Recognize negative stereotypes, and obtain information that will counteract the stereotype and work consciously to reject them.
- When speaking about other groups, use tentative words that don't reflect generalizations, like generally, "many times", "it seems to me", or "in my experience."
- Practice speaking up when someone tells a joke that is harmful toward another group.

We can study other languages and learn to expect differences in nonverbal forms and other cultural aspects. We can train ourselves to meet intercultural encounters with more attention to situational details. We can use an investigative approach rather than stereotypes and preconceptions. We can gradually expose ourselves to differences so that they become less threatening. We can even learn to lower our tension level when needed to avoid triggering defensive reactions.

The overall goal should be to achieve *inter-cultural communication competence,* which is defined by Kim Y.Y. (1991) as "the overall internal capability of an individual to manage key challenging features of intercultural communication: namely cultural differences and unfamiliarity, intergroup posture, and the accompanying experience of stress" (p. 259).

Roger Harrison (1966) adds a final thought: *". . . the communicator cannot stop at knowing that, the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with these alien values, attitudes, and. feelings. He must, be able to work with them and*

within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intellectual detachment" (p. 4).

For a better understanding of this subject, during the course will be discussed the main theories on intercultural communication:

1. Anxiety/Uncertainty Management Theory
2. Critical Theory (Stanley Deetz)
3. Critical Theory (Jurgen Habermas)
4. Cross Cultural Theory
5. Cultural Critical Theory

And also the other theories on intercultural communications

- Meaning of Meaning Theory - "A misunderstanding takes place when people assume a word has a direct connection with its referent. A common past reduces misunderstanding.

Definition, metaphor, feed forward, and Basic English are partial linguistic remedies for a lack of shared experience."

- **Face Negotiation Theory** - "Members of collectivistic, high-context cultures have concerns for mutual face and inclusion that lead them to manage conflict with another person by avoiding, obliging, or compromising. Because of concerns for self-face and autonomy, people from individualistic, low-context cultures manage conflict by dominating or through problem solving"
- **Standpoint Theory** - Is an individual experiences, knowledge, and communication behaviors are shaped in large part by the social groups to which they belong.
- **Stranger Theory** - At least one of the persons in an intercultural encounter is a stranger. Strangers are a 'hyperaware' of cultural differences and tend to overestimate the effect of cultural identity on the behavior of people in an alien society, while blurring individual distinctions.
- **Feminist Genre Theory** - Evaluates communication by identifying feminist speakers and reframing their speaking qualities as models for women's liberation.
- **Genderlect Theory** - "Male-female conversation is cross-cultural communication. Masculine and feminine styles of discourse are best viewed as two distinct cultural dialects rather than as inferior or superior ways of speaking. Men's report talk focuses on status and independence. Women's support talk seeks human connection."
- **Cultural Critical Studies Theory** - The theory states that the mass media impose the dominant ideology on the rest of society, and the connotations of words and images are fragments of ideology that perform an unwitting service for the ruling elite.
- **Marxist Theory** - Marxism is a theory based on Dialectical Materialism, which aims at explaining class struggle and the basis of social relations through economics.

Exercises

Communication

1. The Tree of life
2. Paths in life

Cultural understanding and intercultural communication

1. Culture – brainstorming
2. Cultural models
3. Letters for a stranger

Cultural Barriers

1. Labels
2. Anti-racism
3. The Semaphore

Case studies

1. *Case study on intercultural education* - **Strategies for effective intercultural communication for school children: from local initiatives of non-governmental organizations to systemic change, Oleg Smirnov** from Integration and Development Centre for Information and Research (Simferopol, Ukraine)
2. Case study "Leyla" – social status, sex, race, handicap, discrimination
3. Case study "Rosy" – cultural differences

Final discussion and focus on content acquired

Interpersonal Communications is the transmission of information from one person to another and their understanding of it through the use of common language or symbols. It is a way of interacting and happens always at all times whether you want it to happen or not.

However, just because you transmit a message, it does not presuppose that communication happens. Without both information and understanding on the part of the other person, communication (understanding of your message) does not occur. The efficiency at which you communicate will determine the level of happiness and success in your life.

Most people do not think about or realize how they are communicating to others. It is affected by how you look, body language, attitude, perceptions, understanding the process and understanding the needs of ourselves and others.

The world today is characterized by an ever growing number of contacts resulting in communication between people with different linguistic and cultural backgrounds. This communication takes place because of contacts within the areas of business, military cooperation, science, education, massmedia, entertainment, tourism and also because of immigration brought about by labor shortage or political conflicts. In all these contacts, there is communication which needs to be as constructive as possible, without misunderstandings and breakdowns.

Supporting materials

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Documentation for exercises

> **Mutual Compendium** – activities for intercultural communication in education and care of early-aged children, 2007, MUTUAL European project

Web links

http://www.baustein.dgb-bwt.de (materials and worksheets for intercultural education)

http://www.xenos-nuernberg.de (materials and worksheets for intercultural education)

http://www.wikipedia.com

Others (films, music, photos....)

UNIT 3.2	Relational competences within an intercultural environment
Content	The protagonists of the relation under a systemic point of view
Aims	- The relation with oneself - The relation with children - The relation with the colleagues - The relation with families - The relation with the community Competences for the professional working in a multicultural environment - Description - Purpose of having multicultural competences Evaluation of the competences
Duration	3 hours

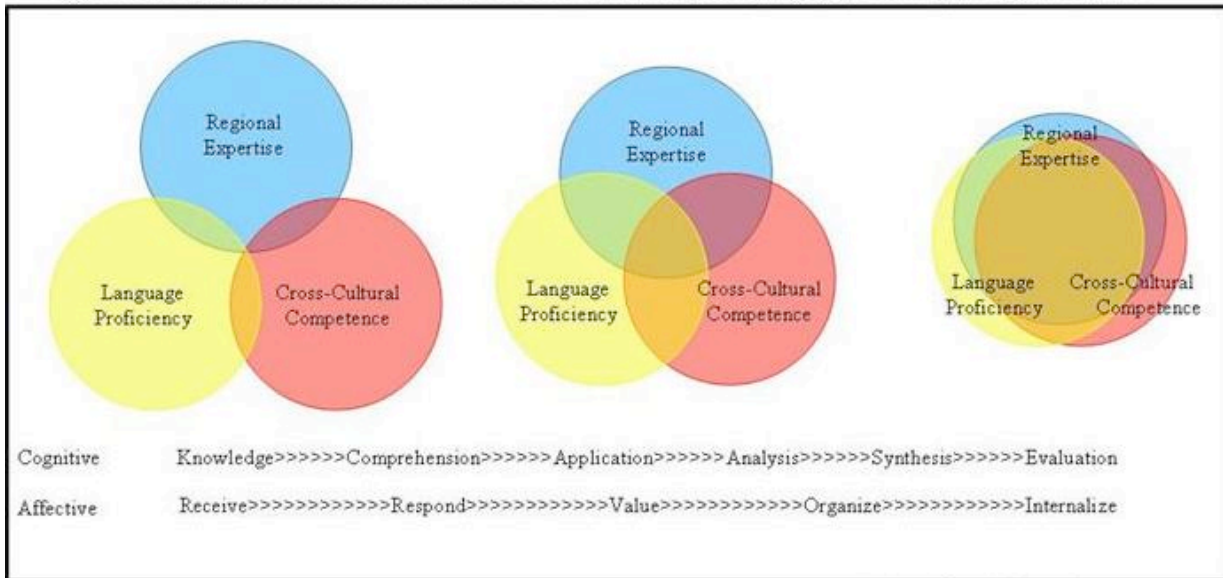| Introduction to the lesson (theory) |
|---|

as a power-point presentation

A person who is interculturally competent captures and understands, in interaction with people from foreign cultures, their specific concepts in perception, thinking, feeling and acting. Earlier experiences are considered, free from prejudices; there is an interest and motivation to continue learning.

