



## 7<sup>TH</sup> FORUM ON INTERCULTURAL LEARNING AND EXCHANGE

**85**  
II TRIMESTRE  
2017

The intercultural  
training of  
teachers: what,  
when and how?

Experts from  
three continents  
meet in Colle di  
Val d'Elsa

Addressing the  
holistic nature  
of intercultural  
learning

Three C's:  
complexities,  
connections,  
concrete



Fondazione  
Intercultura  
onlus

## La Fondazione Intercultura Onlus

La Fondazione Intercultura Onlus nasce il 12 maggio 2007 da una costola dell'Associazione che porta lo stesso nome e che da 55 anni accumula un patrimonio unico di esperienze educative internazionali, che la Fondazione intende utilizzare su più vasta scala, favorendo una cultura del dialogo e dello scambio interculturale tra i giovani e sviluppando ricerche, programmi e strutture che aiutino le nuove generazioni **ad aprirsi al mondo ed a vivere da cittadini consapevoli e preparati in una società multiculturale**. Vi hanno aderito i Ministeri degli Affari Esteri e dell'Istruzione, Università e Ricerca. La Fondazione è presieduta dall'Ambasciatore Roberto Toscano; segretario generale è Roberto Ruffino; del consiglio e del comitato scientifico fanno parte eminenti rappresentanti del mondo della cultura, dell'economia e dell'università. Nei primi anni di attività ha promosso convegni internazionali sulla Identità italiana tra Europa e società multiculturale, sull'Educazione alla cittadinanza mondiale, sui Rapporti tra apprendimento digitale a distanza ed in presenza; organizza incontri tra interculturalisti di vari Paesi, sostiene ricerche sull'apprendimento interculturale; ha condotto un progetto pilota di scambi intra-europei con l'Unione Europea. Raccoglie donazioni per borse di studio di enti locali, fondazioni ed aziende a beneficio dei programmi di Intercultura. Gestisce il sito [www.scuoleinternazionali.org](http://www.scuoleinternazionali.org)

[www.fondazioneintercultura.org](http://www.fondazioneintercultura.org)



**Intercultura**  
Incontri che cambiano il mondo. Dal 1955

## L'Associazione Intercultura Onlus

L'Associazione Intercultura Onlus (fondata nel 1955) è un ente morale riconosciuto con DPR n. 578/85, posto sotto la tutela del Ministero degli Affari Esteri. Dal 1 gennaio 1998 ha status di Organizzazione non lucrativa di utilità sociale, iscritta al registro delle associazioni di volontariato del Lazio: è infatti gestita e amministrata da migliaia di volontari, che hanno scelto di operare nel settore educativo e scolastico, per sensibilizzarlo alla dimensione internazionale. È presente in 155 città italiane ed in 65 Paesi di tutti i continenti, attraverso la sua affiliazione all'AFS ed all'EFIL. Ha statuto consultivo all'UNESCO e al Consiglio d'Europa e collabora ad alcuni progetti dell'Unione Europea. Ha rapporti con i nostri Ministeri degli Esteri e dell'Istruzione, Università e Ricerca. A Intercultura sono stati assegnati il Premio della Cultura della Presidenza del Consiglio e il Premio della Solidarietà della Fondazione Italiana per il Volontariato per oltre 40 anni di attività in favore della pace e della conoscenza fra i popoli.

L'Associazione promuove, organizza e finanzia scambi ed esperienze interculturali, inviando ogni anno circa 2000 ragazzi delle scuole secondarie a vivere e studiare all'estero ed accogliendo nel nostro paese altrettanti giovani di ogni nazione che scelgono di arricchirsi culturalmente trascorrendo un periodo di vita nelle nostre famiglie e nelle nostre scuole. Inoltre Intercultura organizza seminari, conferenze, corsi di formazione e di aggiornamento per Presidi, insegnanti, volontari della propria e di altre associazioni, sugli scambi culturali. Tutto questo per favorire l'incontro e il dialogo tra persone di tradizioni culturali diverse ed aiutarle a comprendersi e a collaborare in modo costruttivo.

[www.intercultura.it](http://www.intercultura.it)



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## 7<sup>TH</sup> FORUM ON INTERCULTURAL LEARNING AND EXCHANGE

COLLE DI VAL D'ELSA,  
3<sup>RD</sup>-5<sup>TH</sup> NOVEMBER 2016

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Questo numero raccoglie gli Atti del settimo "Forum on Intercultural Learning and Exchange" tenutosi alla Fondazione Intercultura in Colle di Val d'Elsa dal 3 al 5 novembre 2016, con la partecipazione di una sessantina di esperti di tutto il mondo: rappresentanti delle istituzioni europee ed internazionali, docenti universitari, presidi di scuole secondarie che hanno in corso esperimenti di formazione interculturale, professionisti e volontari di associazioni educative interessate al dialogo interculturale. Tema: "La formazione interculturale degli insegnanti: quale, quando, come?" Il Forum è un evento annuale che approfondisce temi di educazione interculturale nell'ambito degli scambi internazionali di studenti.

This issue of "Intercultura" presents the proceedings of the 7th Forum on Intercultural Learning and Exchange, which took place at the Intercultura Foundation in Colle di Val D'Elsa (Tuscany, Italy) on November 3<sup>rd</sup>-5<sup>th</sup> 2017. The 60 participants included representatives of European and international institutions, academics, head-masters of secondary schools involved in intercultural exchange projects, staff and volunteers from educational associations promoting intercultural dialogue. The theme was: "The Intercultural Training of Teachers: What, When, How?". The Forum is an annual event that explores and discusses topics related to the learning that occurs during an international pupil exchange.

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## 7<sup>TH</sup> FORUM ON INTERCULTURAL LEARNING AND EXCHANGE



### The intercultural training of teachers: What, When, How?

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#### WHAT IS FILE?

FILE is the annual Forum on Intercultural Learning and Exchange sponsored by the Intercultura Foundation in Colle di Val d'Elsa (Italy), the European Federation for Intercultural Learning (EFIL) in Brussels (Belgium) and AFS Intercultural Programs in New York (USA). It includes - by invitation - some sixty experts, researchers and practitioners in the field of international youth exchanges and intercultural learning. It is an opportunity for academics to meet and discuss with professionals and volunteers who work in the field of intercultural education - and for practitioners to learn about theories and researches in this field.

#### GENERAL TOPIC OF FILE VII

The intercultural training of teachers: what, when, how?

#### Sub-topics

- Should intercultural learning be a separate subject in the curriculum of pupils or should it cut across all subjects?
- Which initial intercultural training should be available for teachers? methodologies? content? Should it be part of their in-service training?
- Which teachers should receive this training? foreign language? others? all?
- How to check/assess the outcome?
- Which is the role of governments, teacher training colleges, educational agencies: how to promote cooperation on these topics?
- How to promote teacher exchanges and partnerships?
- Examples of good practices

#### Desired outcome

Proposals on:

- how teacher training could include a preparation for the task of transferring an intercultural mindset to pupils in school.
- how teachers can be given tools to provide intercultural learning opportunities for their pupils, esp. in secondary schools.

#### Venue

Fondazione Intercultura  
Via Gracco del Secco, 100  
53034 Colle di Val d'Elsa (Siena, Tuscany)

# PROGRAMME

## OPENING NIGHT ON THURSDAY, 3<sup>RD</sup> NOVEMBER

**18:00 - 19:00** Arrivals and registration at Intercultura Foundation – Center for Intercultural Training, Via Gracco del Secco 100 – Colle Val d'Elsa (SI)

**21:00** Welcome to Intercultura Foundation and to Forum VII

Roberto Ruffino, Secretary General, Fondazione intercultura - *Welcome to Colle and to this Forum!*  
Ken Cushner, Kent State University - *Key note speech*

## FRIDAY, 4<sup>TH</sup> NOVEMBER

**9:00** Presentations of some methodological approaches for ICL training

Uffe Gravers Pedersen, Chair of the session

Ildiko Lazar, Eötvös Loránd University, Budapest - *Intercultural competence in English teacher education in Hungary*

Ana-Maria Stan, European Commission, Bruxelles - *A study on the diversity of the teaching profession in Europe*

Alicia Cabezudo, University of Rosario, Argentina - *The intercultural training of teachers*

Petra Daryai-Hansen, University of Copenhagen

Carola Mantel, Pädagogische Hochschule, Zug - *Beyond Polarising, intercultural learning in teacher education*

**14:30 - 16:30** Work on morning's presentations: five discussion groups to identify issues that should be kept in mind when planning ICL for teachers

Facilitators: Mick vande Berg, Uli Zeutschel, Prue Holmes, Tom Kurz, Andrea Franzoi

**17:00 - 18:00** Plenary session, reports from the working groups

Uffe Gravers Pedersen, Chair of the session

Registration for following day's groups

## SATURDAY, 5<sup>TH</sup> NOVEMBER

**9:00 - 9:25** Plenary session, short presentation of five case studies

Elisa Briga, Chair of the session

**9:30 - 11:00 and 11:30 - 13:00** Some concrete case studies in two shifts.

- **Group 1.** Mercé Bernaus, Barcelona University (Emeritus Professor) - *Supporting multilingual/multicultural classrooms*
- **Group 2.** Melissa Liles, AFS Intercultural Programmes, New York - *An AFS Approach to Teachers' Intercultural Learning Training*
- **Group 3.** Siobhan Sleeman, The DICE Project, Dublin: *Integrating development and intercultural education in initial teacher education in Ireland*
- **Group 4.** Dominique Granoux, OFAJ, Berlin - *OFAJ and in-service training of teachers through mobility projects*
- **Group 5.** Dana Mortenson, World Savvy, Minneapolis - *An Examination of the Global Competence Certificate program*

**14:30 - 16:30** Five groups work on ideas to help promoting ICL in teachers' training colleges, universities, in-service training, and with educational authorities

Facilitators: Mick vande Berg, Uli Zeutschel, Prue Holmes, Tom Kurz, Andrea Franzoi

**16:30 - 17:30** Plenary session, conclusions of the Forum

Melissa Liles, Chair of the session

Darla Deardorff, Duke University - *Three "C"s of Intercultural Teacher Education*

# Welcome to Colle and to this Forum!

**Roberto Ruffino**, Secretary General, Fondazione intercultura



*The following points were mentioned in the welcome words by Roberto Ruffino, host of the event.*

1. Welcome to Colle - The unusual history of this town in Tuscany, an "industrial" centre of the Middle Ages and a provincial capital in the Renaissance, till today's role as the main crystal ware producer in Italy.

2. Welcome to Intercultura Foundation and its building: a former convent opened in 1605 and an educational centre for over 400 years.

3. Welcome to the Forum no. 7 - "The intercultural training of teachers: what, when, how? - Why this title? - Some information about previous Fora: Narration of an intercultural experience, intercultural training for host families, pupil exchanges and intercultural curricula in schools, assessing intercultural experiences and finding indicators

4. Introduction of prep team (Elisa Briga, Darla Deardorff, Uffe Gravers Pedersen, Melissa Liles). Role of AFS and EFIL.

5. Along similar lines Intercultura Foundation organised an international conference in 2011 called "Reconciling Babel: education for cosmopolitanism" - and another one in 2015 on "reconciliation/learning to live together". We see cosmopolitanism as the software of globalisation - a new form of dialogical acceptance of otherness, based on new ethical codes, a new intelligence of differences and a new empathy in our approach. These are our small contributions to the process of globalising education.

6. A lot has been said and written on these topics

7. In this Forum we would like to move from theory to practice - how education for cosmopolitanism, learning to live together, can be translated into pedagogical tools for teachers and classrooms - for a new type of citizenship education

8. We will offer some ideas to move away from the monocultural mindset of many educators towards a more intercultural approach, for the purpose of building a more

harmonious and compatible world. This is also the sense of the questions that are spelled out in the presentation of this Forum:

- Should intercultural learning be a separate subject in the curriculum of pupils or should it cut across all subjects?
- Which initial intercultural training for teachers? Or should it be part of their in-service training? methodologies? content?
- Which teachers should receive this training? foreign language? others? all?
- How do we check/assess the outcomes?
- How to promote teacher exchanges and partnerships?
- What is the role of governments, teacher training colleges, educational agencies to promote cooperation on these topics?

9. Today we experience a time of resurgence of selfishness and petty nationalisms: within the European Union for sure, around the Mediterranean, in Russia, in many countries in Asia and America. A shift towards more interculturalism at school may be one powerful antidote to these cultural and political trends.

10. While we reflect on these topics, we shall not underestimate the role of emotions, a topic that has not been studied extensively. I quote Katri Jokikokko in Intercultural Education, vol 27, no 3, page 221: "Teachers often have various assumptions and beliefs taken for granted. Questioning these beliefs includes an examination of their emotional experiences, values and perspectives. This... can threaten their core beliefs and create powerful feelings that can be seen as a threat to their professionalism...and fail to acknowledge how emotions affect knowledge and practices"

11. In this room we have a lot of wisdom to address these topics. You, the participants in Forum 7, come from 20 countries and 4 continents - from the Council of Europe and the European Commission - from 13 universities, from teachers' and head teachers' associations, and from many organisations dealing with intercultural learning and exchange. You have a lot to say.

12. I am happy to introduce professor Ken Cushner as our key note speaker tonight. He is a former professor of international and intercultural teacher education at Kent State and has a life long experience in intercultural research in many parts of the world.

# The intercultural training of teachers: What, When, How?

**Kenneth Cushner, Ed. D.**, Professor Emeritus, Kent State University

I would like to begin my presentation by sharing with you what I like about the title of this Forum as well as what concerns me. Ironically, I am pleased with what I don't see in the title – the word 'why' is missing. I take this as a good sign, suggesting that we must have finally moved beyond the need to justify the importance of intercultural competence in the preparation and practice of good teachers. For well over a century, educators worldwide have made reference to the 3 'R's in schooling – Reading, 'Riting and 'Rithmetic – thought to be the critical elements of a literate society. I do believe that in this day and age that in order to be considered literate one must include a 4th 'R' – Relations, or intercultural relations. It becomes clearer every day that the world faces a broad array of global challenges that will only be solved if people from a wide range of backgrounds, speaking many different languages and holding many diverse beliefs and practices develop the skills, ability and willingness to sit with those different from themselves to solve problems – or they will not be solved.

What concerns me in this title is the use of the word 'training' as opposed to 'education' or 'learning'. Consider this in light of the proverb, "Give a person a fish and you feed them for a day; teach a person to fish and you feed them for



life." When we train someone, they are prepared to perform something specific, often in the immediate future. Training, thus, is task-oriented or skill-based; it is giving them a 'fish' for a specific purpose. When someone is educated they are prepared for the future, for understanding concepts in some depth. It is teaching them to 'fish' – helping them to see the big picture, how they might sustain it, and transfer what they have learned to other contexts. Given that we cannot predict the intercultural situations in which teachers, let alone their students, will find themselves – and that these encounters will occur with increasing frequency and importance – it is critical that we consider how best to educate for intercultural competence. This must take place at all levels; and it must be deep.

