



Project Number: 2016-1-FR01-KA201-024133

Responsibilities of Teachers in a Multicultural Environment

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Introduction

This module focuses on teachers' awareness on the value of intercultural competences as a transformative tool, able to increase similar skills in their students, thus representing a significant factor in the improvement of their future professional qualifications and active citizenship within a multicultural European society.

This module also highlights the main responsibilities of teachers in a multicultural environment (by deconstructing prejudices, promoting diversity, improving active listening, etc.).

Moreover, the module helps to increase intercultural competences, namely, by presenting possible evaluation tools for teachers in order to assess their current intercultural competences.

The module will help teachers to acknowledge their responsibilities as agents of a more inclusive education by proposing the following measures:

1. Adopt measures related with the ethnographic composition of their classes;
2. Promote positive interactions among students in order to reduce stereotypes, prejudice and discrimination, and to promote diversity among students;
3. Promote cooperative learning and create new opportunities for learning;
4. Encourage students' critical analysis during class discussions.
5. Develop professional skills faced on challenges in a multicultural classroom.



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Chapter 1 – Intercultural Competences

1.1 Definitions of Cultural Competence

A global culture of human rights requires competence in holding intercultural dialogues. In addition, it is through intercultural dialogue that members of different groups learn about one another. Human rights serve as an obvious topic for those holding intercultural dialogues, and so form part of a program designed to lead to a culture of peace, since “the culture of peace is above all a culture of peace-building, conflict prevention and resolution, education for non-violence, tolerance, acceptance, mutual respect, dialogue and reconciliation” (UNESCO, 2011a).

Schools are a central place to nurture such skills and abilities, as was underlined by UNESCO in Guidelines on Intercultural Education (UNESCO, 2006b). Nevertheless, given their relevance for social and political life, the scope of intercultural competences is much wider than formal education. Intercultural competence includes a set of variety skills that demonstrate someone is capable of effective communication and relationship building within another culture.

Intercultural competences are abilities to adeptly navigate complex environments marked by a growing diversity of peoples, cultures and lifestyles, in other terms, abilities to perform “effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (Fantini & Tirmizi, 2006).

Competence includes cognitive (knowledge), functional (application of knowledge), personal (behavior) and ethical (principles guiding behavior) components, thus the capacity to know must be matched to the capacity to speak and act appropriately in context; ethics and consideration of human rights influence both speech and actions.

Intercultural describes what occurs when members of two or more different cultural groups (of whatever size, at whatever level) interact or influence one another in some fashion, whether in person or through various mediated forms.

Online Resources

What is Intercultural competence?

http://www.gcu.ac.uk/media/gcalwebv2/theuniversity/centresprojects/globalperspectives/Definition_of_Intercultural_competence.pdf

This article presents the definition of intercultural competence and describes its elements included.

Intercultural competence: how is it defined?

<http://cmm330interculturalcommunication.pbworks.com/w/file/fetch/72877280/Pusch-2009-The%2520interculturally%2520Competent%2520Global%2520Leader.pdf>

This article identifies the components of intercultural competence resulted in a diagram that was a composite of the consensus reached by a panel of experienced interculturalists that included trainers, researchers, and international educational program administrators within the United States, Canada, and the United Kingdom.

Theory Reflections: Intercultural Competence Framework/Model

http://www.nafsa.org/_file/_theory_connections_intercultural_competence.pdf

In this article, author D. K. Deardorff analyses the meaning of successfully interaction within those from different cultures, and discloses the concept of intercultural competence grounded on her research, which led to the development of an intercultural competence framework/ model.

Building intercultural competence in the language classroom

<http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1160&context=teachlearnfacpub>





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The article reviews and summarizes the literature on intercultural competence and intercultural communicative competence, in order to better, understand various models of intercultural communicative competence, examples of cultural tasks that promote intercultural communicative competence and represent best practices in language teaching.

A 21st Century Imperative: Integrating Intercultural Competence in Tuning

<http://www.tuningjournal.org/article/view/765/1081>

With the growing diversity in the world today, beyond national diversity, intercultural competence cuts across disciplines, subjects, and contexts. This paper highlights the first research-based definition and framework of intercultural competence, which can be translated into any subject and context and makes the case for why intercultural competence must be embedded into Tuning Frameworks around the world.