Cross-cultural Competence

Cross-cultural competence (3C), another term for inter-cultural competence, has generated its own share of contradictory and confusing definitions, due to the wide variety of academic approaches and professional fields attempting to achieve it for their own ends. One author identified no fewer than eleven different terms with some equivalence to 3C: cultural savvy, astuteness, appreciation, literacy or fluency, adaptability, terrain, expertise, competency, awareness, intelligence, and understanding. Organizations from fields as diverse as business, health care, government security and developmental aid agencies, academia, and non-governmental organizations have all sought to leverage 3C in one guise or another, often with poor results due to a lack of rigorous study of the phenomenon and reliance on "common sense" approaches based on the culture developing the 3C models in the first place. The U.S. Army Research Institute, which is currently engaged in a study of the phenomenon, defines 3C as: "A set of cognitive, behavioral, and affective/motivational components that enable individuals to adapt effectively in intercultural environments". Cross-cultural competence does not operate in a vacuum, however. One theoretical construct posits that 3C, language proficiency, and regional knowledge are distinct skills that are inextricably linked, but to varying degrees depending on the context in which they are employed. In educational settings, Bloom's affective and cognitive taxonomies serve as an effective framework to describe the overlap area between the three disciplines: at the receiving and knowledge levels 3C can operate with near independence from language proficiency or regional knowledge, but as one approaches the internalizing and evaluation levels the required overlap area approaches totality.

Figure 1: A conceptual framework for the interaction of cross-cultural competence, language proficiency, and regional expertise

Cognitive   Knowledge>>>>>>Comprehension>>>>>> Application>>>>>>Analysis>>>>>>Synthesis>>>>>>Evaluation

Affective   Receive>>>>>>>>>>>>Respond>>>>>>>>>>>>Value>>>>>>>>>>>>>Organize>>>>>>>>>>>>>Internalize

Adapted from ARI, 2007

Basics

Cultures can be different not only between continents or nations, but also within the same company or even family. (geographical, ethnical, moral, ethical, religious, political, historical) resp. cultural affiliation or cultural identity

Requirements

Basic needs are sensitivity and self-consciousness: the understanding of other behaviors and ways of thinking as well as the ability to express one's own point of view in a transparent way with the aim to be understood and respected by staying flexible where this is possible, and being clear where this is necessary.

It is a balance, situatively adapted, between three parts:

1. knowledge (about other cultures, people, nations, behaviors…),
2. empathy (understanding feelings and needs of other people), and
3. Self-confidence (knowing what I want, my strengths and weaknesses, emotional stability).

Cultural differences

Cultural characteristics can be differentiated between several dimensions and aspects (the ability to perceive them and to cope with them is one of the bases of intercultural competence), such as:

- Collectivist and individualist cultures;
- Masculine and feminine cultures;
- Uncertainty avoidance;
- Power distance;
- Chronemics: Monochrone (time-fixed, "one after the other") and polychrone (many things at the same time, "multi-tasking");
- Structural characteristics: e. g. basic personality, value orientation, experience of time and

space, selective perception, nonverbal communication, patterns of behavior.

Assessment

For assessment of intercultural competence as an existing ability and / or the potential to develop it (with conditions and timeframe), the following characteristics are tested and observed: ambiguity tolerance, openness to contacts, flexibility in behavior, emotional stability, motivation to perform, empathy, metacommunicative competence, polycentrism.

Assessment Instruments

Assessment of cross-cultural competence (3C) is another field rife with controversy. One survey identified eighty-six assessment instruments for 3C. The Army Research Institute study narrowed the list down to ten quantitative instruments for further exploration into their reliability and validity. Three examples of quantitative instruments include the Inter-cultural Development Inventory, the Cultural Intelligence Scale, and the Multi-cultural Personality Questionnaire. Qualitative assessment instruments such as scenario-based assessments are also useful tools to gain insight into inter-cultural competence. These have proven valuable in poorly defined areas such as 3C. Research in the area of 3C assessment, while thin, also underscores the value of qualitative instruments in concert with quantitative ones.

Criticisms

It is important that intercultural competence training and skills not break down into application of stereotypes of a group of individuals. Although the goal is to promote understanding between groups of individuals that, as a whole, think somewhat differently, it may fail to recognize the specific differences between individuals of any given group. These differences can often be larger than the differences between groups, especially with heterogeneous populations and value systems.

Intercultural Competence Glossary and Definitions

Ability refers to capacities that someone can already demonstrate that s/he possesses, such as having the ability to speak a certain language.

Capability refers to what someone can demonstrably or presumably do, and therefore it is similar to the terms skills and competence.

Knowledge: it is impossible to provide a satisfactory account of the conceptual background behind the term 'knowledge' in a few words. In the everyday world, the meaning of the term knowledge appears self-evident: it is what someone individually knows or the sum of what a given civilization collectively knows. But what does it mean to know something? What is it that is known, how do we come to know it, why does it count as something worth knowing, and what do we do with it when we know it? In educational practice knowledge is what there is to learn, but it is not necessarily useful and worthwhile of its own accord. It has to be joined up with skills and competences (to become useful) on the one hand - and no less importantly, with principles and values (to become worthwhile) on the other hand.

Skill means having the knowledge and experience needed to perform a specific task or job - someone who has learned what to do (possesses the knowledge) and how to do it (can transfer the knowledge

into real practice), which also means that someone else can observe the skill in action.

Competence is often used interchangeably with the term skill, but they do not really mean the same thing. Competence means the ability to apply knowledge, know-how and skills in a stable/recurring or changing situation. Two elements are crucial: applying what one knows and can do to a specific task or problem, and being able to transfer this ability between different situations.

According to Key Competences from [DeSeCo](#) competence goes beyond the definition above and looks at a more holistic approach:

"A competency is more than just knowledge and skills. It involves the ability to meet complex demands, by drawing on and mobilizing psychosocial resources (including skills and attitudes) in a particular context. For example, the ability to communicate effectively is a competency that may draw on an individual's knowledge of language, practical IT skills and attitudes towards those with whom he or she is communicating."

Definition of ICC

Can there be a universal definition of ICC? In short, there is no one answer that can be given to this question. Intercultural Competence is a term that can be applied by many different people for many different reasons. As a result, the definitions change depending on the angle at which people are looking at it from, or from the context.

In general the essence of intercultural competence can be summed up as the ability to work/interact well across cultures. However, many participants would not agree with such a simple definition. Therefore, we have collected some sources showing how others define intercultural competence. Here are some of the results:

"Intercultural Competence is the necessary precondition for an adequate, successful and mutually satisfactory communication, encounter and cooperation between people from different cultures." - *Alexander Thomas, development of intercultural competence- contributions of Psychology (1996)*

"IC "involves the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures" - *Wiseman 2003*

"Intercultural competence "means that a student understands a variety of significant cultural experiences and/or achievements of individuals who are identified by ethnicity, race, religion, gender, physical/mental disability, or sexual orientation; the cultural history of various social groups within a society; the interrelations between dominant and non-dominant cultures, either in the United States or elsewhere, and the dynamics of difference." - *Penn State*

"Intercultural Competence is the ability to negotiate cultural meanings and to execute appropriately effective communication behaviors that recognize the interactants' multiple identities in a specific environment. There are 3 perspectives:

- **Affective or Intercultural sensitivity - to acknowledge and respect cultural differences**
- **Cognitive or intercultural awareness - self-awareness of one's own personal cultural identity**

and understanding how cultures vary
- **Behavioral or intercultural adroitness - message skills, knowledge of appropriate self-disclosure, behavioral flexibility, interaction management and social skills"** - *Guo-Ming and William J. Starosta (1996)*

"Intercultural Competence is the fundamental acceptance of people who are different to oneself outside one's own culture/the ability to interact with them in a genuinely constructive manner which is free of negative attitude (e.g. prejudice, defensiveness, apathy, aggression etc.)/the ability to create a synthesis, something which is neither "mine" nor "yours", but which is genuinely new and would not have been possible had we not combined our different backgrounds and approaches." - *Anna SCHMID, UBS AG, Financial Services Group, Zürich*

Exercises

1. Inclusion and diversity
2. The importance of language
3. Intercultural communication with the parents
4. Religious concepts
5. Building and evaluating a portfolio
6. Role play – "The excursion"
7. Case study "The Amulet" – integrating other cultural customs and communicating with the parents
8. Group discussions about what the participants felt during the exercises.