Teaching teachers for intercultural competence, however, faces some rather unique challenges while at

the same time offering some very real opportunities. We must consider these actions from at least three vantage points. We must begin first with enhancing the intercultural knowledge, skills and dispositions of ourselves, whether we are teachers, administrators and teacher educators. Second, we must consider how to transfer these concepts and skills to those preparing to teach as well as those already in the field. Finally, we must learn how best to guide teachers to convert this as knowledge and skills through a developmentally appropriate curriculum to the children in their charge. This will be no simple task given what we know about the culture learning process and the demographics of most people in the teaching profession. I would like to highlight three major obstacles to this effort and then report on some very recent efforts that have demonstrated that significant gains can be made in enhancing the intercultural competence of teachers.

## OBSTACLES IN THE PREPARATION OF TEACHERS

**1. There is an apparent disconnect between those preparing to be teachers and the broader global context.** For more than 20 years I have been asking U. S. preservice and

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**WHEN ASKED WHAT'S GOING ON IN  
THE WORLD, STUDENTS TYPICALLY  
REPORT THAT IN FIVE YEARS THERE  
WILL BE MORE CONFLICTS AND  
TERRORISM**

inservice teachers to complete a Futures Window. That is, I ask them to assume the role of futurist, and given what they see in the news and encounter in their daily lives, to predict what they, as well as the world-at-large, will have accomplished or be confronting 5 and 20 years into the future. The outcome of this exercise has not changed at all during this time. In five years, individuals typically report that they will have graduated from school, be in graduate or post-graduate school, have a job, be married, own a home, will have purchased a new car, will probably have children, and will finally take that long-awaited vacation. In 20 years, people anticipate having an advanced degree, perhaps have moved into administration or some other career altogether, will travel extensively, will certainly have children, and finally having paid off their student loans, which can be rather extensive in the United States, will have a vacation or second home.

When asked what's going on in the world, students typically report that in five years there will be more conflicts and terrorism, energy will be more costly and fuel shortages more frequent, and there will be increased unemployment and inflation, continued growth in the use of technology, increased global health concerns and more and more environmental challenges. In 20 years, I often hear that there will be a one-world government, continued population growth and immigration, more frequent global conflicts, ubiquitous use and dependence on technology, continued global climate change and greater environmental challenges, and an increase in global pandemics such as Ebola and SARS.

I list their responses on a board, screen or flipchart for all to see. When asked to step back and reflect upon their projections, most see a surprising yet disturbing pattern emerge – their life appears to be positive and going as planned while the rest of the world seems to be struggling and confronting an array of challenges and stress! Further discussion reflects a real concern – most do not feel that they will be impacted by what is going on in the rest of the world – nor do they seem to understand that it is their young students will be the ones who will need the skills and motivations to address these concerns. It is particularly this part of the discussion that ultimately forces us to consider how they can begin to better understand the conditions faced around the world and how they can equip their students to address them. This sets the stage for beginning to develop our global and intercultural awareness.



**2. Teacher demographics and intercultural readiness leave much to be desired.**

When considering how to enhance the intercultural knowledge and skills of teachers we must consider the demographics of the field as well as the prior experiences, or lack thereof, that most bring to the profession. While a diversified teaching force itself does not guarantee intercultural sensitivity or competence, the demographics of teachers, as well as teacher education students in many nations of the world, tends to reflect the majority culture of that nation. Even after decades of efforts to diversity the teaching force in the United States, the majority of U. S. teachers continue to be predominantly European American (roughly 85%) white females (about two-thirds) from low-middle or middle-class suburban or rural backgrounds (Cushner, McClelland and Safford, 2015). Such demographics are similar in many countries around the world, except that the predominant ethnic background of the majority of teachers may differ. In Australia, roughly 90% of teachers are Anglo-Celtic Australian, monolingual, and two-thirds female. In England, 90-95% of teachers are white and 75% female. In New Zealand, approximately 80% are European/Pakeha, 10% are Maori, and about 70% female.

This scenario is, surprisingly, not much different in most international schools. Although there are on average 8 nationalities represented among the teachers in IB schools worldwide, in many respects this group, too, is relatively homogenous. The majority of teachers in IB schools, for instance, are native English speakers from the USA, the





UK, Canada and Australia; most of the teaching in these schools is in English; and most teachers in international schools have been trained in the norms and practices of their national culture, typically a dominant Western tradition – thus perpetuating a monocultural teaching and learning environment regardless of the background of the children (Pearce, 2013). Ironically, while the student makeup in most international schools is typically far more diverse than that of their teachers, they appear to be receiving a relatively homogeneous approach in their education.

Today's teacher education students, at least in the United States, do not promise to bring much change to these demographics – the majority are relatively cross-culturally inexperienced and living within 100 miles of where they were born. Fewer than 10% report an eagerness to teach in urban or multicultural environments, preferring instead to teach in schools similar to the ones they themselves attended. Similarly, fewer than 10% of U.S. teachers are fluent and able to teach in any second language – and that with the United States being the 4th or 5th largest Spanish-speaking country in the world! Add to this the fact that the majority of teacher education students spend all or most of their time with people of their own ethnic and racial group, and that most believe minority and low-income children are not capable of learning the higher level concepts in the subject areas they are preparing to teach, and the situation becomes increasingly challenging.

Teachers, as well as preservice teachers, it appears, live in vastly different worlds from the students in their charge.

Research using the IDI supports this by suggesting that the majority of today's teachers and teacher education students encounter others from an ethnocentric orientation. Mahon's (2006) study of 155 teachers from the American Midwest placed them all on the ethnocentric side of the scale at Minimization or below. Her follow up study (2009) found that of 88 teachers in the American West, 84% were at Minimization or below. Bayles (2009) found 91% of 233 teachers surveyed in a Texas, urban, southern school district to be in Minimization or below. Such findings are not limited to the United States. Grossman and Yuen (2006) study found that of 107 teachers in schools in Hong Kong, 55% were in Denial or Defense and 43% in Minimization, with only 2% on the ethnorelative side of the continuum. And Yuen's (2009) survey of 386 teachers in nine schools in Hong Kong revealed the majority to be in Denial or Defense. Investigations at my own university similarly find that 91% of the students who enter an early childhood teacher education program are solidly in Minimization or below.

**3. Enhancing intercultural competence is a complex and time-intensive process** that cannot be achieved by simple cognitive inputs alone. Additionally, a number of studies that have used the IDI as an indicator of intercultural growth among students in general, and education students and teachers more specifically, support the notion that significantly more is needed than to simply participate in an overseas experience if we are to expect to achieve intercultural growth. Analysis of more than 1,000 undergraduate students participating in 61 study abroad programs in the Georgetown Consortium Study found that significant gains in intercultural competence was evident in only one of the 61 programs investigated (Vande Berg, et al, 2009). Students in this program had participated in a series of strategic and well-structured curriculum inputs with credit-bearing course work related to cross-cultural concepts and issues; experiential learning situations that provided opportunities for intensive immersion into the local culture; and utilized cultural mentors to facilitate cultural reflection.

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**INVESTIGATIONS AT MY OWN  
UNIVERSITY SIMILARLY FIND THAT  
91% OF THE STUDENTS WHO ENTER  
AN EARLY CHILDHOOD TEACHER  
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This comprehensive study pointed out the fallacy of the immersion assumption – the assumption that students develop intercultural simply by engaging in an international experience. This belief unfolds in the following manner. Students typically return from a study abroad experience declaring that they now see the world from a new perspective and are changed in dramatic ways. Faculty and administrators, hearing so many students make such claims and taking them at their word, subsequently encourage more and more students to embark upon similar experiences without ever truly assessing the impact of the experience. Thus, we've witnessed an almost meteoric rise in the number of students studying abroad in the past 15 years, both in Europe and the United States. Participation in study abroad has roughly doubled in the USA; from approximately 150,000 in 2000 to more than 300,000 in the 2014 – 2015 Academic Year; and more than doubled within Europe, from approximately 100,000 to more than 250,000 during the same time period. The percentage of education students in the United States who have studied abroad, however, is still relatively low and has remained unchanged, consistently at 4.1% for the past decade.

Cushner and Chang's 2015 study of 62 student teachers in an overseas student teaching program supported the results of the Georgetown Study. Ninety-one percent of their subjects were on the ethnocentric side of the intercultural continuum at the start of their overseas experience with a Group Mean DO score of 89.85. Participants assessed again after spending 8–15 weeks living with host families and teaching in local schools, demonstrated a post-experience DO score of 92.75 – no insignificant gain simply as a result of being immersed in another culture.

## GLIMMERS OF HOPE AND OPTIMISM

We are fortunate in teacher education that most of us work with students over a sustained period of time, ranging anywhere from one, to in some cases three or four years, and can thus consider culture learning programmatically and long-term. If we accept the findings that by far, the majority of those in teacher education programs and the profession-at-large are on the ethnocentric side of the intercultural continuum, we can modify our curriculums in such a way that we support students when they begin their programs, provide targeted experiences, content and strategies that recognize where our students are, and slowly but methodically create opportunities that challenge them toward greater intercultural sophistication. And, we are beginning to gather evidence that with sufficient time and planning, this is possible and that teachers and students can make significant intercultural gains.

In 2014, the early childhood program at my own university, Kent State University, became the first in the world to integrate principles from the International Baccalaureate (IB) program into their undergraduate teacher preparation program. Investigation into the first cohort of students who participated in the initial two-year IB curriculum that integrated intercultural competence and international mindedness shows growth on IDI scores from a pre-program Developmental Orientation (DO) Mean score of 92.13 to a post-program DO Mean score of 102.15, a statistically significant gain (manuscript in progress). With these documented gains, the program is now investigating specific aspects thought to impact intercultural learning and looking far ways to

increase this even more. Even greater intercultural gain has been observed in a graduate-level initial teacher licensure program at the University of Connecticut (manuscript also in progress). This 3-semester London Experience Program enables students to teach in London's urban schools for one semester. In the semester prior to the overseas experience students participate in a series of preparatory and orientation courses that, among other topics, address intercultural theory and educational leadership. In the semester following the experience, students participate in a significant re-entry program that focuses on culture learning and social justice while completing a major intercultural inquiry project. In this case, changes in IDI scores have shown significant gain, from a pre-program Mean score of 96.97 to a post-program Mean score of 120.84.

Similarly, inservice professional development for teachers, grounded in the DMIS/IDI, has also proven to have positive impact (DeJaeghere and Cao, 2009). This two-year professional development program, with teachers meeting 3–4 times per year, included attention to such topics as values and identity formation, learning styles and intercultural conflict styles, and utilized a range of strategies that included culture-specific workshops about specific ethnic and religious groups, intercultural simulations, and the use of critical incidents. IDI scores of teachers participating in this PD offering demonstrated significant gain, from a pre-program Developmental Orientation Mean score of 103.87 to a post-program Developmental Orientation Mean score of 110.77.

## IN CONCLUSION

How intercultural competence can effectively be addressed in the preparation of teachers is certainly an ongoing challenge. I have proposed elsewhere (Cushner, 2014) that we 'map intercultural' across the teacher education curriculum. Knowing that the majority of teachers and teacher education students are on the ethnocentric side of the intercultural continuum, the first years of teacher education might employ strategies that support, but do not challenge, the learner until appropriate awareness and understanding of the role culture plays in teaching and learning are well established. Later, once a foundation has been developed, we should provide students with greater challenge and significant exposure to cultural difference vis-à-vis its influence in teaching and learning. The initiatives discussed earlier have demonstrated that this is possible and suggests that others should consider a redesign of the teacher education curriculum.

Acquiring intercultural competence is developmental, comprehensive, and takes time. It is a process that is more evolutionary than it is revolutionary, and cannot be achieved quickly or with a cognitive-only approach nor a simple immersion experience. Significant first-hand experience, or encounters with difference over a sustained period of time, that integrate the affective and behavioral domains seems to be essential if people are

to advance to more complex intercultural thinking and behavior. Understanding that intercultural development is an evolutionary and not a revolutionary process should greatly influence the manner in which we educate teachers as well as teacher education students. Intercultural competence is not achieved in one course or one single experience. Rather, it comes about after recognizing where one is on the developmental continuum, and then while providing both support and challenge, engaging students in systematic, oftentimes repetitious and well-planned exposure to intercultural interactions that nudge one to increasingly complex levels.

We have learned from the studies referenced above (and many others) that it is possible to improve the intercultural competence of teachers and teacher education students through a concerted effort, sufficient time and a well-structured developmentally appropriate curriculum that recognizes where most students and teachers are on the developmental continuum and slowly, but methodically, nudges them toward more advanced stages and greater sophistication. We have also learned that enhancing intercultural competence of teachers it is not necessarily dependent upon an intercultural immersion experience outside one's own country, culture or community – we can create developmentally appropriate educational experiences that provide new knowledge, skills, and experiences in the local community and classroom.

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# What? When? How?

## INTERCULTURAL COMPETENCE IN ENGLISH TEACHER EDUCATION IN HUNGARY

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**IN THE YEAR  
2012/13  
INTERCULTURAL  
COMPETENCE  
DEVELOPMENT  
WAS INTEGRATED  
IN MANY  
COMPULSORY  
COURSES AT BA  
AND MA LEVEL**

### ■ Intercultural Competence (ICC) in English language teacher education in Hungary in the past 30 years

Although European and local (Hungarian) policy papers and curricula have long emphasized the importance of developing intercultural competence based primarily on Byram (1997) and the Common European Framework of Reference (2001), a document analysis and review of studies (Lázár, 2013) on courses for pre-service English teachers in Hungary found that there were only occasional optional courses on teaching language through culture and methodology of cultural studies in the 1990s. By the academic year 2005/06 there were already several optional intercultural courses at many universities but 70% of all pre-service English teachers in Hungary could still graduate and become English teachers without learning anything about the development of ICC in EFL classes. In the year 2012/13 intercultural competence development was integrated in many compulsory courses at BA and MA level, and it was an integral part of several lectures, seminars and final examinations for future English teachers (Lázár, 2013).

### ■ Intercultural Competence (ICC) in English language teacher education in Hungary today

A more recent study (Holló, 2016) on instructors' and lecturers' views on the role of ICC among instructors at a university's English departments in Budapest found that 25 courses out of 721 have intercultural content (3%). These 25 courses are taught by 14 "ICC

tutors" out of 90 (15%). From the 14 "ICC tutors" 8 responded to the survey (57%), from among 15 other general language practice tutors 5 responded (33%) and from a total of 5 educational managers 4 responded (80%) to the questions of the survey.