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1.2 Ethnocentrism vs Ethno Relativism

Cultural differences divided in two stages: ethnocentrism and ethno relativism.

W. G. Sumner coined the term ethnocentrism in 1906. He characterized it as often leading to pride, vanity, beliefs of one's own group's superiority, and contempt of outsiders. But this characterization was criticized by anthropologists such as R. K. Merton, F. Boas and B. Malinowski. Ethnocentrism is judging another culture solely by the values and standards of one's own culture. Ethnocentric individuals judge other groups relative to their own ethnic group or culture, especially with concern for language, behavior, customs, and religion. There are three main stages of ethnocentrism: 1) denial (individual experience); 2) defence (now there are able to recognize that the difference between cultures, but in a way, they protect their own interest); 3) minimization (we are all a human, everyone its same, like me). Ethno relativism states that no one culture it is superior to another (recognize differences between cultures, and believe in adapted and accommodate). Ethno relativism is a belief based on deep and heart-felt respect for other cultures that all groups, cultures, or subcultures are inherently equal. Other cultures have be seen neither as better or worse, but as equally valid but different and complex worldviews. Ethno relativism divided in three stages:

1) **Acceptance** (grasping the importance of cultural difference, a new way of seeing the world. People accept the existence of other cultural contexts and think this way because they have a more tolerant and sympathetic attitude towards differences).

2) **Adaptation** (intercultural empathy, interpret and evaluate from more than one cultural perspective, a new way of acting encouraging intensive exploration and research, one expands own worldview to accurately understand other cultures and behave in a variety of culturally appropriate ways)

3) **Integration** (more desirable stage than adaptation, define as acculturation or assimilation of culture).

Ethnocentrism and ethno relativism are a measure of how much and how well we relate to others. The ethnocentrism-ethno relativism spectrum, shown above, moves from denial, defense and minimization on the ethnocentrism side, to acceptance, adaptation and finally integration on the ethno relativism side.

Online Resources

Basic Intercultural Terminology

<https://s3.amazonaws.com/woca-s3/telligent.evolution.components.attachments/13/1637/00/00/00/00/65/16/ICL+Terminology+for+AFS+%26+Friends.pdf?AWSAccessKeyId=AKIAJC2S635RRRB3EOPQ&Expires=1506374354&Signature=oRICR0uD1QUuGbJL6%2bbAFoL2tiU%3d>

This paper presents the main definitions commonly used in the intercultural field, but does not intend to cover all the possible explanations for each of these terms.

Becoming interculturally competent

http://www.idrinstitute.org/allegati/IDRI_t_Pubblicazioni/1/FILE_Documento.pdf

https://issuu.com/nerijusmigini/docs/from_ethnocentrism_to_ethnorelativi

The article presents the Developmental Model of Intercultural Sensitivity (DMIS) (M. Bennett, 1986, 1993; J. Bennett & M. Bennett, 2003, 2004). The authors outline that people became more interculturally competent it seemed that there was a major change in the quality of their experience, which called the move from ethnocentrism to ethno relativism.

The Impact of Intercultural Sensitivity on Ethnocentrism and Intercultural Communication

Apprehension http://digitalcommons.uri.edu/cgi/viewcontent.cgi?article=1032&context=com_facpubs

This study explores the relationship among the variables ethnocentrism, intercultural communication apprehension, and intercultural sensitivity. This article presents also the results of the survey has been done in the northeastern area of the United States.

Teachers' perceptions of cultural differences: ethnocentric and ethnorelative worldview in school context <http://files.eric.ed.gov/fulltext/ED568669.pdf>

The author B. M. Dimitrijevic examines two different cases - ethnocentric and ethnorelative worldview in the



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school context in Serbia. Researchers point out that many of the teachers are faced with a challenge of diversifying classrooms regarding the cultural background of the students. How people perceive cultural differences and what is their competence to effectively act in situations that involve different cultures are presented in details and discussed.