Final discussion and focus on content acquired

Cultural competences are seldom simply endowed, but they can be developed to a great extent. Prerequisites are an open mind towards unfamiliar phenomena and the readiness to react to the unforeseen with new behaviour. That means the person must be well rooted in his or her own culture/s and must be capable of reflection.

The development of intercultural competences includes aspects such as:

- becoming conscious of the one's own culture determination
- knowing the dominant cultural patterns
- defining clearly one's own culturally sensitive and independent position
- consolidating one's self-confidence and finding a broader range of interaction models

For evaluating these competences a wide range of methods can be used starting from the individual curriculum interview to the analysis and reflection of the personal culture competences, hands-on exercises, awareness experiments, and the simulation of intercultural critical issues and case studies as well. It allows them to reach their goal of extended general and specific culture competences.

Supporting materials

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Mutual Handbook, MUTUAL European project

"Intercultural competences", Filomena CASSIS – Portugal, Edited by Pascale Mompoint-Gaillard**,** March 2008

Web links

http://www.unesco.org/education/aladin/

http://www.nwlink.com/~donclark/hrd/development/reflection.html

http://www.co-operation.org/

http://www.museum.tv/archives/etv/W/htmlW/williamsray/williamsray.htm

http://globetrotter.berkeley.edu/people/Castells/castells-con5.html

http://faculty.washington.edu/jbanks/

http://www.mutual-eu.com/

http://www.wikipedia.com

Others (films, music, photos....)

MODULE 4	THE ISSUE OF LANGUAGE - One language to talk, communicate, learn, think, participate
Requirement	Basic knowledge about education in early ages. Motivation to acquiring competences in the field of intercultural education
Aims	- To provide some basis and principles behind the communication: message, feedback, contest, verbal and non-verbal communication, metaphor - To acquire the theoretical basis on the learning of languages during childhood, in order to support the learning pathway of the children - To consider under a multicultural perspective the relation with foreign families by taking into consideration and valorising the languages of origin - To develop the ability to work within multicultural environments - An outline on the most effective means to teach a second language
Competences to be acquired	- To be able to recognize the difficulties concerning the act of communication - To be able to communicate with children that speak other languages, at the same time stimulating the learning of the predominant language - To develop Multilanguage within the services for children and families - To be able to start and lead a constructive dialogue with people coming from other socio-cultural environments
Suggested timing	6 hours
Methodologies used	- Lecture (theory) - Practical exercises - Working groups
Trainers and teaching staff	1 or 2 trainers

UNIT 4.1	In which language do you think?
Content	- Theoretical models of reference on the communication and learning of language - The development of the language connected to the development of the mind: aspects of psychological development - Valorisation of the dimension of bilinguals and multilinguism
Lesson Plan	- Personal presentation - Lecture with supporting slides or power point - Discussion activities triggered by the analysis of case studies
Exercise	Personal presentation playing with non-verbal communication To watch a clip from the cartoon "La Linea" and then discuss on it Analysis of bilingual materials, exercise on how to use bilingual materials
Supporting materials (literature, web links etc)	Web links: http://www.youtube.com/watch?v=xWemXxKf7E&feature=Playlist&p=74E12005CC5B9AED&index=1&playnext=2&playnext_from=PL Audio/visual materials, written documents, bilingual informative flyers
Tips to implement the lesson	Working group in order to share positive experiences

UNIT 4.2	To work competently within a multilingual environment
Content	- To work on similarities in the proverbs and common saying (e.g in Italian "mettersi nei panni di" and in english "to put oneself in the shoes") - To bring languages in to the educational services (a wealth for everybody) - How to maintain the language of origin

	- Learning a second language (within the services for children)
Lesson Plan	- Introduction to the theme (lecture) - Put oneself in the shoes of somebody who does not know the language of the host country
Exercise	Proposals for the drafting of working documents with the following objectives: - The "Total Physical Response" (T.P.R.) methodology to learn second languages - Selective and repeated listening - Analysis of case studies (Involving the families: projects and good practices)
Supporting materials (literature, web links etc)	- Exercises T.P.R. http://venus.unive.it/italslab/nozion/nozt.htm - Audiovisual material in languages unknown to the students of the course - Documents on good practices and activities - To briefly illustrate some examples carried out in Swiss School
Tips to implement the lesson	Working group in order to share positive experiences

UNIT 4.1	In which language do you think?
Content **Aims**	- Theoretical models of reference on communication and language learning - The development of the language connected to the development of the mind: aspects of psychological development - Valorisation of the bilingual and multilingual dimension - To provide some basis and principles behind the communication: message, feedback, verbal and non-verbal communication, the body - To acquire the theoretical basis on the learning of languages during childhood, in order to support the learning pathway of the children **General objective**: Participants are aware of the possibilities of improving the strategies for teaching languages to children and they are encouraged to experience new didactic approaches. **Specific objectives**: - The participant is aware of the fact that a language is not only an abstract system of rules, but also a form of social interaction - The participant is aware of the fact that the Communication Theory defined new perspectives pertaining to the verbal language (the role of the feedback, the significant role of the implicit content in communication) - The participant comprehends some aspects concerning nonverbal language (bodily codes, proxemic, etc.) - The participant is introduced to the main theoretical models of child linguistic development (the behaviorist, nativist, interactionist models) and is asked to reflect upon the most important strategies, issued from these models, that may enhance an effective didactics.
Duration	3 hours
Introduction to the lesson (theory)	

Preamble

This module is focused on language which is understood, in this particular case, as a communicative and relational artifact. "Not language as an abstract system of rules , but as a form of social interaction: like conversation, speech or narration. In this sense, the whole human cultural production arises from language" (Mantovani, pag. 88).

The aim of the module is to create an androgogical and didactic *support* for educators working in intercultural contexts. To elaborate a module concerned with the issues of language like this, it is necessary to take a deeper look into some important aspects of the Communication Theory . Secondly, considering the age range of the children(0-6 years old)we will also take into account several concepts related to research studies conducted on child language acquisition.

Therefore the introduction will focus on some basic theoretical concepts which will be an important reference point on which we will later build formative moments. These moments are meant to effectively enhance the qualification and the professional competences of educators working in plurilinguistic, intercultural, intergenerational and social contexts.

 In order to reach our goal, I will constantly make reference to the intercultural aspects that are related to the above mentioned theoretical concepts as well as to the methodology developed.

Some aspects of the Communication Theory

In the past, the Communication Theory was regarded as a transmission process of information between a sender, who transmits the message and a receiver who receives the message. It was a one-way communication.

Modern theories have introduced a big innovation: the concept of communication as a **circular process.** Such a process includes a new element: the feedback or the reply of the receiver to the message of the sender.

The message is the content of communication. Thus it play a pivotal role in the communicative process.

The first analysis that need to be carried out consists in understanding the nature and the composition of this element. The message is transferred by the interlocutors (sender and receiver) through different channels and levels (Watzlawick, Schultz von Thun).

The first important contribution made by modern theories is to distinguish an implicit from an explicit form of communication as well as to draw the attention to the fact that the implicit contents of a message are more significant than the explicit ones. This introduced an infinite numbers of new perspective on communication, thus radically innovating the traditional Communication Theory which up until that moment merely maintained that "we communicate only when we talk". According to the new approach to communication, we communicate even when we are not talking, and even when we are speaking the majority of the contents is transmitted through channels different from our words. .

In 1969, Paul Watzlawick defined an axiom that effectively sums up what we've just discussed: "**one cannot not communicate**".