The survey (Holló, 2016) found that the ICC tutors' aims are to develop:

- Awareness of differences and similarities, social diversity, psycho-cultural processes in communication, discourse structures
- Skills: communication skills, intercultural skills, learning skills, using multiple perspectives in interpreting and understanding different phenomena (e.g., linguistic, historical, psychological, etc.)
- Attitudes for intercultural communication
- Teaching skills for developing learners' ICC

Holló's study (2016) found that methods and approaches used by the ICC tutors are experiential learning, approaching intercultural phenomena through the students' own experience, role plays, debates and cooperative group work followed by reflective discussions, analysing films and texts – using questioning techniques, discourse analysis, student research, studying discourse structures and genres as well as reading comprehension development – analyzing sociolects, cultural and gender representation in texts.

Educational managers' views on the role of ICC development at the same institute included the following as quoted by Holló (2016):



- “Interculturality and intercultural communication are buzz words; they are devoid of any real meaning. Many get on this bandwagon to sell their ideas. Interculturality has nothing to do with ELT or teacher training. It is another dimension. Developing the acceptance of difference and the rejection of hate speech are part of the socialisation process, and the domains responsible are the family, churches, schools and beyond...”
- “FL proficiency is an open and complex skill that can be used for many purposes. I don’t have a direct influence on whether someone becomes an arms dealer, the manager of a tobacco company or fights for world peace.”
- “A good language teacher teaches communication in a foreign language with people from other cultures. So our programme is centred around ICC.”
- “We teach culture, and interculturality is part of it. But it is more important to experience it than to define it or learn about it in a theoretical manner.”

The challenges “ICC tutors” face are summed up by the selection of quotations below (Holló 2016):

- “To gradually nudge the group into a more open, ‘empathetic’ mind-set, e.g. one with which fossilised social/cultural patterns are noted and broken (e.g. from ‘the Hungarian students sit next to each other’ to ‘people choose to sit with peers from a different culture without prompting’).”
- “I feel I’m making the students swim against a very strong current at a Faculty where very few of their other courses incorporate the intercultural dimension (... or cooperative learning ... or formative assessment).”
- “Almost total ignorance and apathy of most students who appear blithely unaware that even popular and low culture may be analysed in a scholarly manner.”

## AN EXAMPLE OF GOOD PRACTICE

How we develop ICC in English teacher education in Hungary today can be exemplified by a course description from the author of this article:

**Title of the course:** Teaching EFL for ICC

**Aims of the course:** to raise trainees’ awareness of the importance of intercultural competence in communication and to experiment with and reflect on ways of developing it in EFL classes.

**Expected learning outcomes:**

By the end of the course participating trainees will have become familiar with

- some of the basic theoretical work in ICC,
- designing and facilitating in-class and online activities with an (inter)cultural focus,
- analyzing coursebooks / lessons from an intercultural perspective,
- the basics of classroom research.

**Content areas include:**

- the components of intercultural competence (ICC),
- obstacles in the way of successful intercultural communication in English as a foreign language,
- coursebook and lesson evaluation for classroom research,
- experiential approach, task-based methods, projects, cooperative learning,
- occasionally blended learning.

**Topics:**

- Introduction and getting to know each other
- EFL and the intercultural dimension (Byram et al, 2002)
- Key issues and concepts in ICC (Barrett et al, 2014)
- Analyzing EFL books from the intercultural perspective
- Introduction to classroom research

- Peer teaching sessions, trying out and reflecting on activities, finding new resources, making progress with classroom research projects, getting feedback on peer teaching, getting feedback on small-scale classroom research paper

#### Set readings from:

Barrett, M., Byram, M., Lázár, I., Mompoin-Gaillard, P. and Philippou, S. (2014). Developing intercultural competence through education. Pestalozzi Series No. 3. Strasbourg: Council of Europe.

Byram, M., Gribkova, B. & Starkey, H. (2002). Developing the Intercultural Dimension in Language Teaching. Strasbourg: Council of Europe.

Mompoin-Gaillard, P. and Lázár, I. (Eds.) (2015). TASKs for Democracy. 60 activities to develop and assess transversal attitudes, skills and knowledge. Pestalozzi Series 4. Strasbourg: Council of Europe.

Tomalin, B. & Stempleski, S. (2013). Cultural Awareness (2nd ed). Oxford: Oxford University Press.

#### Assignments:

- A reflective summary based on Byram, Gribkova and Starkey (2002)
- An outline of the key issues, concepts, ideas and/or concerns in two sections of Barrett et al (2014)
- Notes from the Introduction to Tomalin & Stempleski (2013)
- Observing at least one English lesson at a primary or secondary school and interviewing the teacher briefly about his/her attitude to teaching ICC. Reporting in a short classroom research paper
- Holding a 20-minute intercultural EFL peer-teaching session
- Activity folder: a detailed reflective description of 8 intercultural activities that we try out in the course.

#### Feedback from trainees who completed the course (extracts):

"This course was an eye-opener for me."

"I had never heard of this intercultural dimension before."

"It was great to analyze activities from the EFL and intercultural perspectives."

"Writing a good reflective summary and putting the Activity Folder together meant an awful lot of work but I know these will help me recall and implement the activities when I do my teaching practice."

"It would be really useful to continue the classroom research. Time was too short to go deep in the topic."

"The course was very intensive but I enjoyed our activities and discussions very much."

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**"I HAD NEVER HEARD OF THIS  
INTERCULTURAL DIMENSION BEFORE."**



# A study on the diversity of the teaching profession in Europe<sup>1</sup>

**Ana-Maria Stan**, European Commission, Bruxelles

*This study examines the diversity within the teaching profession with regard to migrant and/or minority background. Although data is limited, teaching staff with migrant and minority backgrounds are underrepresented compared to the actual diversity of learners in many European countries.*

*The study identifies and analyses the existing statistical data, explores the prevalence of the different barriers to teacher diversity, maps the policies and initiatives implemented across Europe and examines the evidence on the effectiveness of the policies.*



## ■ Language teaching and learning in multilingual classrooms<sup>2</sup>

**T**his study inquired on how schools and communities can help learners with different linguistic backgrounds strengthen their language skills in order to succeed better in school and life.

For children with a migrant background, learning the language of schooling so that they can enter school or carry on their education is paramount. Education authorities in many parts of the EU are faced with this challenge because of growing levels of mobility. Enabling such children to access teaching and learning quickly is critical to ensuring they can reach their potential and progress to higher education and employment to the same degree as non-migrant children. In the process the children themselves gain linguistic and meta-linguistic skills from learning the language of instruction and assessment in addition to their mother tongue. This research is designed to gather, analyse and synthesise existing data and research on: - What works to enable migrant children who use a language at home different to the language of school instruction to participate in learning, attain proficiency in the language of instruction, and achieve results (qualifications, progress to higher education, progress to employment) that match their potential; and - What works to maintain and develop the multilingual skills of migrant children which will enable them to use these competences for cultural and economic purposes.

## ■ Education Policies and Practices to foster Tolerance, Respect for Diversity and Civic Responsibility in Children and Young People in the EU<sup>3</sup>

Growing ethnic and religious diversity in Europe poses both opportunities and challenges to European policy-makers and societies as a whole. It is expected that this diversity will continue to increase. At the same time, recent studies show that intolerance and social exclusion are increasing, with some migrant groups feeling alienated. This is leading to incidences of social tensions and unrest. Education has a key role to play in preparing societies for dealing with these phenomena. It also plays a vital role in the political socialisation of European citizens from cradle to grave. This independent report reviews the most relevant European and international research on these issues in order to summarise existing knowledge and to distil policy lessons based on evidence. It addresses questions that include: What main opportunities and challenges do European education systems face in terms of educating for tolerance, respect for diversity and active citizenship? For each of these, what policy insights can we draw from existing European and international research and evidence? Which specific education policies and practices appear to work best and under which specific circumstances?

<sup>1</sup> [http://ec.europa.eu/education/news/20160309-study-teacher-diversity\\_en](http://ec.europa.eu/education/news/20160309-study-teacher-diversity_en)

<sup>2</sup> [http://ec.europa.eu/dgs/education\\_culture/repository/languages/library/studies/multilingual-classroom\\_en.pdf](http://ec.europa.eu/dgs/education_culture/repository/languages/library/studies/multilingual-classroom_en.pdf)

<sup>3</sup> <http://bookshop.europa.eu/en/education-policies-and-practices-to-foster-tolerance-respect-for-diversity-and-civic-responsibility-in-children-and-young-people-in-the-eu-pbNC0415457/>

### ■ Multilingual education in the light of diversity<sup>4</sup>

While multilingualism and diversity have always been an integral part of Europe, they have also become important characteristics of many national education systems during the past two decades. The linguistic diversity of modern classrooms is shaped by: 1) the presence of historical non-dominant language groups, which are being revitalised; 2) the growing mobility between countries which results in a variety of new languages and skills in the classrooms; and 3) changing educational and labour market demands that favour multilingual and multi-literate citizens. Consequently, more and more young learners are growing up with several cultures and languages and may experience multiple transitions between different school systems and school languages. Raised in changing multilingual and multicultural environments, individuals may no longer identify themselves with one language and culture but rather with a range of languages and cultures acquired in different situations. In the context of these social transformations, multilingualism is becoming more a way of life than a problem to be solved.

### ■ Preparing Teachers for Diversity: the Role of Initial Teacher Education

Despite heterogeneity in the classroom, the teaching population remains largely homogenous and feels ill-prepared to teach students from such diverse backgrounds. Education systems need to make sure that teacher education opportunities do equip teachers with intercultural competences, linguistically responsive teaching competences and ability to reflect on their own beliefs and socioeconomic/cultural differences. There is an increasing need to challenge the current negative perceptions of diversity, shifting towards recognizing and multiplying its benefits.

This study has helped to consolidate existing knowledge across Europe and beyond, and to gather new evidence on the way student teachers are prepared for diversity in the classroom and to teach about diversity in society. It has explored how teacher education for diversity is understood in national contexts, and mapped the existing policies and initiatives to prepare student teachers for diversity. In this context, intercultural preparation of teachers plays a key role.

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**THIS STUDY HAS HELPED TO CONSOLIDATE EXISTING KNOWLEDGE ACROSS EUROPE AND BEYOND, AND TO GATHER NEW EVIDENCE ON THE WAY STUDENT TEACHERS ARE PREPARED FOR DIVERSITY IN THE CLASSROOM AND TO TEACH ABOUT DIVERSITY IN SOCIETY**

#### To get involved in European networks on education:

The School Education Gateway: the place to engage with European policy and practice for early childhood and school education.

- [www.schooleducationgateway.eu/en/pub/index.htm](http://www.schooleducationgateway.eu/en/pub/index.htm)
- e-twinning: <https://www.etwinning.net/en/pub/index.htm>

eTwinning is the community for schools in Europe.

eTwinning offers a platform for staff (teachers, head teachers, librarians, etc.), working in a school in one of the European countries involved, to communicate, collaborate, develop projects, share and, in short, feel and be part of the most exciting learning community in Europe.

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<sup>4</sup> <https://bookshop.europa.eu/en/multilingual-education-in-the-light-of-diversity-pbNC0116896/>

# The intercultural training of teachers. What? When? How?

Alicia Cabezudo, Ph.D, School of Education - University of Rosario, Argentina

## ■ a. Introduction

Managing Europe's increasing cultural diversity in a democratic manner - rooted in the history of the continent and enhanced by globalization - has become a priority in recent years. How shall we respond to diversity? What is our vision of the society of the future? Is it a society of segregated communities - marked at best by coexistence of majorities and minorities with differentiated rights and responsibilities, loosely bound together by mutual ignorance and stereotypes? Or - is it a vibrant and open society without discrimination, benefiting us all, marked by the inclusion of all residents in full respect of their human rights and benefits of a peaceful understanding?

We certainly believe that respect for, and promotion of cultural diversity on the basis of these values are fundamentals for the development of societies based in solidarity.

Our common future depends on our ability to safeguard and develop human rights, democracy and the rule of law and to promote mutual understanding. The **intercultural approach** offers a forward-looking model for managing cultural diversity. It proposed a conception based on individual human dignity - embracing our common humanity and common destiny.

**Intercultural dialogue and intercultural learnings** has an important role to play in this regard. It allows to prevent ethnic, religious, linguistic and cultural divides. It enables to move forward together, to deal with our different identities constructively and democratically on the basis of shared universal values.

## ■ b. Reflecting on definitions about Interculturality and Intercultural Dialogue

According the purpose set by the Council of Europe, intercultural dialogue is understood as a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious, economic, social and linguistic backgrounds and heritage, on the basis of mutual understanding and equal opportunities to communicate their views. This process requires the freedom and ability to express oneself, as well as the willingness and capacity to listen to the others. **Which means a systematic learning for developing these characteristics and the need to train educators** in formal and non formal systems to develop such capacities, attitudes and values.

The term interculturality can be understood on different levels. On a more literal level, the inter-learning that this educational context creates refers to an individual process of acquiring knowledge, attitudes or behavior that is connected with the interaction of different cultures. Very often, however, intercultural dialogue is seen in a larger perspective to denote a concept of how people with different backgrounds can live together peacefully, and the process that is needed to build such a society.

Dialogue in this context is consequently understood less on a purely individual level, **but as a collective learning process that emphasizes the open ended character of the process itself towards an intercultural society.**

Intercultural approach in creating a culture of coexistence is mainly a



**HOW SHALL WE  
RESPOND TO  
DIVERSITY? WHAT  
IS OUR VISION OF  
THE SOCIETY OF  
THE FUTURE?**



working process. This process demands that you have to know yourself and where you come from - before being able to understand others. It is a challenge also, as it involves very deeply rooted ideas about what is good and bad, about structuring the world and your life and how you relate with yourself and the others. Intercultural learning is a challenge to one's identity - but it can become a way of living, certainly a way of thinking and relating to the others at the same time than enriching the own identity and history.

That is why interculturality has a social-political dimension and this is the perspective from where we have to investigate and approach the concept nowadays.

### ■ c. Training teachers on intercultural learning

People from different cultural backgrounds have lived in close proximity to each other forever. It was only with the recent drawing of nation - state borders that people began to think otherwise. For the inhabitants of most modern cities in Europe and elsewhere in the world, cultural diversity has come to be a normal state of affairs, with which they live in relative peace.

For many people, cultural diversity is a resource and asset. Nevertheless, in some situations cultural differences are perceived and portrayed as a social and political liability. In recent years, the ways in which distinct groups representing different backgrounds interact have come to the centre of political and social attention. Often and unfortunately, **this attention is negative**, because of the perception that the meetings of different communities result in social disorder.<sup>1</sup>

Nevertheless, intercultural mechanisms have demonstrated its contribution to political, social, cultural and economic integration and have contributed to the cohesion of culturally diverse societies. Interculturality - as a political social concept - have deepened a better understanding of diverse world views and practices, increased cooperation and participation, having allowed personal and collective growth and transformation.