Constructivist foundations of intercultural education: implications for research and teacher training
<https://eric.ed.gov/?id=ED567115>

The paper shows that the teachers' personal dispositions are crucial for performing specific functions and tasks in teaching (e.g. Klieme & Hartig, 2008; Lipowski, 2006). Such dispositions correspond to deeply held beliefs, values and norms, which are strongly anchored in individuals' subjective theories. These theories may interfere with the normative claims inherent to the officially taught concepts how to teach productively in culturally diverse settings.



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1.3 Reasons and Meaning of Developing Intercultural Competences

Intercultural competence has been increasingly getting more attention in the 21st century education. Intercultural competence refers to the ability to understand cultures, including your own, and use this understanding to communicate with people from other cultures successfully. Several key elements of intercultural communication skills such as open mindedness, high tolerance of ambiguity, cultural empathy needed to build successful communication among global societies. There are many aspects needed to help teachers identify their students' strength and weaknesses for the effectiveness and adaptability of the cross-cultural in the intercultural communication.

- Detection of the own ethnocentrism
- Dealing with things that appear strange
- Laying the bases for tolerance
- Accepting the ethnic differences
- Talking about racism
- Stressing things in common
- Encouraging solidarity
- Training of reasonable conflict-solving-techniques - dealing with cultural conflicts and cultural relativism
- Getting aware of the possibility to learn from each other and to enrich the life through the cultural contact
- Getting rid of frontiers by understanding the global responsibility of everybody.

Important to note, that gaining intercultural competence is not a one-way-process, but an interactive development, that requires both the ability to stress the common aspects of human life and the will to solve conflicts that emerge from the differences between people of different cultural background. Intercultural competence is one of the main skills that students need to operate effectively in the information society. We can state that individual intercultural competence is the result of the development of interpersonal skills that arise from the following: the motivation to communicate effectively with someone from a different culture; being prepared to learn the skills needed for effective communication; the ability to put this knowledge into use. Very often, some of the individual intercultural competence is gained by attending a language-course designed to give information on cultural and especially behavioural aspects of day-to-day-life in the host country. For migrants and refugees also, intercultural competence is indispensable for integration into the society.

Online Resources

Developing the Intercultural competence through Education

http://www.academia.edu/3150166/Developing_Intercultural_Competence_through_Education

This article presents the core of understanding the intercultural competence in presenting main the main principles of the Council of Europe. Moreover, the paper highlights the significance of intercultural competence and presents the methods how develop it in the real way.

Methodology for development of intercultural competence.

http://incom-vet.eu/wp-content/uploads/2015/09/1_METHODODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf

This paper presents the achieved results of the partner team (Italy, Germany, Lithuania, Estonia, Finland) within the project "Development of intercultural competence of students and trainers in EU VET institutions" in 2013. This methodological material also is useful for secondary school teachers whose can adopt the methods and best practice in the school level.

INTERCULTURAL EDUCATION IN THE EUROPEAN CONTEXT: ANALYSIS OF SELECTED EUROPEAN CURRICULA

file:///D:/Downloads/S_Puzic_ENG.pdf

The author emphasizes the declarative orientation of European countries towards an intercultural approach (primarily through the work of the Council of Europe and other European institutions), but at the same time



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the approach is not yet well-established in practice, which can be seen from the fact that there is no common European model of intercultural education yet. Starting from the observation, the second part of the article provides an analysis of the way several national curricula in Europe promote cultural diversity in their own contexts. On the basis of the analysis of elements of intercultural education in the selected curricula, the author emphasizes the diversity of approaches and classifies them into three basic types: liberal, multicultural and intercultural. According to the author, this typology corroborates the thesis that intercultural policies are still the by-product of the respective general national educational and cultural policies.



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1.4 How to Measure Intercultural Competences

One of the most relevant and complex issue for researchers and teachers is how to measure the intercultural competences. Most scientists point out that there is no single tool is sufficient adequately assess intercultural learning. According to D. K. Deardorff, the assessment of intercultural competence multimeasure, multimethod, multiperspective approach must be used.

In accordance with this approach to the assessment of intercultural competence must include many evaluation methods: self- reported assessment, reflection paper, critical incident analysis, interviews, and observation of behave specific situations, contexts, simulation and longitudinal studies. It is very important in assessing the competence to see how a person interacts with others, what kind of behavior is demonstrated in real life situations.