A message can be **explicitly** transmitted through the **VERBAL** communication (words that put together

by the message), but it may **implicitly** express contents that are transmitted through the **PARAVERBAL** communication (elements that are communicated through intonation, rhythm of the voice, choice of terms, pauses, stress etc.) and **NONVERBAL** communication(mimic, gestures, clothing, appearance in general, etc…)

In 1981, Alfred Mehrabian organized and summarized all his findings on communicative and body language. In one of his essay he determined by which channels and quantified how "a friendly attitude is perceived, to be more precise:

- 7% by words (**verbal signs**)
- 38% by pitch, tone and rhythm of the voice, (**paralinguistic signs**)
- 55% by body language: eye contact, postures, mimic, gestures (**nonverbal signs**)

In *Analyzing Cultures,* a study carried out by Danesi and Perron (Indiana University Press), the human body is considered as a **linguistic tool** in human beings: " Humans convey over two thirds of their ideas or feelings through their body"

In the second chapter of the study, Danesi and Perron emphasize the cross-cultural differences characterizing the use of the body in transmitting meanings. They identify 5 major types of bodily codes: *kinesic* (it includes body movements like posture etc ..), *facial* (it express qualities of the face and eyes), *proxemics* (it concerns personal spaces, the distances between people during interactions), *tactile* (touch) and *gesturale* (properties of the hands). If we analyze these typologies, we notice that their perception and their use may differ widely from culture to culture. The bodily codes could be incomprehensible or cause a" conflict". Take, for example, Western cultures where a slim person is considered attractive, whereas in other culture being slim has a negative connotation (symbolyze the suffering).

The term proxemic was coined by anthropologist Edwad T. Hall (1966) and pertains to the study of the set of measurable distances between people as they interact in a social or cultural context. Physical distance is reliably correlated with intimacy. During a conversation the degree of intimacy tends to decrease the distances(spaces) between the two interlocutors .Space, intimacy and distance can vary depending on the culture we belong to.

Realizing and recognizing the contexts and these non-verbal codes enables and improves the awareness of the other "the respect of the other is not only education. Respect has a deeper root: it consists in recognizing that the other may have an imagine of truth, beauty, and values that are different from mine, but necessary for us in order to develop a perspective that won't be centred on our cultural identity and tradition. The creation of an intercultural space doesn't imply the acceptance of the other in the sense that the other can act whatever he wants as long as he doesn't invade someone's spaces. **The dialogue may turn into resource**". (Mantovani, pag. 65).

Linguistic development in children: some notions

(from Battacchi and Giovanelli)

Language acquisition requires biological foundations including the sensory organs, the vocal apparatus and some areas from the cerebral cortex.

Language development in children encompasses several theories, models, and contributions from

different experts. We'll consider below three different models.

The **behaviorist model** of child language development (Skinner 1957, Mowrer 1952).

waspredominant during the 60s. It stresses the crucial role of imitation in language learning. Behaviorists' view the process of language acquisition as a building process that results from the environment: a child acquire language because he imitates adult language. This model was strongly criticized. Its assumption cannot explain "why immigrant children in a foreign country are able to learn the language of the country sooner and better than their parents considering that children have fewer occasions to be exposed to it."

The second theoretical model is the **nativist** theory introduced by Noam Chomsky (1965) and later by Mc Neil (1970).

This theory posits the existence of an innate mechanism in the brain known as LAD (Language Acquisition Device) which is specialized for learning language. According to Chomsky, language is one of the human cognitive abilities.

The third model is a combination of the two previous theories: in fact the **interactionist** model (Mc Namara 1972, Bloom 1973, Brown 1973) focuses on the interaction between context and its understanding

According to the three models it is important to highlight that the development of the linguistic competence imply and gets along with the development of the cognitive, communicative and social competence.

Considering the **linguistic development**, we distinguish **three** important **stages**: the prelinguistic stage, from birth to 12-18 months (crying, cooing, laughing,whining, babbling, first words), the **baby talk** stage, until 30-36 months (from one to 2 ,3 words: a child can presumably generate a short sentence but he chooses to focus on key words, maybe for a lack of memory or competence)and the last stage, **the actual language** acquisition, from 3 years.

The stage "two or three words sentence" focused the attention of several researchers, thanks to its universality: children regardless of their mother tongue produce these sentences and moreover, the combination of the two words follows the same rules and express the same semantic relations (Slobin 1971, 1979)

The common categories of meaning or semantic relations are: nominative (Look mice), *ubicative*(book there), *non existence* (no daddy), *possessive* (mine cookie), *attributive* (car big), *agent action* (mom walk), question (where ball?)(pag. 204-205.)

So far, I've considered the communicative development as a human production. It should be pinpointed that comprehension is prior to production: a child know more than he can say. This is the fundamental assumption in Vygotskij' s theory (1934). According to him, language and thought have different origins and functions, but a certain point of the development (between 3 to 6 years) they join, so that language become a powerful tool for thinking. Language as all psychological tools, is necessary for social interactions and it develops in the social exchanges. To make conversation is more than a verbal exchange. It requires the ability to pay careful attention to a topic drawing from the knowledge of the context and the facts shared by the interlocutors. The most important aspect of the conversation is to be understood. These skills already exist in the pre- school period (Nelson, Gruendel

1979; Orsoline, Musatti 1983). If the conversation' topic refers to known situations for the children (e.g.: his/her daily routine).

In addition, we should consider that a conversation is a social exchange involving a lot of rules .To "use conversation" we must learn the dialogue strategies (how to start a conversation, how to interrupt it , how to collect information, how to express disagreement, etc.) considering also the social status of people (adults, children, contemporaries, relatives, foreigner s, etc).

The social aspect of the linguistic development highlights the fact that the language develops both from cognitive development and social development. In conclusion I will quote Vygotskij "The child in its process of development, begins to practice the same forms of behavior that other formerly practice with respect to the child" If we apply this rule to the language we can say that the child starts to talk about himself and to himself as he understands that other talk about him and to him. Through the language we know and form ourselves.

Methodology

The main topics that emerge from module 4 , touch on two central aspects of the issue of language : **thought and language and how to work competently in multilingual environments.**

In order to develop modules that facilitate the competences' acquisition in language, we 'll use a methodology based on work groups, brainstorming, and building up of meanings .The elaboration of the topics will be supported by different approaches : at the beginning we'll use a didactical approach, then a theoretical one and again a didactical approach. We aim at providing a framework that considers every aspect of the issue of language. Our purpose is to create a "knowledge" on the issues of language in intercultural context : a modus operandi to put into practice with awareness. o create a teorica, ma un modus operandi spendibile nella pratica, in maniera consapevole, ripetibile, intercambiabile, che fa capo ad esperienze riuscite e che danno l'impulso per creare attività concrete da svolgere nelle proprie sedi scolastiche.