That is why intercultural learning is conceived today as a necessary and urgent learning and a relevant field when developing teachers training in order to prepare them for the world they live and the kind of class group and students they will meet in those "world - wide classrooms" where many cultures and nationalities are sitting together.

Intercultural training of teachers have to show that we are linked to others on every continent,

- **socially** through the media and telecommunications;
- **culturally** through movements of people everywhere;
- **environmentally** through sharing one planet and its goods and basic materials;

- **economically** through intercontinental trade;
- **politically** through international relations and common systems of regulation.

The training have also to demonstrate that we have an inter-linked reality, and the importance of the educators role in creating a culture of cooperation choosing methodologies in working for a positive coexistence. This coexistence happened to be basically,

- **active** (learning to be, to know and to do);
- **interactive** (through discussions and debates);
- **relevant** (focused on real challenges in the field);
- **critical** (encouraging critical thinking while supporting autonomy);
- **collaborative and cooperative** (fostering mutual learning);
- **participative** (giving voice to different actors while recognizing their roles).

### ■ d. Challenges when developing intercultural training

Intercultural approaches in training teachers, as a predominant trend of our contemporary world offer us a number of new opportunities, but at the same time they raise questions that make us aware of a number of challenges that we have to consider while developing practices.

Regarding interculturality, the most important challenges at structural level according my experience and observations are,

- the challenge posed by **globalisation**, demishing the impact of cultural mixing of diverse identities and the possibilities of social enrichment from the differences.
- the challenge posed by the **media**, that widened the opportunities of many but it has also widened the divide between those who have access to knowledge and information and those who do not have such access.
- the **multicultural** challenge, as cultural interests and identities of minorities are more and more being excluded from the global economic system.
- the challenge posed by the **relationship between technology and ethics**, posing the question if it is possible to reconcile technical research and progress with an ethics that is in favor of persons and the planet.
- the **environmental** challenge, as the ecological texture of our time is beginning to tear.
- the challenge posed by **violence and war**, as violence and war have been rehabilitated as plausible options within the mind of an increasing number of people and nation-states based in the superiority of one civilization - groups or religions over the others.

<sup>1</sup> See "On Intercultural Dialogue". An approach by Yael Ohana in Euromed School Forum. Publication of the Interkulturelles Zentrum, Vienna, 2008, pp23

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## SUMMARY

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The intercultural training of teachers paved the way for the creation of a culture of coexistence in our efforts to understand, to prevent and to diminish violent conflicts in the complexity of today's world. Moreover, it can be one of the keys to open the doors into a new society. And it have to be understood as empowerment not just to cope personally with current developments, but to deal with the potential of change, which can have a positive and constructive impact in students and societies. That is why the creation and practice of "intercultural learning capacities" are needed now more than ever.

In this perspective, the application of intercultural approaches in teachers training is a learning process that leads to personal growing with collective implications. This learning process have not to be taken as a personal acquisition or a luxury for a few people working in a specific field as education. It is a mechanism to constantly achieve a new identity balance, responding to new openings and experiences and adding new layers to identity without relinquishing one's roots.

The intercultural approach in training teachers is particularly relevant for how we live together in our societies and how we can build the vision of the future **with the others** in a transformative process - **celebrating diversity** and differences towards a better world for All.

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**THE APPLICATION OF  
INTERCULTURAL APPROACHES  
IN TEACHERS TRAINING IS A  
LEARNING PROCESS THAT LEADS  
TO PERSONAL GROWING WITH  
COLLECTIVE IMPLICATIONS.**



# Beyond polarising

## INTERCULTURAL LEARNING IN TEACHER EDUCATION

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**T**he question on the appropriate methodologies for intercultural learning in teacher education is indeed challenging and points to a large potential for development. With this contribution, an outline shall be given on some challenges and developments in the context of Switzerland. One of the core problematics should be seen in polarising ways of thinking and acting as well as in the need to move beyond.

In Switzerland, as in many European countries, the discrimination and exclusion mechanisms regarding educational chances and social cohesion mainly go along boundary lines that refer to cultural, national or ethnic difference – which are usually associated with an ‘immigrant background’ – as well as along boundary lines that refer to socioeconomic class or to gender (SKBF, 2014), while these dimensions of difference are not to be seen separate from each other, but usually become relevant in their intertwined combination (Crenshaw, 1991). Accordingly, teacher education needs to be aware of these social boundary lines of discrimination and exclusion and it needs to take on its task of improving equity of educational chances and of supporting and enabling social cohesion (cohep, 2007, p. 27).

These processes of social boundary making (Wimmer, 2013) can be seen – at their very core – as ways of thinking and acting, in which social discrimination and exclusion is combined with an inherent idea of one’s own group being superior, while what is seen to be the ‘other group’ is regarded to be inferior. So the question



**IN ORDER TO FACILITATE A TRANSFER INTO THE SPECIFICS OF TEACHING, WE CARRIED OUT A RESEARCH PROJECT, WHICH TOOK PLACE FROM 2011 TO 2013**

arises of how this is manifesting in the teaching context and whether there is a way to move beyond this polarising way of thinking and acting.

One of the convincing development models that shows this core problematic, is the ‘Development Model of Intercultural Sensitivity’ (DMIS) by Bennett (2004) and Hammer (2009).

This model claims different stages of development moving from ‘ethnocentric’ to ‘ethnorelative’ perspectives along the stages of ‘denial’, ‘polarisation’, ‘minimisation’, ‘acceptance’ and ‘adaptation’ (Bennett has defined a sixth stage called ‘integration’). Among these stages of development, it is in particular the stage of ‘polarisation’ (Bennett calls it a stage of ‘defense’), in which the described social boundary making is pursued in the most intensive way. According to the model, at this stage of ‘polarisation’, the social world is perceived as divided into a stereotypical ‘us’ versus ‘them’, while those construed as ‘them’ or as ‘other’

are usually seen to be inferior.

But this model does not only convincingly describe this kind of worldview, it also shows a way out by offering a development perspective into a more ‘ethno-relative’ way of perceiving that goes along with a more integrated worldview. Bennett (2004) describes the different aspects of development in detail, only one of these aspects shall be pointed out: if someone wants to move beyond polarising ways of perceiving and thinking, it is helpful to learn how to reconcile the desire to gain appreciation for one’s own ‘group’ with the desire to recognise the values of what is perceived to be the ‘other group’. Such a ‘double’ recognition and appreciation can be seen to be key in reducing polarisations into ‘us’ and ‘them’.

However, this model has a broad scope and does not focus on the specifics of the teaching context. In order to facilitate a transfer into the specifics of teaching, we carried out a research project, which took place from 2011 to 2013 in a cooperation with the Universities of Belgrade and Niš in Serbia (Leutwyler et al., 2014). We collected data by conducting interviews with teachers on primary school level and scrutinised the way, different teachers with different levels of intercultural sensitivity were dealing with challenging intercultural situations. Amongst others, we told them an imaginative real-life situation and asked them to articulate their thoughts and probable reactions to it. We deliberately used a real-life situation that easily lends itself to stereotyping so that we could see whether the teachers would resist this temptation or not:



You are in a sports lesson with your class. The lesson is about to begin. You have planned to play the team game of 'netball'. It is important that all pupils know the game and its rules, because it will be played with other classes on the 'school sports day' that will take place in a week. Two boys of this fifth-grade-class have not put on their sports clothes. They come to you to tell you that they cannot take part in the sports activities. They have a Muslim background and they say that it is Ramadan, they have not drunk or eaten all day and they are not able to do any sports.



This described situation had a second part that was given to the respondents after they had already commented on the first part:

*After school, around 4 pm, you walk through town and you see one of the two Muslim boys. He is together with some school colleagues. You see him drinking a coke and eating a kebab.*

In the following, I will point out two main kind of responses that were given, one with a polarising ethnocentric perspective and one with a more ethnorelative perspective:

**1. The teachers who had a polarising ethnocentric perspective,** typically regarded this situation in terms of 'us' versus 'them' and immediately referred to the stereotypical idea of 'the Muslims' causing a problem. Accordingly, the two boys were seen to be the ones that needed support to get out of that 'problem' and to become integrated members of the class, which meant in that situation, they should be given the opportunity to take part in the sports lesson as 'normally' as possible.

One of the respondents said, she would tell the boys that they did not need to follow these religious rules as

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#### TWO MAIN KIND OF RESPONSES, ONE WITH A POLARISING ETHNOCENTRIC PERSPECTIVE AND ONE WITH A MORE ETHNORELATIVE PERSPECTIVE

it was not an obligation for children to do the fasting like adults and that they should 'at least drink something', that 'certainly no one would be against that' and that they can 'still have a good conscience'. Having said that, this teacher expected to be getting in a conflict with the boys' parents, but at the same time she was convinced to be doing the right thing.

In general, the teachers who were polarising, distinguished between the parents with their assumed group belonging and 'culture' who were seen to be the root of a problem, and their children who were seen to be the ones that needed support in order to overcome that problem and to learn how to behave like 'us'. As these teachers regarded their own group as superior, it was a matter of course for them, that the boys didn't actually want to follow their parents' cultural or religious rules

but preferred to be like their peers and belong to the dominant group. When these teachers heard about one of the boys eating a kebab in the afternoon, they were not surprised and rather felt confirmed in their assumption. Accordingly, these teachers were committed to helping these children in what they called 'integrating' and in fact in assimilating to what they perceived as better and also as 'normal' behaviour.

In other words: these teachers had no awareness that they were themselves construing the very difference they were dealing with, by using their idea of 'culture', 'otherness' or 'group belonging' for a mechanism of social exclusion and denigration, which was also a straight forward reproduction of power relations between the established dominant group and the minority of 'Muslims'. Accordingly, social inclusion and belonging was – from their point of view – subject to the condition of assimilation.

**2. In contrast to these responses, we also had teachers with a more ethno-relative or difference-relative perspective:**

One teacher, for instance, listened to the story and immediately integrated

the boys' request into her lesson plan which did not seem to be a great deal to her. According to her, an absence because of an appointment at the dentist's would have been the bigger deal, since in that case, the oral introduction of the game rules would have been missed as well. Additionally, she said, that she was usually aware of the dates for Ramadan and would make sure in the first place, that a sports occasion wouldn't take place precisely during that time of the year. So, this teacher would respect the boys' request and let them sit and watch the game. At the same time, she expressed her concern, that the boys may be using their cultural background and the argument of fasting practice as an excuse. She argued, that if this was the case, she would teach them not to use their 'additional knowledge' – as she calls it – as a means to manipulate other people.

In general, these teachers with a more ethnorelative or difference-relative perspective have integrated different backgrounds of their pupils as part of their normality, and different priorities have become part of their usual school routine, while situations like the one described were not charged with culturalising explanations or assumed group belongings. Compared to the teachers mentioned before, there was much less need to demonstrate superiority and to make social boundaries. At the same time, the preoccupation was directed towards the pupils' learning process in dealing with their 'additional knowledge'. These teachers regarded cultural knowledge as a resource that could either be used in a manipulative or in a constructive way. And the role of the teacher was seen in teaching the pupils to use this resource in a constructive way.

This research project was pursued – as already mentioned – in order

to facilitate a transfer of the DMIS into the specific context of teaching, while the case studies also serve as illustrations and discussion platforms in teacher education, for pre-service teachers as well as for our teacher educator colleagues who teach other subjects. However, these colleagues are used to different competence models. One, that is often used and widely supported, is the one by Baumert and Kunter (2006; Hachfeld et al., 2015), in which teachers' competence is conceptualised as an interplay between professional knowledge, teachers' beliefs/ values, motivational orientations and self-regulatory abilities.

This model has been developed for school subjects like language or mathematics teaching and not for intercultural learning. For the development of teaching competences in language or mathematics teaching, usually the emphasis is placed on the knowledge part. But this knowledge part needs to be carefully looked at if this model shall also serve as a model for intercultural learning.

The research results – that have briefly been outlined – make clear, that it is mainly the level of intercultural sensitivity that makes a huge difference in the way a situation is construed and reacted to. Applying this insight to this model,



it means that the part of competence that is called 'beliefs' and 'values', in this case should be renamed as 'intercultural sensitivity' and should be given priority in the learning process, as it should be seen as the crucial prerequisite for intercultural competent action.

Accordingly, the knowledge part largely depends on the sensitivity part, as the brief outline of research results has demonstrated:

- Teachers with polarising ethnocentric perspective will most likely use whatever 'cultural knowledge' they have, to confirm their polarising worldview and therefore to exclude and to regard their own group as superior and what they perceive as the 'other group' as inferior. In such a case, knowledge easily falls prey to stereotyping and culturalising and can therefore even be counter-productive.
- On the other side, teachers with a more ethnorelative and integrated perspective, will most likely be able to use cultural knowledge in an appropriate and differentiated way.

In order to learn such a perspective, it may be useful to work on a kind of knowledge that is a 'knowledge and ability to reflect on mechanisms of social exclusion' which includes a 'knowing of not-knowing'. This 'knowing of not-knowing' builds a space of uncertainty that allows not to give in to the temptation of stereotyping. Learning processes of this kind of knowledge cannot be seen separate from the learning and development of intercultural sensitivity.

A similar question arises about the sub-category of the 'pedagogical content knowledge' which means the knowledge about the learning processes of the pupils:

- A teacher with a polarising perspective typically tries to teach the pupils with an assumed different group belonging to assimilate to what is seen to be the superior group,
- while a teacher with a more relative perspective has a more differentiated perception of the situation and does not only take care of protecting different lifestyles and priorities, he or she also values 'cultural knowledge' as a resource.

This again reveals the importance of giving priority to the development of the teachers' intercultural sensitivity and to regard it as a crucial prerequisite for supporting and accompanying pupils in their own intercultural learning processes in order to move beyond polarising ways of perceiving, thinking and acting.

However, the social boundary lines do not only go along lines referring to cultural, national or ethnic difference, but also along lines referring to socioeconomic class or gender, while these different dimensions often become relevant in an intertwined way. There is a need to regard ethno-relative perspectives in a broader sense and to strive for a development process that allows this **ethno-relative** perspective to become a more general **difference-relative** perspective which means a general sensitivity for difference including difference in class or gender. With a focus on what we may call 'intercultural situations', we run

the risk of being blind to other dimensions of construed difference that may be even more relevant in certain situations or settings.

By emphasising the core problematic of 'polarising' and the need to move beyond, there is hope, that general difference-relative perspectives may be developed so that we increasingly become aware of tendencies to polarise, whether related to culture, ethnicity, nationality, class or gender.