In assessing intercultural competence, it is important to define the intercultural structural elements of the intercultural competence. D. K. Deardorff provides the following components of intercultural competence that are relevant to the assessment:

1. *Attitudes*: respect, openness, curiosity and discovery (tolerating ambiguity).
2. *Knowledge and comprehension*. Cultural self-awareness, deep cultural knowledge; skills: to listen, observe and evaluate, to analyze, interpret and relate
3. *Desired external outcome*: effective and appropriate communication and behavior in an intercultural situation
4. *Desired internal outcome*: informed frame of references shift (adaptability, flexibility, ethno relative view, empathy).

There are several manners to assess the intercultural competence: formative and summative assessment, direct and indirect assessment.

Online Resources

How to Assess Intercultural Competence. Darla K. Deardorff (8 chapter) Research Methods in Intercultural Communication – A Practical Guide.

https://books.google.it/books?hl=it&lr=&id=KHjiCgAAQBAJ&oi=fnd&pg=PA120&dq=how+to+measure+intercultural+competences&ots=f1wb4qPeA&sig=QYuYsz7QrurXaDjHn3jxmeJ814k&redir_esc=y#v=onepage&q=how%20to%20measure%20intercultural%20competences&f=false

This article shows that the assessment of intercultural competence delivered from different perspectives. The authors analyze of the main objectives and tasks of the evaluation, present a variety of assessment methods, and examples of intercultural competence assessment.

Guidelines for Assessing Intercultural Communicative Competence (ICC)

<http://archive.ecml.at/mtp2/lccinte/results/en/assessing-competence-5.htm>

This Guide presents the main concepts of assessment of the intercultural competence, presents the specific evaluation criteria, and indicates the assessment methods as well. Educators can choose most suitable form/or manner from a wide range of evaluation methods.

V. Matveev, M. Y. Merz. Intercultural Competence Assessment: What Are Its Key Dimensions Across Assessment Tools?

http://www.iaccp.org/sites/default/files/stellenbosch_pdf/Matveev.pdf

This article presents peculiarities of the assessment of intercultural competences, examines various evaluation tools, indicating the strengths and weaknesses of each instrument.



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1.5. Defining Responsibilities of Educators in Multicultural Environments

In today's society, becoming increasingly heterogeneous, the nature of roles and activities of pedagogues is changing, which means that they must have acquired the competence of intercultural education and constantly improve it. The main mission of the teacher is to ensure a high quality education for all members of society, recognizing and respecting diversity, taking into account each individual's abilities and needs, avoiding any discrimination. In order for the teacher to implement this, he needs to be positive about different cultural groups, show respect for each student, learn his culture and take interest in others, listen to and listen to the needs of the child, take interest in the pupil's family and environment, be able to manage conflicts, etc. The teacher must also be familiar with the various curriculum development programs, educational methods and apply them in a multicultural group.

The teacher's responsibility is to organize intercultural education, so it is very important for the teacher to understand his role in it. L. Ponciano, A. Shabazin (2012) highlighted the role of pedagogues in implementing various strategies for multicultural education:

- *A strategy for multicultural education*, focusing on ensuring equal opportunities for children, for the development of respect for and respect for the diversity of the group (Banks, Banks, 2004). The role of the teacher in creating an environment reflecting cultural and linguistic differences in the educational institution, as it considered as a source of education for the recognition of diversity and the recognition of value. The teacher must use a variety of learning styles, methods for working in a multicultural classroom.
- *An Anti-bias Curriculum* aimed at preventing discrimination in society. The teacher must introduce the students to the rights, their violations, defense, to enable the students to be heard, to develop positive attitudes for the diversity of society.
- *Intercultural Interaction Training Strategy*. The essence of intercultural education is to encourage children to share their cultural experiences in a multicultural school community. Positive and constructive ways of using the teacher to develop tolerance in the diversity of society helps children to understand the uniqueness of their own and each person. The teacher can do a lot of work by developing a positive attitude towards the diversity of people using simple methods: rapid response to conflict situations, demonstration of respectful behavior (both verbal and non-verbal) with different people, understanding of child's fears, making opportunities to communicate with different people

Studies by Banks (2004) have shown that one effective method for improving school culture is the responsibility of educators for implementing essential goals, developing basic skills and building trust in children. It is very important that the teacher takes responsibility for the objectives of multicultural education, has high expectations for all groups of cultural children, and initiates cooperation with parents.