The recommended number of participants : 12/18 persons

Duration and stages	Topics	Goals	Modality	Activities	Supporting materials and tools
1. 20 min.	Introductions, introduction of the module's theme and goals	Know the trainer and participants , Gain awareness of the goals, contents and the methodology used.	Group work: face to face and participative	The trainer and the participants do the presentations, talking about their professions, the reason behind their presence etc. The trainer presents the goals and contents of the module and of the didactical unit. He/she presents also the methodology used .	PPT (power point)
2. 10 min.	Watch a clip of Dario Fo's play	To carefully examine language used by Dario Fo in his play	Group work: listening and visual	Paticipants must pay attention to the language used by the actor during the play.	DVD, from "L'Opera Buffa" by Dario Fo
3. 20 min.	Collect cues	To consider Fo's language as a shared code	Group work: participative	Participants must collect cues resulting from stimuli questions e.g. in which language does Dario Fo think? or in which language do we think? Do we think in the same language? What are the linguistic tools that allow us to understand the other?	Flipchart or blackboard
4. 25 min.	Video: La linea (cartoon)	To create linguistic and semiotic connections between Fo's play and the cartoon La linea.	Groups of 4 persons (didactic)	To watch the cartoon La Linea and discuss about the language used: verbal non-verbal communication (signs, gestures, the use of the body, colors , etc)	DVD or youtube' clips
5. 15 min.	Communication Theory	To verbalize some key concepts of the Communication Theory.	Group work: face to face and participative	Presentation of some key concepts of the Communication Theory: communication cycle, message, communication channels (verbal, non-verbal,etc) codes…	PPT
			P A U S E		
6. 30 min.	Creation of didactical activities	To create didactical activities to be carried out with children concerning thought and language	In couple	The participants are encouraged to work on didactical activities to be carried out with children The contents and suggestions emerged unitil now should be a resource for participants to accomplish these tasks.	Papers
7. 15 min.	Presentation of didactic activities	Presentation to the colleagues of the invented didactic activities	The spokesperson presents	The spokesperson presents the didactic activities to be carried out with children, using drawings. These	Flipchart, Blackboard, drawings, …

				activities should investigate the issue of children development, focusing on the aspects of language and thought.	
8. 10 min.	Language Development Theory	Make connections between the theoretical concepts of the different stages in the linguistic development theory and concrete experiences of the language development in children.	Group work: participative and face to face	A common building up through the exemplification and the theoretical study of the main stages in children language development, followed by a synthesis	Flipchart PPT
9. 20 min.	Learning by doing	To consider the context as a fundamental aspect in language issues(development, building up of the thought, language and body, language and activities)	Group work: face to face and participative	The trainer tells about some activities carried out in any nursery school (Story or personal testimony of a teacher working in a local nursery school) Participants listen to them and take part to the discussion, making contribution thanks to their similar personal experiences or examples.	Videos or teacher' personal story
10. 15 min.	Final cues, and bring to a close of the unit 4.2	To synthesize the concepts emerged, give a feedback and make connections with the next unit	In plenum	Summary of the unit. Participants should be able to verbalize the concepts discussed and the methodology used. To verify the achievement of the objectives .	PPT Evaluation form

Exercises

Stages:

3) *Dario Fo' s play*
To collect cues resulting from **stimuli questions**: What language does Fo think in? What language do we think in? Do we think in the same language? What are the linguistics tool that allow us to understand the other?

4) *Cartoon La linea*
To discuss on the language used in the cartoon: verbal, non-verbal (signs, gestures, body movements, intonation, the colors used etc…

6) *Work in couple*

To create didactic activities to be carried out with children daily. The focus of the activities is :

language and thought.

9) Field experiences(good practice)

To tell about good practice carried out in some nursery schools**.**

To use specific examples provided by nursery school teachers (testimonies or stories)

Nursery -school teachers tell about the daily life and daily problems and supply practical

Examples of how to cope with linguistic problems, cultural barriers, etc..

Final discussion and focus on content acquired

The unit ends with a common synthesis of the contents previously discussed and the developments emerged. It will be interesting to emphasize the participant's production (examples of didactical activities to put into practice with children day by day) focusing on the meanings of these proposals: the didactical, intercultural, methodological values and so forth.

The achievement of the objectives as well as the methodology and the contents discussed will be verified through an evaluation form that the participant will fill out at the end of the activity.

Supporting materials

Bibliography:

-Mantovani, Giuseppe, *Intercultura. E' possibile evitare le guerre culturali?*, Il Mulino, Bologna, 2004

- Mehrabian Albert, *Silent Message: Implicit Communication of Emotions and Attitudes*, Wadsworth, Belmont, California, 1981

-Danesi, M. & Perron, P., Analyzing cultures: an introduction and handbook, Bloomington: Indiana University Press, Chapter 4 and 6, 1999

-Hall, Edward T., La dimensione nascosta, vicino e lontano, il significato delle distanze tra le persone,

Bompiani, Milano, 1996 (originale: *The Hidden Dimension*, 1966)

- Battacchi, M.W, Giovanelli, G, *Psicologia dello sviluppo, (cap. 9) Competenza cognitiva e competenza comunicativa,* La Nuova Italia Scientifica, 1993

Documentation for exercises

Weblinks

- http://it.wikipedia.org/wiki/Dario_Fo
- http//it.wikipedia.org/wiki/La_linea_(cartone_animato)
- http://en.wikipedia.org/wiki/Albert_Mehrabian
- http://en.wikipedia.org/wiki/Friedemann_Schulz_von_Thun
- http://en.wikipedia.org/wiki/Paul_Watzlawick

Others (films, music, photos....)

From youtube: Dario Fo and La Linea

UNIT 4.2	To work competently within a multilingual environment
Content **Aims**	- To work on the similarities between proverbs and idioms (e.g in Italian "mettersi nei panni di" and in English "to put oneself in sb's shoes"), using metaphors - To bring languages into the educational services (a wealth for everybody) - How to preserve one's native language - Learning a second language (within the services for children) - Study, from a multicultural perspective, the relationship with foreign families by taking into consideration and enhancing their native languages - To develop the ability to work within multicultural environments - To outline the most effective means to teach a second language
Duration	3 hours

Introduction to the lesson (theory)

As we have seen in the previous unit, the main topics that emerge from the module on language issues are: **language and thought** and how to **work competently in multilingual environments**.

The theoretical focus of these second unit are some elements of the communication as well as to the role of one's mother tongue. In particular, we will focus on the **context** in which communication develops and the use of the metaphor as a linguistic vehicle of meanings and cultures.

The main scope of the module is one's mother tongue, which represents a fundamental value and the cultural aspects handed down by one's family.

Furthermore, we will analyze the learning processes that allow us to learn a second language. In order to explore the aspect of teaching a second language (or a foreign language)I will employ the internationally recognized **Total Physical Response** method. The practical aspect of the module will consist of examples including idioms used in the different languages and some TPR's exercises .The latter represent a methodology based on group's exercises, personal reflections, building up contents that alternates theoretical aspects with moments where the participants share their experiences'.

Additional elements of the communication theory

A fundamental element that contributes to the meaning of a message, is the understanding of the **context** in which the message is transmitted. Consider the following example: "If an excellent orator addresses his crowd standing in the pulpit, the crowd will listen to him carefully. If the excellent orator addresses to customers of a pub using the same words but stands in the ground , he will be considered a madman."

It is also necessary to consider the code, which we use when transmitting a message. Each message goes through an encoding (The sender's feelings or ideas are translated into words) and a decoding process (words are interpreted by the receiver and become again ideas or feelings).During this process, a lot of contents get lost no matter how precise the code used is and how high the level of shared knowledge is . It's obvious that if we share the same language, communication will be more effective. For this reason, teachers, educators and trainers who work in multicultural environments should use

the most comprehensible language when talking to people and should also, employ the feedback and careful-listening approach.

In this regard, the metaphor assumes a decisive role in language (Danesi &Perron) because it is omnipresent and used in any language to explain abstract concepts especially when talking to children. Every culture has its proper set of proverbs, aphorisms, and sayings. They constitute a remarkable code of ethics and of practical knowledge that anthropologists call "folk wisdom". The metaphorical codes are strong expressions of the worldview because they are comprehensible, direct, easy , automatic and   are recognized by a common consensus.

"Total Physical Response" (T.P.R.): a methodology to teach a second language

TPR is a method developed in the 60's by Dr. James J. Asher, a professor of psychology at San José State University. The purpose of this method is to support the learning of a second language. TPR relies on the assumption that when learning a second language, language goes through a decoding process, similar to first language acquisition and that such a decoding process supplies a long period where the learner can listen and develop comprehension prior to production. The main strategy consist in coordinating **speech and action** in an effort to produce both a total involvement of the student's expressive and kinesthetic means and to allow for a *delayed oral practice* (DOP). DOP emphasizes the importance of the silent period, or gap between the moment when a text is present to students'attention and the moment when the students are requested to carry out oral practices from that text. This procedure rests on studies that prove that both in the acquisition of one's mother tongue and the learning of a second language there is a period of silence. In addition, this approach effectively   reduces anxiety in the students and thus encourages the learning process.(Postovsky, 1974).