**The following conclusions can be drawn from this outline:**

- The development of a stance beyond polarising needs to be given priority.
- Development processes of this kind need reflection, intensity and time.
- Ideally, they include an increasing awareness of social power relations.
- The more educational actors are included in these learning processes, the better, but superficial 'knowing' without moving beyond an underlying stance of polarisation does not help much.
- Assessment should be directed towards quality more than towards quantity.

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# A case study on supporting multilingual/multicultural classrooms

**Mercè Bernaus**, (emeritus professor) Universitat Autònoma de Barcelona

*This case study dealt with the main topic of the VII Forum on Intercultural Learning and Exchange "The intercultural training of teachers: what, when, how?" and more specifically with the two following sub-topics:*

1. Should intercultural learning be a separate subject in the curriculum of pupils or should it cut across all subjects?

2. Which teachers should receive this training? foreign language? others? all?

During the school year 2015-2016 several teacher training courses were performed in different European countries (Greece, Belgium, Czech Republic, Poland, Ireland, Iceland, Finland) sustained by the European Centre for Modern Language (CoE) in Graz and the EU Commission to support multilingual/multicultural classrooms.

**The main objectives of those courses were the following:**

- bridge the attainment gap between migrant/newcomers and non-migrant/autochthonous learners by developing a better understanding of the learners' specific needs and resources, acquiring knowledge and skills in second language teaching (for teachers of the language of schooling), and developing collaboration between teachers of foreign and home languages and teachers of the language of schooling, as well as teachers of any school subject
- promote a positive attitude to linguistic and cultural diversity by developing an understanding of the principles and values underlying pluralistic and intercultural approaches, and by also developing their own ability to use such approaches in their classrooms.

The aim of those courses and the case study I presented in Colle val d'Elsa answered clearly the questions mentioned above related to those two sub-topics of the VII Forum on Intercultural Learning and Exchanges.



We used some of the materials that were introduced in those courses. The attendants participated very actively and were motivated to introduce this kind of materials in their pre and in-service teacher trainings.

We started introducing ourselves using our mother tongue and we commented why we could or should use this activity in our classes. Then I presented briefly the project.

We went on playing games related to languages in order to develop language and cultural awareness among teachers of linguistic and non-linguistic subjects. There were two more activities related more closely to intercultural learning. One was dealing with different greetings of different cultures and the other showed pictures of people that the attendants should describe. In the debriefing we considered how those two kinds of activities could lead to stereotyping and we had an interesting discussion on that topic.

We concluded that this kind of activities could be adopted and adapted to help newcomers to feel welcomed in the new institutions. ALL in-service and pre-service teachers should receive this kind of training to be aware that intercultural learning should cut across all subjects in students' curriculum.

We agreed that the Forum was an excellent opportunity for all the attendants to get to know other colleagues and to start working in new intercultural projects.

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**WE WENT ON PLAYING GAMES RELATED TO LANGUAGES IN ORDER TO DEVELOP LANGUAGE AND CULTURAL AWARENESS AMONG TEACHERS OF LINGUISTIC AND NON-LINGUISTIC SUBJECTS.**

# An AFS approach to teachers' intercultural learning training

Melissa Liles and Eva Vítková, AFS Intercultural Programs

The AFS network consists of 61 organizations operating in 99 different countries around the world. Accordingly, our global approach to intercultural learning for teachers aims to take into account the wide diversity of the educational systems within which we operate and be flexible enough to accommodate the sometimes widely differing needs of administrators, teachers and other educational professionals.

With over 10.000 students participating in an AFS school-based program every year, there are close to 100.000 teachers who interact with an AFS student several times per week, if not daily. While our primary focus is on supporting these teachers who welcome foreign exchange students in their classrooms, AFS also increasingly develops projects and initiatives for the broader field of educational professionals and to promote intercultural learning and global citizenship education at large.

We will illustrate the diversity of our offerings by presenting 4 examples – including a sample of interactive activities – of how AFS contributes to the development of intercultural competences of teachers:

**Teachers as facilitators of intercultural experiences at home.** AFS Belgium French has been rethinking and innovating their support system for teachers with AFS exchange students in their classrooms. We will present key elements of this support system that includes teacher-training materials, newsletters, in-class activities and other tools.



**Teachers as facilitators of intercultural learning abroad.** For the past 3 years, AFS Australia has been the key provider of orientations and intercultural teacher training for the Victorian Young Leaders Program to China. This is a six-week in-country immersion program for Year 9 students, designed to prepare them to live and work as citizens and future leaders in an inter-connected global community.

The teacher-training component of the program was recently restructured to better prepare teachers in their role of facilitators of intercultural learning of their students.

**Teachers as learners, case 1.** The seven Latin American AFS organizations that make up the AFS Caribe Region offer a unique Educators Programs for teachers interested in expanding their horizons and intercultural understanding through an in-person teachers' exchange. Schools participating in this program host an educator from another country who gets the chance to share working methodologies and aspects of her/his local culture while also learning about the local reality.

**Teachers as learners, case 2.** AFS Turkey has established an annual Spectrum of Education Conference for teachers. The 2016 edition of the event hosted 45 educators from all corners of the world. While the conference doesn't solely focus on intercultural learning, there is a strong emphasis on providing training workshops about this to all participants and on creating space for teachers to reflect on their experience in Turkey and with each other.



## CASE STUDY 3

# The DICE project

**Siobhan Sleeman**, The DICE project, Dublin



*The DICE Project: Integrating development and intercultural education in initial teacher education in Ireland.*

Should intercultural learning form part of initial teacher education? This case study will share experiences from Ireland, where development and intercultural education have been successfully integrated as core components of initial teacher education programmes at primary level, across all

public providers. It will highlight some of the key achievements of the DICE Project, which has played a significant role in this development, and explore some of the challenges that have been encountered in implementing this project over a ten year period. Practical examples of how global and intercultural perspectives have been integrated within initial teacher education programmes will be shared.

## CASE STUDY 4

# The FGYO and the in-service training of teachers through mobility projects

**Dominique Granoux**, Franco-German Youth Office



The Franco-German Youth-Office was founded in 1963 by General De Gaulle, President of the French Republic, and Konrad Adenauer, the German Federal Chancellor, to foster relations between French and German young people and to strengthen their mutual understanding.

Funding Franco-German exchange is the central task of the FGYO's programmes. The most important criteria for financial support of a project are:

- reciprocity (a meeting in one of the partner countries is followed by a return meeting in the second country)
- equal representation of the two groups
- partnership and cooperation (between organisations in the partner countries)
- cultivating interest in a foreign language (that of the partner country)
- active involvement of the participating young people

In 2015, the FGYO has funded 8 000 exchange

meetings with a total of 24.5 million Euros made up of equal contributions from the French and German governments.

Concerning school exchange, about 2.500 meetings of school classes in the partner country received financial support, including 90 meetings which took place in a third location (with both groups living together) and 75 meetings organised by primary schools. About 3.400 students took part in individual exchange programmes. In addition to this, over 400 programmes promoted exchanges taking place between institutions of vocational training.

Priority is also given to ensuring and improving the quality of educational work, as well as to supporting language promotion and intercultural learning. Intercultural learning should be as intense as possible and accompanied accordingly.

That's why the FGYO offers currently seven different training programmes for teachers, each with different approaches and pedagogical methods:



- Project-based school exchange
- Training for the tutors of students participating in an individual stay
- Training for teachers in the field of vocational training
- Training for teachers who wish to organise a school exchange with special needs students

The remaining three training programmes focus on questions of language:

- How to enrich school exchanges using the Tandem method
- How to use new technologies for school exchanges (for example Tele-Tandem[R])
- How to use “language animation” in school exchanges

130 teachers participated in these training programmes in 2015.

The different programmes are based on some common principles:

- The goal of the training is to improve the quality of a school exchange
- French and German teachers are brought together to build a balanced, binational group
- We try to obtain a mixed group in terms of gender, age and geographical origins (different towns in France and Germany), but also regarding experience with school exchanges
- Experiencing Franco-German exchange is part of the concept
- The group is comprised of 18 to 24 teachers
- Training lasts at least four days (or two three-day instalments, or two days with periods of virtual teaching)
- Training is based on an active involvement of the participants via simulations and a direct implementation of the methods discussed
- The team is binational; if necessary, translation is provided for the participants

As the training programmes are always implemented in a binational context, the intercultural experience is present in every moment. We have noticed that teachers often do not feel comfortable with speaking directly about intercultural issues. In fact, the majority of teachers are language teachers (though this is not the case in the field of vocational training); as such, their language level is good, but they often do not know how to deal with the intercultural aspect. Some claim that it is better to not talk about intercultural differences for the purpose of avoiding

stereotypes; others only work with stereotypes and forget to overcome them. We can often observe that on the one hand, the group will try to avoid the intercultural aspect during the training programme; on the other hand, as more and more questions will come up during the first part of the training, by the end of the programme there will be a real need to communicate about it. This is why we designed a half-day module about intercultural communication upon which we continue to improve every year.

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## MOBILITY FOR TEACHERS: THE FRANCO-GERMAN EXCHANGE PROGRAMME FOR PRIMARY SCHOOL TEACHERS

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This programme was founded in 1968 via an exchange of primary school teachers and educators that took place between the cities of Bordeaux and Munich. Since then, this programme has made it possible for almost 100 primary teachers to cross the border and spend one year in the partner country. Over the course of the year, they teach their mother tongue in different primary schools.

The task of the FGYO is to coordinate the programme, as well as to provide support for the participants during their stay abroad. To these ends, we offer a training programme comprised of different segments:

- An informational session in May, prior to departure
- A pedagogical session in August during which the teachers learn how to teach their mother tongue as a foreign language
- Binational language course using the Tandem method
- Intermediate evaluation in January with a focus on the intercultural aspects of the exchange
- Final evaluation in May, including a meeting with the future participants

All sessions offer activities to develop intercultural learning. After their stay abroad, most of the teachers teach langue in their school.



# An examination of the Global Competence Certificate program

**Dana Mortenson**, World Savvy

The Global Competence Certificate (GCC) is a 15-month, online, graduate-level certificate program designed to increase the number of educators professionally trained to teach for global competence. Created by World Savvy, Teachers College, Columbia University, and Asia Society, and launched in September 2014, the program includes three core components: rigorous academic coursework, immersive fieldwork in countries worldwide, and structured peer-to-peer collaboration to help educators develop the capacity to embed global competence into curriculum, instruction, and assessment:

**Online Academic Coursework** - Taught by expert educators from around the world, the coursework supports the development of global understanding and the skills needed to teach for global competence in a K-12 environment. GCC participants explore the theory, content and pedagogy that leads to effective instruction for global competence.

**Fieldwork** - Participants engage in 2-3 weeks of fieldwork with partner institutions from across the globe to extend and deepen their learning, and apply core understandings in a practical way.

**Collaborative Practice Groups** - Educators work collaboratively in small cohorts to develop a capstone



project that supports implementation of global competence education.

The goal of the GCC is to provide educators with a strong foundation in the theory, content, and pedagogy that lead to effective instruction for global competence; new teaching tools and content that are aligned with required standards; experience learning and collaborating in an innovative and supportive online environment; and a network of educators to collaborate with

as they continue to refine their practice.

Nearly 40 educators have completed the 15 month program since launching in 2014; in this case study we'll examine data from the first three participant cohorts, with specific attention to the impact on teaching practice and pedagogy. We will explore the unique structure and methodology of the GCC, and pull examples from coursework and fieldwork which exemplify best practice to build a globally competent teaching practice. We'll do so using the global competence matrix employed by World Savvy across all programs.

I will present and use in this Forum some of the syllabi from both the coursework and fieldwork of the GCC. The participants will be asked to engage in some of the activities in the Dialoguing in Global Education course, as well as participate in structured reflection.



# Ideas to help promoting ICL in teachers' training colleges, universities, in-service training, and with educational authorities

## Proposals from Uli Zeuschel's discussion group

### ■ Part 1: Issues that should be kept in mind when planning ICL for teachers

Discussions of insights from the presentations and questions for further deliberation addressed three general themes:

#### Societal and political environment

- Multicultural classrooms and diverse socio-economic contexts
- The role of decision makers in the political momentum for ICL needs to be acknowledged, e.g. by providing orientation on good methods for ICL

#### Questions:

- How political is it to promote ICL?
- What are the "legal boundaries" for ICL for teachers?

#### Teacher education

- There is a change in the role of teachers from "knowledge providers" to role models promoting values and addressing emotional aspects
- Learning from irritation in complex situations could be a suitable approach, with the goal of increasing tolerance of ambiguity and readiness to get engaged
- ICL education for teachers should be provided at all levels (pre-school, primary, and secondary school)
- "Assessment" should be conceptualized as formative feedback process
- Time is a major factor in different aspects: in life-long ICL, in the implementation of changes in teaching, and as a valuable resource vis-à-vis teachers' long list of tasks

#### Questions

- How far can ICL education "invade" the personal sphere and development of teachers?
- How can ICL be provided for all teachers (not only foreign language teachers)?

#### Methods in teacher education

- Whole-school approach:
  - partnership with parents, NGOs, and community
  - collaboration with colleagues (e.g. team teaching)

- Learner-centered didactics
- "Praxis": Start with practice before providing theoretical background, e.g. with hands-on experience of cultural diversity (by mobility abroad or within community)
- Provide materials to implement ICL theoretical frameworks, e.g. texts and videos for analysis

#### Question

- How to ensure a truly participatory approach – in teacher education as well as later on in the classrooms?

### ■ Part 2: Ideas to help promoting ICL in teacher education

By sharing insights from the case studies presented in the morning sessions, five proposals emerged in the discussion:

- Ensure an experiential, peer-learning approach in teacher education, utilizing their previous intercultural experience and providing room for peer exchange as well as peer-group coaching for in-service ICL
- Acknowledge the professional role change of teachers in ICL education by fostering the reflection of personal experience, by emphasizing the inclusion of pupils' intercultural competencies, and by preparing teachers to become "change agents" for ICL in their faculties and schools
- Initiate networks ("IC Hub") or working groups ("Culture Club") at schools to foster the implementation of ICL in a whole-school approach by involving teachers, principals, pupils, parents, local stakeholders from NGOs and non-formal education, as well as local policy makers
- Include an ICL focus in the school profile (cf. the "Yellow Flag" in the DICE Project, Dublin)
- Provide an online methods database, combined with a virtual community of ICL teaching practice (e.g. [www.schooleducationgateway.eu](http://www.schooleducationgateway.eu)): barrier-free, user-friendly, and transparent.



## Proposals from **Prue Holmes'** discussion group

### ■ Part 1: Identifying issues when planning ICL for teachers

Our group identified the following points to consider when planning intercultural learning for teachers:

1. Teacher interculturality and identity. Teachers must first recognise their own interculturality and identity before facilitating intercultural learning or development in others: Who am I? What are my beliefs/values? How do these influence my actions and communication? These questions are important in teachers' personal and professional development. Teachers also need to be encouraged to recognise and reflect on hidden biases. In doing so, they might consider how they welcome immigrants (and other newcomers) into the classroom. Teachers must also be open to learning about these things from their learners. So teachers' and learners' multiple identities are the starting point.
2. The importance of the wider society. Teachers need to recognise and value other realities (otherness), e.g., the (inter)subjective realities of parents, principals and other teachers, and people in the community. They need to reflect on how their learners (and classes) radiate out, and how society and the school culture/environment radiate in. They also need to be aware of the tension between teaching via an intercultural approach and a felt and/or imposed need to transmit a state agenda.
3. A whole school ethos of ICL. All teachers from all disciplines need to be engaged in ICL. Structural aspects such as syllabi and curricula need to be flexible to address societal change. The need for preservice and inservice learning is paramount in facilitating ongoing ICL.
4. An appropriate pedagogy. An intercultural approach across the curriculum is required, beginning with the early years (as exemplified in the Reggio Emilia and IB early-years approaches).
5. Theory. Teachers need theories that are appropriate for the contexts in which they are working, and that are fit for current practice (for acknowledging the diversity of their teaching/learning environments and experiential learning). Theories are important in helping teachers to reflect on their practice and in developing appropriate materials for ICL.

6. Recognising the current reality. Teachers need to be engaged in recognising, valuing, and exploring cultural realities (their own, their learners, the context in which they are teaching, the community, and broader society). They need to be open to policies which may negate or contradict the current situation.

For successful ICL, teachers need support to develop and implement activities that acknowledge the cultural/social realities of learners (and their families). The following activities were suggested:

- Intercultural clubs at school;
- Teacher and learner exchanges/mobility (which might include local exchanges where teachers and learners can learn from one another); such mobility/exchange requires reflection;
- Including intercultural learning (and intercultural competence) in all textbooks across all subjects; introducing new ideas for teaching (e.g., comparative interpretations of historical events; exploring the meaning of "critical intercultural citizen", "global citizen".
- "Putting measurement of competences on the table". Debating how to "measure" global competences (e.g., as currently under discussion by PISA), and whether such "competences" can or should be measured.

### ■ Part 2: Guidelines for promoting ICL in teachers' training colleges, etc.

Our group identified the need for a **strategic approach** which accounts for all interlocutors and stakeholders. Among these people, teachers (including their schools and principals) are central. However, they share a strategic relationship/partnership with other groups, such as: 1) governments (in the interests of security, ministries, policy makers (e.g., OECD); 2) educational institutions (for employability); 3) communities and parents (in the interests of improved well-being); and 4) learners.

To convince all these groups that intercultural learning is in their best interests, there is a need for arguments which are evidence-based and based on good practice.

We also discussed the importance of **teacher education**. Teaching intercultural learning should be **interdisciplinary** and **across the curriculum** (that is, it requires a transversal approach) that addresses the following:

- education for diversity—whether locally (“at home”) or globally;
- the use of appropriate resources (e.g., textbooks in all disciplines that are theme-based and that do not essentialise cultures and groups;
- strategies that promote intercultural engagement, e.g., school exchanges and community engagement;
- pedagogies that include experiential learning; (auto) ethnographic approaches, reflection and reflective practice; action research, project based teaching/learning; e-learning;
- (qualitative) forms of assessment that reflect these pedagogies, e.g., the use of portfolios
- theories that are appropriate for exploring and reflecting on the intercultural learning that takes place in encounters and intercultural experience (e.g., that are qualitative).



**OUR GROUP IDENTIFIED THE NEED FOR A STRATEGIC APPROACH WHICH ACCOUNTS FOR ALL INTERLOCUTORS AND STAKEHOLDERS.**

#### WORKING GROUP

### Proposals from **Tom Kurz**' discussion group

Our discussion within our diverse group (i.e. professional background, country) started with some impressions and questions from the five presentations held during the morning. Starting off by discussing the role of bilingual teaching and the question of teaching students in their mother tongue, we quickly arrived at our central discussion theme for the first workshop session: the role of the teacher in fostering intercultural learning. While the access to knowledge, content and even methods is fairly easy in our connected world, the connection of the dots, of different aspects of human interaction and

the guidance through this learning process is not available for everyone. In order to enable each student to have such a learning partner, requires a teacher look at every individual student with respect and dignity and reposition him or herself rather as a guiding person than as the keeper of knowledge.

This new role asks from each teacher to embrace the full range of diversity which exists in every classroom. New skills need to be acquired by teachers to be able to fulfil this role. Moreover, diversity can be recognized in every classroom and in every subject. Therefore intercultural learning happens

and needs to be acknowledged in every course and every subject. In addition, intercultural learning needs to go beyond the focus on just the content for each subject e.g. just looking at the different perspectives. Equipping all teachers with the tools to embrace their role as facilitators with the necessary methodological competences will create far reaching results in the classrooms of today. It also fundamentally changes the role of the teachers and more importantly the system. It calls into question the focus of having students perform well in class. It focuses on preparing them for the world they will live in.

**WE ALL FELT  
THAT WE NEED  
TO FOCUS ON  
IDENTIFYING  
ALLIES FOR  
TEACHER  
TRAININGS  
ACROSS ALL  
DISCIPLINES**

The members of the group had some interesting examples from elementary schools and for secondary school from the IB schools, where some of these changes are already taking place and where the “new” role of the teachers are already working well. There were also examples where a more free curriculum and more openness to other methodologies were explored in some areas of Italy and other countries.

In general, all members of the working group agreed that there are still some obstacles to overcome. These obstacles range from resistance by teachers to be trained in ICL methodology if they feel like their subject does not have any connections to ICL, the wide spread – and manifested in curricula – focus on having results or test results to take the next steps in a student’s education and the principal expectations by parents and society (still) of how courses in school should be run. We all felt that we need to focus on identifying allies for teacher trainings across all disciplines. Some great examples were shared on how teachers in some subjects not traditionally connected to ICL showed how different lenses, different theories of knowledge and space for certain questions inspired powerful intercultural learning experiences in an everyday classroom.

These examples brought our discussion to two very interesting areas that have widely – in our perspective – been neglected: one was the role of the environment or learning space for

students. Enabling students to have space for themselves, the possibility to move and not sit still at their desk as it is still very often the case and to give room for questions (“How do you know what you know about XYZ?”).

The other area focused on learning from the resistance that we feel we are running into in making ICL more prevalent in the classrooms around the world. What can we learn about the fears some of the teachers who don’t want to practice ICL in their classrooms have? What do we need to convince those who need not only to be convinced but who need to see the necessity to teach ICL at their schools? In the end we want to achieve the well-being of all students and we need to work with schools, administrations, parents and all of society if we want to have each student be seen as a resource for diversity and can learn according to his or her needs.

While our first working group had focused very much on the role of the teacher and the obstacles that many of the members in the group felt have been holding back the spread of ICL among teachers of all subjects, our second working group identified a number of key aspects in order to transform teacher education and the everyday usage of ICL methods in classrooms. Our 5 aspects focused on: 1) ICL in initial teacher trainings, 2) whole system thinking, 3) time slots for teacher to foster their learning, 4) school autonomy, 5) accessibility of good practice.





All agreed that ICL for all teachers in all subjects during their initial training is not only helpful for the students, but also for the teachers. Methods, experience and exposure to diversity is a great resource in every day teaching and will help teachers in their day-to-day classroom experience. Therefore governmental support for ICL across all subjects is vital but can be justified on easy grounds. In addition, there are a lot of organizations out there who would love to work with teacher training institutions to help them put together courses or work as trainers themselves to show the impact ICL can have and the methods that can be used by everyone.

The focus on the whole system thinking brought some of the questions and obstacles of the previous day back into discussion. The system of assessment in school many agreed needs to be revisited to focus less on individual short term knowledge gain (and reproduction) and more on long term education. Patience and resilience are not learned in small restricted learning sessions but through project based learning and collaborative forms of learning. These changes need to incorporate all actors in a school

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**THE GROUP FELT THAT TEACHERS WOULD NEED PRE-RESERVED TIME SLOTS TO HAVE TIME TO READ BOOKS, TEST METHODS AND LEARN FROM EACH OTHER.**

context and it is maybe necessary to have parents experience the positive effects of the newest methodology.

Part of the frustration of teachers today is – especially those who are interested in ICL – that they know there is a lot out there and many books, toolboxes and other resources are available but they just don't have time. They also feel that their interest in continuous professional development is seen as necessary by many actors around the school. They just don't want that students are missing classes or cannot be as well prepared for the next test as expected. The group felt that teachers would need pre-reserved time slots to have time to read books, test methods and learn from each other. Otherwise professional education is pushed to each individual free time.

Schools are still the place where structured learning takes place.

Schools are also often Microsystems and have made their own, city or even neighbourhood specific experiences and often know very well what will work in their respective surrounding. In order to make use of that knowledge, schools need to have the autonomy to manage and arrange the best learning possible for their student body and need to be trusted in making the right decision. Too often one bad example is being seen as an argument for taking away autonomy from all schools.

After schools are given autonomy and teachers the time to exercise their professional development positive examples and good practices need to be shared widely and in structured manner so that each school and each teacher can find inspiration and methods and tools to push a similar process at his/her own school or among his/her own colleagues. Collaborative learning methods, digital platforms, online courses where teachers become learners and many more can play an important role in making sure that the acceptance of new forms of learning and teaching in schools grow.

Overall the two time slots for the working groups provided a wide range of topics, good practices, obstacles and paths forward. As the facilitator I would like to thank everyone for their contribution, their stories, their good practices and for the fruitful and respectful discussion among us.



# Three “C”s of intercultural teacher education: Complexities, Connections, Concrete

## FORUM REFLECTIONS AND SUMMARY

Darla K. Deardorff, Duke University



**WHEN WE TALK ABOUT INTERCULTURAL LEARNING, WE NEED TO GO BEYOND THINKING OF INTERCULTURAL LEARNING IN TERMS OF NATIONAL BORDERS.**

I'll start by reflecting back on where we have been. Ken Cushner started us off on Thursday evening on the **important role of teachers** in facilitating intercultural learning and I think that what we have heard here these last three days has reaffirmed the key role that teachers do indeed play in the education of children around the world and the even more important role they can play in regard to facilitating and guiding intercultural learning. Picking up on what Mick just said about his group, in terms of all of us here together, this experience these last few days really reaffirmed the value of bringing people together from diverse backgrounds. We come from many different places, we're not all teachers, we're not all one thing. We're different types of people here from different cultures, different backgrounds, and I think we have all experienced the true value of what that means in terms of bringing people from diverse backgrounds together. So when we talk about intercultural learning, we need to **go beyond thinking of intercultural learning in terms of national borders**. Within all of our contexts we need to think about all of the diversity that we have within our schools and local communities.

As we continue to look and think about what we've gained from this forum, we've also come to understand again the great **need for intercultural learning and teacher preparation**. We heard that there's quite a lack of work in this area which illustrates the relevance of the theme of this Forum. We recognize that there is so

much more to do around preparing teachers interculturally. In regard to teachers themselves, it seems there is a great need for increased diversity among teachers around the world. I'm not quite sure how we can influence that but perhaps we can. Numerous persons talked about **the importance of teacher identity as a starting point and the importance of teacher reflection**, and to that end, we have one handout for you (see annex).

When we look at some of the other themes that have come out of the discussion during this forum, we need to **acknowledge the time it takes to adequately prepare teachers interculturally** (and Ken mentioned it in his opening). Another theme that has emerged is that we need to **address intercultural learning for everyone**, not just teachers or students but for all who are involved. And as we address intercultural learning for everyone, it is important to **implement the principle of learner centeredness** which came up numerous times – and truly **engaging learners**, not just engagement for action but engaging learners emotionally. This brings us to another theme that emerged – the importance of **addressing the holistic nature of intercultural learning**, in all that means and the complexity that means. Further, I heard numerous times that we need to **go beyond content** to also look at the methods, the pedagogies and the context (Alicia mentioned this in her talk as well). Within this, another theme that emerged, following on the themes of the last couple Forums, is the **importance of formative assessment** as key to intercultural

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**I WANT TO LEAVE YOU WITH THAT QUESTION NOW: IMAGINE THE POSSIBILITIES  
- WHAT ARE THE NEW PEDAGOGIES AND TOOLS IN CONTINUING TO EXPLORE  
WHAT IT MEANS TO LEARN TO LIVE TOGETHER IN THIS WORLD?**

development. This means working with the learner throughout the learning process (not just at the beginning and the end) in terms of reflection and collecting evidence of change and of transformation. Teachers, too, need to engage in this reflection of their own teaching practice.

The “whole school approach” was mentioned numerous times and it was interesting that it came up again this afternoon as we were debriefing from the small group conversations, in terms of looking at how we **involve all stakeholders** and not just the teachers. That’s really a key piece that we need to address in the future. Several mentioned the **need for teachers’ exchange including local exchanges**, not necessarily ones that cross borders. In some of the courses I teach for teachers, for example, I require an immersion experience in the local community and it’s amazing the transformation that can occur; teachers would even say “I had no idea I could have that kind of experience without getting on a plane and leaving the country!” So there’s a lot of power with connecting teachers to the local and we need to pay attention to that as we move forward.

So, a lot of themes have emerged during our time together and I’ve highlighted some of those just now. We also heard a lot about challenges connected to teachers’ education including structures, policies and some other challenges unique to different contexts around the world.

As a way of summary I’m going to share with you three words that I really feel sum up a lot of what we

have been talking about during this Forum:

The first is “**complexities**”. We have talked a lot about the different complexities, particularly of culture, identity, diversity and challenges. This is something we need to consider as we move forward.

The second word I’m going to share with you is “**connections**”, and there’s a lot within this piece. I think we have all experienced the connections even here during the three days as we learned from each other. We talked about connecting with reality, but not just one reality but multiple realities, and the importance of really bringing it all together. Connecting ideas, connecting theory to practice, connecting stakeholders, connecting the local and the global, connecting teachers and students and the power of relationship. So there is a lot in that “connections” piece that I think we really need to delve deeper into, and think about what it really means in terms of teacher education and intercultural learning.

The last word I’m going to share with you is “**concrete**”, and that’s what we did this afternoon. What does this really look like in practice for the teachers? What are the activities in the classroom, what does this mean for teachers and for learners? What are the actual strategies we can use for intercultural learning? What does it mean to make all of this more concrete? How do teachers transfer what they learn interculturally into the classroom? Which brings us back full circle to one of the things Ken talked with us about on the opening night, when he reminded

us of three vantage points: he talked about enhancing intercultural competence in ourselves, transferring intercultural competence to our teachers, and then helping teachers transfer intercultural competence to students.