 The unique approach of TPR is suitable for an early teaching of foreign language , in particular for teachers working in multicultural environments.

 TPR is based on the assumption that the human brain has a biological program that allows it to acquire any language. The process is visible when we observe how infants internalize their first language. The communication between parents and children combines both verbal and non verbal aspects (physical movements). During many months the child absorbs the language without being able to speak. It's during this period that internalization and decoding occur. After this stage the child is able to reproduce the language spontaneously.

The TPRs used in teaching a foreign language try to mimic this process . In the classroom, the teacher and the students take on roles similar to that of parents and children respectively.

Students must respond physically to the words of the teachers. The activity may be a simple game such Simon Says or may involve more complex scenarios. Because of its participatory approach, TPR may be useful teaching strategy for students with learning disabilities or other disabilities. According to its proponents it has a number of advantages: students will enjoy getting up out of their chairs and moving around. However it is recognized that TPR is more useful for beginners and it easy to overuse TPR: any novelty, carried on too long, will trigger adaptation. The language spoken during the activities is http://en.wikipedia.org/wiki/Total_Physical_Response   -   cite_note-jja-6#cite_note-jja-6   called "language –body conversation" by Dr. Asher, because while the teachers speaks the child answers with a physical response, such as looking, smiling, turning, walking, reaching, participating and so forth.

Many months goes by before the child is able to utter anything more than "mommy" and "daddy". Although the infant is not yet speaking, the child is imprinting a linguistic map of how the language works. In silence, the child is internalizing patterns and sounds of the target language.

When the child has decoded enough elements of the target language, he starts to speak. The infant' speech will be not perfect, but gradually the child's utterances will approximate more and more that of a native speaker. The same process is applied to a second language acquisition.

Duration and stages	Topics	Goals	Modality	Activities	Supporting materials and tools
1. 20 min.	Introductions, contextualization, introduction of the module's theme and goals	Contextualize the topic discussed in the previous module. Gain awareness of the goals, contents and the methodology used for the current module	Group work: Face to face and participative l	The trainer and the participants consider the main topics developed in the previous module (4.1). The trainer introduces the goals and contents of the current module as well as the methodology employed	Blackboard Powerpoint presentation (PPT)
2. 20 min.	Communication theory	Verbalize some key aspects of the Communication Theory ,and highlight new elements: the code, the context, the metaphor	Group work : Face to face and participative	To review and present of some key concepts of the Communication Theory : communication cycle, message, verbal, non - verbal, paraverbal communication …focusing on context, code and the use of metaphor in fiction.	PPT
3. 30 min.	Tales, fairy tales and fiction from around the world: the importance of metaphor	To analyze the language used in tales, in particular focusing on metaphor as a linguistic and cultural vehicle	Group work: listening and participative	Reading some parts of classic tales (Northern, Eastern Europe, Mediterranean, Indian, South American's tales) and valorize their narrative and linguistic elements. Collect cues issued resulting from stimuli questions : How to use tales to facilitate the children's comprehension of reality ? Is metaphor intercultural ?	Tales Flipchart
4. 20 min.	Creation of didactic activities	To invent some examples of didactic activities to later propose to children	Groups of 4 persons (didactic)	Starting from the cues, work on :how to use metaphor to create cohesion between children and parents' group, how to put these elements into practical activities to be carried out in the classrooms.	Papers, blackboard, PC, and so on
			P A U S E		
5. 15 min.	Presentation of the didactic activities	Presentation to the colleagues of the didactic activities produced	The spokesperson presents	The spokesperson presents the activities to be carried out with children. The purpose is to improve the comprehension and enhance the native cultural aspects through the use of metaphors, proverbs,	Flipchart, blackboard, drawings, …

				sayings, and idioms.	
6. 20 min.	Video of "Parlo un'altra lingua ma ti capisco"	To emphasize the language of origin and communicative relations.	Group work Visual and participative	Watch a video made by a director coming from Ticino. The short talked about the importance of multilinguism among Swiss teenager . Discussion on the communicative and relational aspects that are at stakes. The latent and the predominant elements.	Video of "Parlo un'altra lingua ma ti capisco" (director Linda Della Casa) Flipchart
7. 10 min.	Total Physical Response theory	To know TPR theory	Group work: face to face	The trainer presents the TPR's methodology.	Flipchart PPT
8. 20 min.	TPR 's exercises	To invent short sentences to couple with gestures, body movements, physical actions.	In couple (didactic)	We work in couple considering a specific moment in child's routine. Participant invent a sentence, miming it e.g. "Participant says :"I'm eating an apple" and at the same time he/she acts as if she's eating an apple using specific gestures, hands movements facial expressions…	blackboard, papers, Flipchart
9. 10 min.	Presentation of the exercises carried out and produced	To present the exercises produced to the colleagues	The spokesperson presents (miming if necessary)	Valorization of the activities produced and subsequent practical usage of the latter in daily life.	
10. 15 min.	Final cues and bring to a close the unit.	To synthesize the concepts emerged and give a feedback	In plenum	Summary of the unit. Participants should be able to verbalize the concepts discussed and the methods used. To verify the achievement of the objectives .	PPT Evaluation form of the unit

Exercises

Stages:

5) *Fairy tales and tales from around the world (the metaphor)*
   To collect cues that emerge from stimuli questions such :How to use tales to facilitate the comprehension of the children's reality? Is metaphor intercultural ?

6) *Work in couple*
   Creation of **didactic activities** for children in order to approach children and families through the use of metaphors, proverbs, saying, idioms.

7) *Footage of: "Parlo un'altra lingua ma ti capisco"* (good practice)

   To discuss the linguistic, cultural and relational elements that come out from the

   Video.To relate them to own' s personal experience with reference to positive and unifying

   aspects between children and families which talk different languages , have a migrant history

   and so forth.

8) *TPR exercices*

   Creation of **didactic activities** concerning a second language learning using the

   TPR method.

Final discussion and focus on content acquired

This module ends with a common synthesis of the contents previously discussed and the developments emerged. It will be interesting to emphasize the participant's production (examples of didactic activities to be put into practice with children day by day), focusing on the meanings of these proposals, in particular the didactical, intercultural, methodological values The achievement of the objectives as well as the methodology and the contents discussed will be verified through an evaluation form that the participant will fill out at the end of the activity

Supporting materials

Bibliography

-Danesi, M. & Perron, P. (1999), Analyzing cultures: an introduction and handbook, Bloomington: Indiana University Press, Chapter 6.

-"Il Total Physical Response Approach to Second Language Learning" di James J. Asher. *The Modern Language Journal*, Vol. 53, n. 1 (gennaio 1969), pp. 3-17

-Postovsky, Valerian A. (1974), Effects of delay in oral practice at the beginning of second language learning. *Modern Language Journal* 58.229-39.

-Bettelheim B. (2003), *Il mondo incantato. Uso importanza e significati psicanalitici delle fiabe*, Feltrinelli, Milano

-Propp, V. J. (1966), Morfologia della fiaba, Einaudi, Torino

Documentation for exercises

Fairy tales books from around the world (classic authors like Andersen, Grimm, and classic books : One thousand and one nights, ancient Russian tales, and so forth).

Weblinks

http://en.wikipedia.org/wiki/Total_Physical_Response

http://www.tpr-world.com/

http://it.wikipedia.org/wiki/Teoria_della_comunicazione

http://homepage3.nifty.com/park/silent.htm

http://www.castellinaria.ch/doc_pdf/archivio/palmares/palmares_2000.pdf

Others (films, music, photos....)