Given our discussions together during this Forum, here are some areas that have emerged in terms of where we go from here:

- The transferability of teachers’ education (and intercultural learning) to the students.
- The impact of the teacher’s competences in the classroom.
- The impact of pedagogies on intercultural learning.
- The evolving role of teachers.
- Promoting the cooperation between education agencies, NGOs, the government, the teacher, etc. Another issue has to do with assessment and quality of the teacher education in intercultural learning.

This brings us to the big picture of understanding how teacher education connects with a much bigger picture in terms of peace education, citizenship education, and our world today – and that comes full circle back to where Roberto started us off with, when he asked us at the beginning of the Forum to look at a particular question – and I want to leave you with that question now: imagine the possibilities – what are the new pedagogies and tools in continuing to explore what it means to learn to live together in this world?



## INTERCULTURALLY COMPETENT TEACHING - REFLECTION QUESTIONS

(based on the *Deardorff Intercultural Competence models, 2006, 2009*)

Please take some time to reflect on the following questions related to your own teaching practice, keeping in mind that reflection is a crucial part of intercultural competence development:

### ■ Attitudes

- How truly open am I to those from different cultural, socio-economic, and religious backgrounds?
- Do I make quick assumptions about a student? Do I pre-judge students or situations or do I withhold judgment while I explore the multifacets of the situation?
- Do I measure a student's behavior based on my own culturally-conditioned expectations or do I try to understand a student's behavior based on his or her own culturally-conditioned background?
- Do I value those from different backgrounds? How do I demonstrate that I value others, even when I may disagree with their beliefs and opinions?
- Am I eager to learn about different cultures and specifically, am I eager to learn about my students' backgrounds and experiences? Do I make an effort to learn more?

### ■ Knowledge

- Can I describe my own cultural conditioning? For example, what cultural values impact how I behave and communicate with others? What are some of my core beliefs and how have they been culturally influenced?
- How would I describe my worldview?
- How would I describe some of students' worldviews? How might these differ from the ways in which I see the world?
- How much do I know about my students' cultural backgrounds? What information am I missing and how can I get that information?
- How can I incorporate my students' worldviews into my course materials?
- What worldviews are demonstrated through the course materials I currently use? How can I enhance those materials so that other worldviews are represented?

### ■ Skills:

- How much do I really listen to my students?
- Do I engage in active observation in my classroom, paying attention to subtle nuances and dynamics among my students? In my interactions with my students?

- Do I engage in active reflection of my teaching practice and of my interactions with those from different cultural backgrounds? Do I not only seek to understand why something occurred but what lessons I learned from the situation?
- Do I know how to evaluate interactions and situations through an intercultural lens, seeking to understand underlying cultural explanations for what occurred?

### ■ Internal Outcomes (adaptability, flexibility, etc)

- Do I know how students want to be treated or do I assume they want to be treated by my cultural standards?
- Am I able to adapt my behavior and communication style to accommodate students from different culturally-conditioned communication styles?
- Am I able to be flexible in responding to students' learning needs, seeking to understand those needs from their cultural perspectives?
- Can I easily view knowledge, cultural artifacts, or a situation or issue from multiple perspectives?

### ■ External outcomes (communication, behavior)

- How culturally appropriate have I been in my interactions with my students? In my teaching? How would my students answer this question?
- Was I able to meet my goals in an appropriate and effective manner?
- What could I do differently in the future to be more appropriate and effective in my communication and behavior, both in interpersonal interactions and in my teaching?

### ■ General Reflection Questions

In reflecting on how teachers can help development students' intercultural competence, the following questions arise:

- How can teachers specifically incorporate students' cultural perspectives into the course?
- How can teachers allow space for students to reflect on their own intercultural competence development?
- What role can teachers play in mentoring students in this development?

- What role can others in the broader community play in developing students' intercultural competence?
- What role can technology play in students' development of knowledge and skills in relating to those from different backgrounds?
- How can teachers help students demonstrate respect (in culturally-appropriate ways) and openness to other ways of viewing the world?
- How can students work together effectively and appropriately in small groups during the course?
- How can teachers move beyond "objective culture" in the classroom to pushing students to learn more about "subjective culture", which impacts the ways in which students actually interact with others?
- How can teachers help students develop an "intercultural lens" through which to view the world? (Or as Derek Bok proposed, how can we teach students to "think interculturally?")

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## INTERCULTURAL COMPETENCE: SELF - EVALUATIONS<sup>1</sup>:

**PART 1:** The items listed below are invaluable in developing intercultural competence and in interacting effectively and appropriately with persons from other cultures. Please rate yourself on the following:

5=very high

4=high

3=average

2=below average

1=poor

1. <b>Respect</b> (valuing other cultures)	5	4	3	2	1
2. <b>Openness</b> (to intercultural learning and to people from other cultures)	5	4	3	2	1
3. <b>Tolerance for ambiguity</b>	5	4	3	2	1
4. <b>Flexibility</b> (in using appropriate communication styles and behaviors; in intercultural situations)	5	4	3	2	1
5. <b>Curiosity and discovery</b>	5	4	3	2	1
6. <b>Withholding judgment</b>	5	4	3	2	1
7. <b>Cultural self-awareness/understanding</b>	5	4	3	2	1
8. <b>Understanding others' worldviews</b>	5	4	3	2	1
9. <b>Culture-specific knowledge</b>	5	4	3	2	1
10. <b>Sociolinguistic awareness</b> (awareness of using other languages in social contexts)	5	4	3	2	1
11. <b>Skills to listen, observe and interpret</b>	5	4	3	2	1
12. <b>Skills to analyze, evaluate, and relate</b>	5	4	3	2	1
13. <b>Empathy</b> (do unto others as they would have done unto them)	5	4	3	2	1
14. <b>Adaptability</b> (to different communication styles/behaviors; to new cultural environments)	5	4	3	2	1
15. <b>Communication Skills</b> (appropriate AND effective communication in intercultural settings)	5	4	3	2	1

**PART 2:** Reflect on situations requiring intercultural competence - What helped make you more appropriate and effective in your interactions? Now reflect on how you can continue to develop your intercultural competence, especially areas you rated as lower (you can write down your reflections on the back of this paper if that is helpful)

<sup>1</sup>Based on Intercultural Competence Models developed by Deardorff, 2004. Instrument by Deardorff, 2006.

"Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization" by DK Deardorff, in Journal of Studies in International Education, vol 10, issue 3, Fall 2006, pp. 241-266.



## PARTICIPANTS IN THE 7<sup>TH</sup> FORUM

**Kristien Adriaenssen** has been a teacher since the beginning of her professional career. She started as a Spanish teacher in a school for social promotion (as it is called in Belgium) for adults interested in retraining courses. Since 2002 she is teaching Dutch in a secondary school (L'école Internationale Le Verseau) where she is also the Dutch coordinator and the responsible person for exchange programs like Erasmus+.

**Rajesh Awasthi** is presently heading Choithram School, Manik Bagh, Indore (India) and Choithram Institute of Educational Research & Training, Indore (India) as the Principal. He has a vast experience of teaching and academic administration spanning over 25 years. Possessing a Management Postgraduate degree in HR (Training & Development) he has also completed M. Phil in Geography with specialization in Regional Planning. He has more than 17 research papers to his credit published at national and international level, as well as he has been bestowed with several awards for his presentations at various conferences.

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**Lorenzo Barbadoro** received his Italian University Degree in Contemporary History at Florence University in 2004 and a Ph.D in Contemporary History at the University of Florence in 2009. He got a fellowship at Georgetown University (Washington DC / U.S.) and post graduate scholarship at INSMI (Milan / Italy). He worked as Training Specialist for the last five years and, since 2014, he works for Intercultura as the Training Coordinator.

**Fran Baxter** is the Manager for Education and Development for AFS Intercultural Programs Australia. She also consults on Education and Intercultural Learning to AFS International as the Educational Impact Assessment Pilot project manager. Fran has been actively involved with AFS for over 20 years both as a volunteer and staff and her professional background is in Vocational training and assessment.

**Ina Baumann** is the coordinator of consultants for culture and language learning in the Lower Saxony Ministry of Education. Having taught at a German high school for 13 years herself, she has worked with teachers, schools, and universities to enhance intercultural and multilingual school development.

**Milton Bennett** directs the Intercultural Development Research Institute located in Hillsboro, Oregon USA and Milano, Italy (<http://www.idrinstitute.org>) and holds an adjunct faculty appointment in sociology at the University of Milano Bicocca. Previously he was professor of intercultural communication at Portland State University (Oregon, USA) and a faculty member of several corporate universities and executive training programs. He is known for originating the Developmental Model of Intercultural Sensitivity and for his recently-revised text, Basic Concepts of Intercultural Communication: Paradigms, Principles, and Practices (Intercultural Press, 2013) – also published in Chinese (Peking University Press, 2012) and Italian (Franco Angeli Press, 2015). A former US Peace Corps Volunteer, he consults on topics of sustainable intercultural development and global leadership to corporations, universities, and exchange organizations in Europe, Asia, and the US.

**Mercè Bernaus** has been involved in education since 1968. She has been a teacher of French and English in primary and secondary schools and she has worked for the Catalan Ministry of Education. She is an emeritus professor of the Universitat Autònoma de Barcelona and she is involved in projects on multilingualism and multiculturalism in the European Center for Modern Languages in Graz (CoE). She collaborates with the Pestalozzi Programme of the Council of Europe. Her main interests are related to teachers and students' motivation, supporting multilingual classrooms, values in education. Her publications are mainly on motivation, attitudes and second language learning in national and international journals. Expertise: Pedagogy, Transforming Classroom Practices, Project-Based Learning, Multilingual and Intercultural Education, Values and Attitudes in Education.

**Flaminia Bizzarri** started her work with Intercultura in 1981 as Coordinator and then became Director of Programmes until 1998. Since then she has been the School Relations Manager. She is responsible for developing relations with educational institutions on national level and for providing training and materials for high school principals, teachers and volunteers in charge of school relations on local level.

**Gottfried Böttger** studied political science, history and German literature and worked as teacher and in the field of political education. Until February 2016 he was director of PAD (Pädagogischer Austauschdienst) and of the German National Agency of the program Erasmus+ Comenius.

**Elisa Briga** holds a Master Degree in International Relations and Diplomacy (University of Trieste) with a thesis on the role of youth information centres in the promotion of youth mobility. She is currently working as Programme, Project and Advocacy Coordinator for the European Federation for Intercultural Learning (EFIL). In the past she has worked as a trainee and staff member for the European Knowledge Center for Youth Policy at the EU-CoE youth partnership. In her spare time she volunteers for the international youth organisation CISV, focusing on Peace Education.

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**Elisabetta Chemello** has been an AFS exchange student from Italy to Germany in 1982-83 and since then she is an AFS volunteer. She has also hosted foreign students several times. She has a degree in foreign languages by the Venice University. Professionally she is a teacher of foreign languages (German and English).

**Kenneth Cushner** is an Emeritus Professor of International and Intercultural Teacher Education, served as Executive Director of International Affairs and has been Associate Dean at Kent State University (1987 – 2015). Prior to his university appointment he taught in schools in Switzerland, Australia and the United States, and completed his doctoral studies at the University of Hawaii at Manoa while a degree scholar at the East-West Center. Dr. Cushner is a Founding Fellow and Past-President of the International Academy for Intercultural Research; has been a Fulbright Scholar to Sweden (2008) and Poland (2016); twice coordinated Semester at Sea's Teachers at Sea program (summers 2010 and 2011); and twice served as director of COST – the Consortium for Overseas Student Teaching. He is author or editor of several books and articles in the field of intercultural education including: *Human Diversity in Education: An Intercultural Approach* (8th ed., 2015), *Intercultural Student Teaching: A Bridge to Global Competence* (2007), and *Intercultural Interactions: A Practical Guide* (2nd ed., 1996). Since retiring from Kent State University, Dr. Cushner has consulted with ECIS, a network of 400+ international schools in 90 countries; with NAFA: Association of Intercultural Educators; and has instituted a professional development program for teachers in a Massai community school in northern Tanzania ([www.iefzt.org](http://www.iefzt.org)).

**Marialuisa Damini** is a Secondary School teacher, a teacher trainer and Ph.D. in Educational and Pedagogical Sciences. Her research issues are related to cooperative learning, intercultural education, intercultural skills and competences, intercultural teaching, interreligious dialogue. She collaborates with educational institutions and non-profit organizations dealing with immigration and intercultural education.

**Petra Daryai-Hansen** holds an Associate Professorship position at the University College, Department of Research, Development and Internationalisation and the University of Copenhagen, Denmark. She has been involved in several Danish and international research projects, among others on the internationalisation of Danish Primary and Secondary Education, financed by the City of Copenhagen and the Danish Ministry of Education and the FREPA project, supported by the European Centre for Modern Languages of the Council of Europe. Her main research areas are: internationalisation of education, plurilingual education, inter-/transcultural pedagogics, language pedagogy and language ideologies.

**Patrizia De Socio** is an art and history teacher in high school. She had a long working experience at the Italian Ministry of Heritage, Culture and Tourism, as national coordinator of the "Center for Educational Services of the museum and the territory". For the Ministry of Heritage she had created and run many pilot programmes and projects for students and people with special needs, to promote and to improve the knowledge of cultural heritage. She currently continues to work in this field at the Directorate General for educational systems and evaluation of the Italian Ministry of Education.

**Darla Deardorff** is currently Executive Director of the Association of International Education Administrators, a national professional organisation based at Duke University, where she is a Research Scholar in Education. In addition, she holds research appointments at Nelson Mandela Metropolitan University (S. Africa), Shanghai International Studies University (China), and Meiji University (Japan), and is on faculty at several other institutions including the Summer Institute of Intercultural Communication in Portland, Oregon. She receives numerous invitations from around the world to speak on her research on intercultural competence and assessment, as well as on global leadership and internationalisation issues. She has published widely on topics in international education and intercultural learning/assessment, including editor of 'The SAGE Handbook of Intercultural Competence', co-editor of 'The SAGE Handbook of International Education', 'Building Cultural Competence' and author of 'Demystifying Outcomes Assessment for International Educators: A Practical Approach (Stylus, 2015)'.

**Karen Depoortere** is a teacher of Dutch and English at Regina Caelilyceum in Dilbeek, Belgium, a secondary school for general education. She is also the coordinator, responsible for internationalization at school. Her connection with AFS dates back to her teacher training in Denmark in the Autumn of 1996. Since then she has been a volunteer for AFS Belgium Flanders with special focus on education, training of volunteers and Intercultural learning.

**Yan Di** lives in Beijing, China. She was an AFS exchange teacher to USA and a volunteer in AFS China. She taught in Middle and High school in Beijing for 25 years and worked as a trainer in Education Research Institute for 14 years. She was a Facilitator in AAI ICI Learning Program really enjoyed meeting people from different culture.

**Marie-Catherine Eraud** is currently teaching English in a high school in the southern part of France. She learned English at school as a child and then took part in an exchange programme while at university: she spent a year as a teaching assistant in Seattle and came back to graduate with her teaching certificate in France. For several years she has been in charge of a school exchange programme with a partner high school in Salt Lake City, that happens every other year.

**Hugo Daniel Estrella** is Social Communicator, Peace educator, Specialised in Disarmament and Post conflict institution building. Experienced in Latin America, Middle East and SEE. Former Chairperson of Young Pugwash, co-founder of the International committee of Freethinkers and Atheists. Latin American Director at the Secular Policy Institute. Professor at the Science for Peace Masters course, University of Pisa.

**Grazia Fassorra** has a long experience as school head in technical upper secondary schools. She is expert in school system organisation and in competences development concerning student's learning. From more than 15 years she is responsible for teachers training programmes in ANP (Italian National School Head Association).

**Andrea Franzoi** went to Germany for an AFS programme in 1996/97. Since his return he has been an active volunteer for Intercultura. He participated in activities at local, national and international level and he was a member of the national board. He studied Politics in Bologna and Munich and he was professionally active in the field of journalism and human resources. Since 2009 he works for Intercultura as Organisational Development and Training Coordinator. He is a member of the EFIL Board since April 2014.

**Paolo Fusi** has been working as a Teacher of English as a Second Language since 1991. He worked as a temporary University Teacher for Medical English (Nursing, Podiatry, Lab Technician, Physiotherapy) and as a school teacher in different High Schools. He has been a permanent Teacher at Liceo "Lorenzo Rucci" in Passo Corese (Rieti) since 2001. Among his extra-curricular activities, Paolo has been preparing and entering students for Cambridge Exams (PET and FCE) for several years and coordinated two Comenius Projects in the past. As for INTERCULTURA, Paolo has cooperated with the Organisation as a School Coordinator for some years and the school he works at is a member of the "Promos(s)i" School Network. He has just joined the Refreshment Course which aims at creating a Protocol for the assessment of Intercultural Skills in Exchange Programme Students.

**Bettina Gehrke** is professor in Leadership and Cross-Cultural Management in Bocconi School of Management, Milan. Beyond her extensive teaching experiences with international students, she designs executive development programs on how to manage people globally. She is currently experimenting with innovative teaching methods how to become a 'responsible' future manager.

**Dominique Granoux** is Project Officer and Trainer for intercultural education, in-service trainings for teachers, in charge of a primary-teacher-exchange at the French-German Youth Office in Berlin. Since 2009 she is also involved in Intercultural Trainings for international Companies. She holds a Certification as "Trainer and Coach for Cross-Cultural Competence" by artop GmbH, affiliate institute of the Humboldt University, Berlin.

**Uffe Gravers Pedersen** was an AFS exchange student in 1959/60. He was President of AFS-Denmark from 1965 to 1968. He was the Headmaster of Helsingør Grammar School, the Director of Upper-Secondary Education in the Ministry of Education, the Director at the European Schools in Holland and England, the Vice-President of the Danish University of Education. He has been an Educational advisor to the City of Copenhagen in Denmark.

**Wiebke Hoffmann** is joining the forum for InterCultur (a subsidiary of AFS Germany). She studied special education and intercultural education in Cologne, Germany. After her studies she did her teachers training in a school in Berlin. Working two years at a university in China and four years as consultant in the lectureship program of the Robert Bosch Foundation she gained experience in the field of intercultural educational project management and adult education. Since November 1 she is working at InterCultur in the field of intercultural educational projects and trainings.

**Prue Holmes** is Reader and Director of Postgraduate Research, School of Education, Durham University. She is also Adjunct Professor, University of Helsinki, Finland, and Guest Professor, Zhejiang Wanli University, Ningbo, China. She researches, teaches, and supervises graduate students in the areas of intercultural and international education, and languages and intercultural communication. Prue is co-investigator on the project "Researching multilingually at the borders of language, the body, law and the state" (AH/L006936/1) (<http://researching-multilingually-at-borders.com/>)

**Josef Huber** works in the Education Department, Directorate of Democratic Citizenship and Participation of the Council of Europe, where he is currently responsible for the Pestalozzi Programme, the Council of Europe programme for the training of education professionals. He has worked extensively in the field of intercultural education over the past 30 years at national and international level, most recently on "Developing intercultural competence through education" (Council of Europe, 2014).

**Nesrin Kacan** has been teaching English in different schools since 1988. In addition to teaching, she began working in the Office of AFS Turkey as a volunteer after completing her exchange year in the USA in 1982. She is currently working as the Head of the English Department and CAS Coordinator in the IB department of a reputable school, ALEV in Istanbul and also in the Office of AFS Turkey as a part time Short Programme Responsible and ESR. She obtained her bachelor's degree in American Culture and language from Hacettepe University.

**Tom Kurz** is deputy executive director of Experiment Germany. His focus is on training, volunteer development, new aspects of intercultural learning and their implementation, program and project development as well as intercultural youth work in Germany. He has been involved in different projects connecting formal and non-formal learning in schools. During his education in North American Cultural Studies at the University of Bonn and as a Fulbright Scholar at the University of Washington in Seattle, he had also been active as a volunteer and trainer for Experiment Germany.

**Matthew Lawrence** joined the Tony Blair Faith Foundation in 2013 and is responsible for the delivery, assessment and funding of the Foundation's programmes. These include an International schools programme, Generation Global; work supporting leaders in Nigeria and Egypt; and the development of new pilots including one working with young Muslim women in the UK and another focused on countering anti-Semitism in the UK and Europe. Matthew speaks regularly on the role of Education in tackling extremism and radicalisation, and leads the Foundation's Global Commitment on Education Against Extremism initiative. Prior to joining the Foundation Matthew spent 15 years in the Investment Banking industry - most recently as a Director at Deutsche Bank and J.P. Morgan Cazenove. He has had a long involvement with several education, health and faith based charities and initiatives.

**Ildikó Lázár** is a teacher educator and senior lecturer at the Department of English Language Pedagogy of Eötvös Loránd University, Budapest. Her main interests include intercultural competence development, inclusive education, blended learning and ways to overcome obstacles to change in teachers' personal theories about the profession.

**Melissa Liles** is Chief Education Officer of AFS Intercultural Programs. She is based in the head office in New York, where her task is to oversee AFS's education and visibility efforts worldwide. She directs AFS's global intercultural learning initiatives and outreach, working with expert academics and practitioners as well as AFS leaders in over 50 countries.

**Evelyn Lloyd** comes from North Wales. After grammar school and a degree in English Literature from London University, she gained a diploma in EFL teaching and moved to Italy where she taught in private schools. Her first permanent post was as a teaching assistant at the University of Messina. She then graduated from the University of L'Aquila in languages and became an English teacher at Italian secondary school, where she has been teaching for 26 years.

**Carola Mantel** is a research associate at the Institute for International Cooperation in Education (IZB) at the Teacher Education University Zug in Switzerland, where she is involved in the intercultural education of pre-service and in-service teachers as well as in projects of research and development in the field of intercultural education.

**Miriam Meister** has taught English, Italian, German as a second/foreign language and peer mediation for over ten years. She currently teaches at a public high school in Vienna where she has the opportunity to implement her interest in intercultural learning in different contexts.

**Dana Mortenson** is the CEO and co-founder of World Savvy, a US based education non profit working to educate and engage youth to thrive as responsible global citizens. World Savvy's work to embed global competence into teaching, learning and culture in K-12 education has reached more than 500,000 students and 3,000 teachers since founding in 2002. She is a frequent speaker on global education, social entrepreneurship and transforming teaching and learning for the 21st century.

**Magali Nerincx** spent a year in Ohio, United States as an exchange student. When back in Belgium, she studied at the University of Louvain-la-Neuve and obtained a Master degree in humanities studies. Before working for AFS Belgium French as the Support Coordinator, she was a high school teacher during five years in an international school. Now as one of the ICL responsible in the AFS Belgium French office, her main objective is to develop the interest of schools (directors, teachers and students) in intercultural learning.

**Noemie Pagan** is the Programs Director at AFS France. After 6 months at AFS she started working as the Education and Intercultural Learning Coordinator and she is very happy to participate in this forum to exchange ideas about this challenge in the world today: the intercultural training of teachers.

**Gerda Juul Pedersen** is a teacher of English in the Danish Folkeskole in Haslev. Together with a coworker she is coordinating the internationalization of the school and has worked on small projects with teachers and students in Italy, Turkey, France and Portugal. She is an AFS volunteer in the local chapter responsible of the hosting part. Her family hosted four exchange students and one +18 during the last eight years. She has been an exchange student herself in 1979-80. She participated in the ICL training program this past spring.



**Erika Ottavi** works in the sector of European Cooperation Projects led by Municipality of Terni in collaboration with the European Association of Teachers (AEDE). Her academic specialization, obtained at University of Bologna, is on Sustainable Development Management and Development International Cooperation. She worked in developing countries for many years, carrying out also education and training projects funded by European Union and United Nations. During last years she had been working in the sector of Development Education and Global Citizenship, implementing activities involving Umbria Local Authorities and targeting Umbria Secondary Schools.

**Rita Popolo** is an English teacher at IIS Falcone-Righi in Corsico, Milan. She has been teaching in this Secondary School for four years. As a school tutor, she takes over work-related learning project.

**Nagesh Rao** is a teacher, storyteller, dancer, listener, statistician, poet, and a proud father of two daughters. His many marginal experiences—first as a Kannadiga in a Tamil State; as an accountant in an artist's soul; then, for 20-odd years, an East Indian in Mississippi, Michigan, Ohio, and New Mexico; and now a non resident Indian back in India—give him a wealth of stories and theories to share about the many Indias, about discovery of self and others, and about how to be an effective change agent across cultures. He is currently Partner, Siya Consulting, U.S.A.

**Angela Riviere** is a senior curriculum strand manager, responsible for overseeing the review and development of all individuals and societies subjects (humanities and social sciences) across the four programmes of the International Baccalaureate. She is based in their global centre in The Hague. Angela's subject specialism is social anthropology, and she spent twelve years teaching sociology and anthropology both in the UK and Mexico before joining the IB.

**Flavia Rossocci** is an Archeologist and Teacher of Italian and Latin in Scientific Lyceum. She has been the Project Manager of 10 European Projects (Socrates, Comenius, Leonardo, Erasmus) since 1992 and she has worked for the Ministry of Education Foreign Office as an expert teacher to improve better Intercultural relationships between schools and society. She is now trainer in training courses for teachers and principals. She is author of two books, the first about "I decadentism" in the European culture and the second book about the best practices for learning and teaching in a new global educational dimension. She has written many essays concerning European and International teaching strategies. She is the Regional school coordinator for Intercultura since 2014.

**Roberto Ruffino** is the Secretary-General of the Intercultura Foundation and the Honorary Chairperson of EFIL, the European Federation for Intercultural Learning. In 2007 he was one of the founders of the Intercultura Foundation. During his 50 year experience in educational exchange, he was a consultant for UNESCO, the Council of Europe and the European Commission on pupils' exchange. In assigning him an honorary doctor degree in Education Sciences, the University of Padua defined him "an entrepreneurial leader in the field of intercultural education, which he has contributed to introduce into the schools of Italy".

**Siobhán Sleeman** joined DICE as the Project Coordinator in January 2014, and is hosted by the Centre for Human Rights and Citizenship Education, Dublin City University. She has 14 years experience leading and managing programmes with a focus on development and intercultural education, volunteering for development and innovative education approaches. Siobhán has worked with the Irish Development Education Association, Comhlámh and the Media in Education Trust, South Africa and holds a Masters in Business Administration and an MSc in Development Studies.

**Ana-Maria Stan** is currently working as Policy officer in DG Education and Culture of the European Commission, in the Unit "Schools and educators; multilingualism". With a background in Social Science, Cultural Anthropology and International Relations, Ana Stan started her career in UNESCO working on Culture and Development and Intercultural Dialogue topics. She joined the European Commission in 2007 to work on the European Year of Intercultural Dialogue. She has since worked in several Commission services in the education area, on topics such as organisation development, vocational education and training, multilingualism and inclusive education.

**Michael Vande Berg** has held leadership positions at several institutions that are unusually committed to international education. He is a faculty member at the Summer Institute for Intercultural Communication (SIIC), has led several research studies, has published widely, and teaches intercultural workshops in Europe, Latin America and North America. A founding board member of the Forum on Education Abroad, he is a 2012 recipient of the Forum's Peter A. Wollitzer award and the 2014 IDI Intercultural Competence award.

**Fred Verboon** currently is the director of The European School Heads Association and board member of the Entreprenasium Association. Entreprenasium focuses on entrepreneurial education. After studying business administration and strategic marketing, Fred worked in the ICT sector for almost 20 years. Until 2006, Fred held a senior executive position at Microsoft Corporation. After leaving Microsoft, Fred founded the Microsoft Innovation Center in The Netherlands. After selling his company in 2010, Fred decided to focus on education.

**Eva Vitkova** is part of the Education team at AFS Intercultural Programs. In her capacity of Strategy & Educator Relations Consultant she supports the AFS network in developing and strengthening relations with teachers, school administrators and other educators. She is an experienced trainer in the areas of Intercultural Learning and Global Citizenship Education.

**Ulrich (Uli) Zeuschel**, board member of AFS Germany from 2006 to March 2015, is coordinator of the Scientific Advisory Council of AFS Germany since 2010. He's a former exchange participant at both high school level (YFU, Detroit MI, 1970/71) and university level (Fulbright grant, Michigan State University, 1977/78). He worked as freelance researcher with AFS International Programs (Volunteer Resources Study) and YFU International Center („Students of Four Decades", published in 2009, Waxmann). He is a facilitator of the Research-Practice-Dialogue on International Youth Work in Germany, which he helped to initiate in the late 1980s. He works as organizational consultant and trainer with osb international in Hamburg.

**Dunja Zivanovic** works at Belgrade University, where she earned her PhD working on the topic of intercultural and language learning related to international high school student mobility. She is involved with AFS Serbia and the European Federation for Intercultural Learning as a programme coordinator and trainer, working with educators, exchange students, host families and volunteers of the organization.

**Daniela Zunzer** is a historian and history teacher in upper secondary level in Fribourg/Switzerland with special interest in how societies deal with a difficult past. Since 2010 she is organizing intercultural class and group exchanges and study trips for teachers (and students) to Israel and Palestine, as well as to Former Yugoslavia (since 2012).

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