Short: "Parlo un'altra lingua ma ti capisco"by Linda Della Casa (TI-Ch), award-winning at the Castellinaria Festival cinema giovanile (Youth cinema festival) , Bellinzona

MODULE 5	IDENTIFY AND DEVELOP INTERCULTURAL COMPETENCIES Awareness and development of one's own intercultural competencies as a process of lifelong learning
Requirement	- Basic knowledge concerning education in early ages. - Experience of work in multicultural educational settings - Motivation to become aware of and further develop competencies in the field of intercultural education
Aims	- To develop awareness amongst participants of their own professionalism, training needs and intercultural competencies - To encourage participants in evaluating their previous experience of their work within multicultural environments - To enable participants to apply effective tools in evaluating their intercultural competencies as part of a process of lifelong learning
Competences to be acquired	- To be able to identify one's own intercultural competencies - To be motivated to further develop one's own competencies - To be provided a range of tools with which to evaluate and develop intercultural competencies
Suggested timing	6 hours (2X3 hour sessions)
Methodologies used	- Lecture (theory) - Practical exercises - Individual exercises (self-reflection) - Group-Work and Discussions to share experiences and views
Trainers and teaching staff	Academics and Researchers in Theory of Education and Intercultural Education
UNIT 5.1	How to identify intercultural competencies as a process of lifelong learning
Content	- Adult education and the idea of lifelong learning for educators: what does it entail? - Intercultural competencies; overview of the literature, why such competencies are topical - The intercultural competencies of educators within multicultural contexts: findings from the SMILE project - Implications of these findings to identify own intercultural competencies
Lesson Plan	- Introduction to the idea of lifelong learning: the EU approach - Intercultural competencies; overview of the literature, discussion of why the competencies are topical - Presentations of the findings of the research conducted for the SMILE project: questionnaires and focus groups - Discussion on the outcomes of the research and the implications for identifying own intercultural competencies.
Exercise	- Discussion of value and importance of intercultural competencies for educators as part of lifelong learning - Group work: discussion of findings from SMILE - Individual exercise: self-reflective exercise on the kinds of intercultural competencies required by the contexts in which participants work - sharing of experiences, working on recorded or narrated case-studies
Supporting materials (literature, web	- Council of Europe (2008) White Paper on Intercultural Dialogue-Living together as equals in dignity Ed. Council of Europe-Strasbourg. - Landis D., Bennett J. & Bennett M. J. (2003) Handbook of intercultural training

links etc)	(3rd ed) Ed. Thousand Oaks Sage Publications. - UNESCO (2007) UNESCO Guidelines on Intercultural Education Ed. UNESCO-Paris. - Sussmuth R. (2007) On the need for teaching intercultural skills: challenges for education in a globalising world In Suarez-Orozco M.M. Learning in the global era; international perspectives on globalisation and education pp. 195-212, Ed. University of California Press-Berkeley. - Spindler G. (1997) Transcultural sensitisation In Spindler G. Education and Cultural Process; anthropological approaches (3rd ed) pp. 498-512 Ed. Waveland Press-Long Grove. - SMILE research findings
Tips to implement the lesson	- Group of 20 educators, experienced in working in multicultural settings - Room with flexible furniture, which enables work with the whole group, in small groups, in pairs and individually - Room equipped with OHP and DVD player
UNIT 5.2	**How to draft one's own portfolio of intercultural competencies**

Content	- Analysis of the competencies that have been identified during the group discussion-the SMILE questionnaire
	- Probing further by defining a portfolio of competencies for educators who work within multicultural environments
	  - What is important "to know" at a theoretical level in order to give a meaning to our actions during our work with children in multicultural environments? Example: pedagogical, anthropological, sociological notions, etc.
	  - What can we "do" in our daily work as educators? Example: problem-solving ability, planning, creativity, relational competences, managing groups, etc.
	  - How can we work on ourselves in order to feel suitable for our job? Example: to strengthen and foster curiosity, motivation, the sense of responsibility, of participation, empathy, listening, etc.

Lesson Plan	- Recap of previous meeting - Summary of competencies identified during last group discussion - Dissemination and completion of SMILE questionnaire, discussion - Discussing groupings of intercultural competencies, completing a portfolio
Exercise	- Group work: discussion of competencies identified from previous discussion - Individual work: self-reflection exercise for own intercultural competencies using SMILE questionnaire - Discussion: how can we group and exemplify these competencies, in order to make their identification and evaluation more tangible? (e.g. know, do, how to be or knowledge, skills, attitudes)-completing own portfolio to identify areas where self-development is more necessary
Supporting materials (literature, web links etc)	- Same as previous meeting - Co&So material on intercultural competencies
Tips to implement the lesson	- Group of 20 educators, experienced in working in multicultural settings who have participated in the first meting - Room with flexible furniture, which enables work with the whole group, in small groups, in pairs and individually - Room equipped with OHP and DVD player

UNIT 5.1	How to identify intercultural competencies as a process of lifelong learning
Content	- Adult education and the idea of lifelong learning for educators: what does it entail? - Intercultural competencies; overview of the literature, why such competencies are topical - The intercultural competencies of educators within multicultural contexts: findings from the SMILE project - Implications of these findings to identify own intercultural competencies
Aims	-To develop awareness amongst participants of their own professionalism, training needs and intercultural competencies -To encourage participants in evaluating their previous experience of their work within multicultural environments -To enable participants to apply effective tools in evaluating their own or others' intercultural competencies as part of a process of lifelong learning -To motivate participants to further develop their own competencies
Duration	3 hours

Lesson Plan (Theory and Exercises are interwoven)

Slides 1-2: Introduction of the course and trainer, explanations of the purpose of the project in general and the meeting in particular, the trainer asks the participants to introduce themselves and express their anticipations, fears, expectations from the meeting. This will also provide important information to the trainer as to where the participants come from and what to emphasise, address or use as examples during the two sessions.

Slides 3-5: The trainer explains that the idea of lifelong learning is very old and gives some examples of this. He/she then proceeds to explain some of the reasons why lifelong learning has been considered important for the EU for the last 20-30 years as well as why intercultural competencies are an important aspect of the new kinds of knowledge expected of educators to develop as part of lifelong learning processes (such as the seminar in progress) for the reasons explained on slide 5

Slides 6-7: The concept of intercultural competencies is explained and differentiated from the term competences and skills (Slide 6); this to indicate that when we refer to intercultural competencies we are referring to a complex set of knowledge, skills and attitudes, which we will try to identify in others and in each participant, as a way to enhance them. We will also refer as to why they are so topical for educators today (Slide 7), by means of identifying the political role that school education has historically played and by explaining that this has been highly challenged recently by the changing demography of European societies, which has heightened their diversity.

Slide 8: The trainer shows the scenes indicated [or others that each trainer may find more appropriate for their own context-audience] from the film 'Freedom Writers' (2007) which exemplify some of the intercultural competencies put into practice by the teacher in her effort to approach her multicultural classroom, include everyone in interesting and authentic learning experiences whilst maintaining high academic expectations for all. After viewing the scenes, the discussion with the participants may focus on the questions-topics shown on slide 8 or others [as each trainer may find appropriate] e.g. what challenges did the teacher face and how these challenges may be similar to the ones faced by the

participants; how she decided to address them by mobilising certain intercultural competences and whether there is evidence that she was trained in these or if/how she acquired them as part of lifelong learning; what the impact of her approach was for the school and the students. It is anticipated that the discussion will highlight the value and importance of intercultural competencies for educators as part of lifelong learning.

Slide 9: Some of the reasons why intercultural competencies have gained the attention of researchers are presented, before moving on to presenting some the SMILE research findings amongst managers. The trainer explains that the study of intercultural competencies in the literature has been conducted to evaluate them, both as a means to develop ways in enhancing them, as well as to support decision-making on whether a potential employee is interculturally competent (which in some contexts is a key priority for employers).

Slides 10-15: Given this context, it is explained that the SMILE project has also focused on intercultural competencies by asking managers of services for young children to evaluate the intercultural approach of their service as well as the intercultural competencies of the educators working there, in order to develop a Handbook which would support them in both enhancing the intercultural approach of their service as well as the intercultural competencies of their employees [if possible the Handbooks may be circulated among the participants]. The following slides, will aim at highlighting some of the findings of the research conducted for the SMILE project: each country can select those findings that better highlight weaknesses and strengths in their own country, as well as those findings which make the most interesting comparisons for each of the partners' contexts. Therefore, the number of slides here may vary for each country and it can be supported with the use of the Handbook by the participants. Also the discussion of the findings may be done in small groups of participants, each group presenting the findings from one country.

Slide 16: This is the second case-study that the participants will be invited to discuss (the first being the movie). In this case, and having discussed the findings of the SMILE research, it is anticipated that the participants will use some of the language of the findings/Handbook to describe the intercultural competencies of the educator (who is also the author of the book from which this example is drawn).

Slide 17: The discussion on the outcomes of the research, as well as the discussions of the two case-studies are expected to make the participants more aware of the meaning of the intercultural competencies included in the SMILE questionnaire, and therefore be in a position to complete it for themselves and in more valid ways to identify their own intercultural competencies. The completion will take the form of a self-reflective exercise, and though the trainer will ask the participants to conduct this anonymously, he/she will also ask them to use a small symbol or mark on their questionnaire that will allow them to identify it in the second session. The aim of this is, firstly, for the trainer to be able to collect the questionnaires and study them before the second session, in order to be able to emphasise issues or bring in materials based on the participants' needs shown on the questionnaire; and secondly for the participants to be able to recognise their questionnaire in the second session when they will be expected to make use of it.   After the completion of the questionnaire the participants are invited to reflect upon when or how they have developed certain intercultural competencies, as shown in the questions included on Slide 17.

Slide 18: The participants are invited to share with the group some of the feelings they experienced whilst completing the questionnaire, whether it was a stressful, challenging, rewarding, difficult, disappointenting, pleasant, easy etc task The aim of this discussion is to provide the trainer with the opportunity of enhancing the motivation of the participants in coming to the next session, when they will be supported in better exploring as well as developing their own intercultural competencies.

Slide 19: To this end, they are invited to bring in information and materials that will exeplify occasions where they have mobilised intercultural competencies and which they will be ready to share/discuss

with the group.

Final discussion and focus on content acquired

What have we achieved today? This can be made visible through our answers to the following questions:

-Why is lifelong learning important to today?

-Why are intercultural competencies considered an important area in which lifelong learning is expected to occur?

-What intercultural competencies have you been able to identify that you have already developed and which do you think are the ones you need to work more on?

Supporting materials

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Weblinks

Others (films, music, photos....)
'The Freedom Writers' (2007)

UNIT 5.2	How to draft one's own portfolio of intercultural competencies
Content	-Analysis of the competencies that have been identified during the group discussion-the SMILE questionnaire -Defining and analysing intercultural competencies according to three models: Bennett (2008); Co & So; and MUTUAL (2007) -Applying one of these models to draft a portfolio of competencies for educators who work within multicultural environments;
Aims	-to provide participants with analytical tools and structures with which to evaluate and develop intercultural competencies -to create a portfolio of an imaginary educator on his/her intercultural competencies as a means to develop awareness and motivation on improving own competencies -to apply knowledge of intercultural competencies to self-reflect on own competencies and devise an action plan for further developing them
Duration	3 hours

Lesson Plan (Theory and Exercises are interwoven, therefore the two tables have been merged into one)

Slides 1-4: Recap of previous meeting, the trainer summarises some of his/her observations from the information in the completed questionnaires collected towards the end of the previous session and returns them for participants to recognise their own (use of mark/symbol) as they will be needed in a later activity. The trainer briefly presents the areas indicated by the participants in the questionnaire in which their strengths and weaknesses lie [Slide 4 to be developed by each trainer] and asks to bear those in mind when reviewing the 3 models which will follow as well as when drafting the portfolios. The trainer clarifies that none of these models is ‚perfect' but rather they can be seen as complementary and that the participants may later select one of them to work with, that which they find better appropriate for their contexts and for the materials they have brought in.

Slides 5-9: The first model of categorising intercultural competencies is presented. It is a very well-known model in the literature from Bennett (2008). It structures the competencies into knowledge, skills and attitudes, a structure expected to be quite familiar amongst educators, since it is the most common way to structures aims and objectives as well as curricular content in educational contexts. Because in the said model intercultural competencies are described generally, Slides 8-9 aim at exemplifying how the author 'translates' them into an educator's context and gives examples of how these competencies can be mobilised or performed in an educational setting (which differs from a context such as an international business company for example)

Slide 10: A second way to structure intercultural competencies and which is used by Co & So, who are partners in this project, is under these three categories:
What is important "to know" at a theoretical level in order to give a meaning to our actions during our work with children in multicultural environments? (example: pedagogical, anthropological, sociological notions, etc.)
What can we "do" in our daily work as educators? (example: problem-solving ability, planning,

creativity, relational competences, managing groups, etc.)

How can we work on ourselves in order to feel suitable for our job? (to strengthen and foster curiosity, motivation, the sense of responsibility, of participation, empathy, listening, etc.)

These three categories structure competencies according to: what educators need to know, perhaps at a more theoretical level through their pre-service or in-service training as teachers; what skills and attitudes educators need to mobilise during their everyday practice at the educational context where they work; what sense of self-critical awareness needs to characterise educators, so that they feel a constant need of self-improvement in developing intercultural skills.

Slides 11-16: Finally, a third way which may prove useful to some of the participants is the one used in the MUTUAL Handbook, developed during a Leonardo Da Vinci project funded by the European Commission under the Lifelong Learning Programme (2004-2007), which structures competencies according to the context where they need to be mobilised, proposing the following:

• caregiver (A);
• caregiver - children (B);
• caregiver - parents (C);
• caregiver - colleagues (D); and
• caregiver - community (E)

Each of the Slides 12-16 explains and exemplifies the competencies mobilised at each level-context and gives some of the examples that the MUTUAL Handbook authors suggest.

Slide 17: The participants are then grouped in small groups of 3-5 persons. Instead of using the materials and examples they have been asked to bring in to design their own personal portfolio (an activity which could have proven threatening to some participants), they will be asked to share these materials to design the portfolio of an imaginary (ideal) interculturally competent educator. They can draw upon one or more of the three models presented to design the portfolio, which may include personal details, official credentials and informal empirical information of examples (e.g. a brief description of an incident when they had to mobilise intercultural competencies to resolve an issue) and work conducted at present or in the past.

Slide 18: When the group task is completed, each group will then briefly present to the rest of the participants their interculturally competent educator. The discussion which follows with the participants focuses on the following scenarios:

–If you were a manager of a multicultural service for families and children, which educator (from the ones presented) would you hire and why?

–If you were an expert/ trainer on intercultural competencies, what suggestions would you make to each of the educators presented to strengthen their competencies and how? If there is not enough time, then the trainer can split the audience so that half discusses the first scenario in their groups and the rest the second scenario.

Slide 19: The session is completed with a quiet exercise of self-reflection, during which each participant individually fills in an 'action plan' in which they briefly identify

-areas or specific competencies they are now able to identify that they need support in developing (these may include examples of incidents which they had difficulty in addressing/

resolving because of uncertainty of what would be interculturally appropriate to do)

-and specific actions/steps they will follow to address them from the perspective of lifelong learning

Final discussion and focus on content acquired

If some of the participants want to share some of this information (Slide 19), the trainer will be giving this opportunity as closure. Through this discussion, the trainer will support the participants reflect through the whole session as well as the previous one by asking questions such as

-Why and how are intercultural competencies important today in multicultural services for families and children?

-How can we structure intercultural competencies as a way to better evaluate, identify, improve them?

-What steps are necessary for each of us to continue developing their intercultural competencies throughout life as a process of lifelong learning in both formal (e.g. additional training, studying etc) and informal (e.g sharing with colleagues, parents and children) ways?

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