Online Resources

The first international conference „Practicum of Future Pedagogues, Teachers and Kindergarten teachers in Multicultural environments – Experiences, Challenges” 27-29, November, 2014. Faculty of Philosophy St. Cyril and Methodius

https://www.researchgate.net/publication/285589685_challenges_for_teachers_in_multicultural_classrooms

The articles presented in the conference address the challenges faced by teachers working in multicultural classes, presenting the pedagogical experience of different countries in coping with these challenges.

TEACHERS EDUCATION. Policies and Practices for Teaching Sociocultural Diversity–Surveys report on initial education of teachers on Sociocultural Diversity. By Anne-Lise Arnesen, C. Birzea, B.Dumont, M. À. Essomba, E. Furch , A.Vallian, F.Ferrer

http://www.coe.int/t/dg4/education/diversity/Source/Volume_1_En.pdf

The publication presents the experience of different countries in developing pedagogical competencies for dealing with socio cultural diversity and inclusion in education. The presentation of the Council of Europe project on Socio-Cultural Diversity Training Policies and Practices.



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G. Gay. Teaching To and Through Cultural Diversity

<https://www.wou.edu/~kaguzman11/curi12002.pdf>

This article discusses the peculiarities of student involvement in the learning process of different cultural groups, adaptation of curricula, pedagogical attitudes and activities in a multicultural environment.

Cathy Kea, Gloria D. Campbell –Whatley , Heraldo V. Richards. Becoming culturally responsive educators: rethinking teacher education pedagogy

https://www.champaignschools.org/sites/default/files/Teacher_Ed_Brief.pdf

This publication presents opportunities for educators to ensure pupils from different social and cultural environments have the potential to engage in school life. The publication discusses the importance of teachers' communication with parents, the possibility of utilizing community resources in the process of education.

Mary James-Edwards. Multicultural educators as change agents. Online journal of the international child and youth care network (cyc-net), Issue 96 January, 2007

<http://www.cyc-net.org/cyc-online/cycol-0107-james-edwards.html>

This article describes the deep self-reflection, characteristic attitudes, and critical skills that will help educators act as change agents to create multicultural environments in their schools.



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Chapter 2 – Knowledge as the First Step for Intercultural Competences

2.1 Universality and Human Rights Based Approach to Education

The right to education, at the universal level, was firstly recognised as a human right in article 26 of the Universal Declaration of Human Rights (1948), stating that “everyone” has the right to education. The word “everyone” is emphasized in order to stress that the right to education is deemed to be available to all, without exception. Among other important universal, regional and national documents, there are relevant texts on the protection of the right to education, such as declarations, recommendations, plans of action and, in particular, the Education for All movement (EFA), ensuring the right to education for all, regardless of individual and cultural differences. It emphasizes the need to provide access to education for traditionally marginalized groups, including, among others, migrants and linguistic and cultural minorities. The right to education is, therefore, a human right, universal and inalienable, supported by several international commitments. The concepts, rights and education, are absolutely mingled, since they mutually define each other.

A human rights based approach to education, contradicting the needs-based development approach to education, aims at “assuring every child a quality education that respects and promotes her or his right to dignity and optimum development” (UNESCO, 2007). This approach intends a “holistic perspective, addressing to the access to education, to the educational quality and to the environment in which education takes place, based on universal human rights principles”, accounting for dynamic and “different learning environments and different learners and needs an effective implementation. A schooling that is respectful of human rights – both in words and in action, in schoolbooks and at the schoolyard – is integral to the realization of quality education for all, aiming at social transformation” (*Ibid*). Human rights education (HRE), according to the Action Plan of the United Nations Decade for HRE, can be defined as training, dissemination and information efforts aimed at building a culture of human rights through the imparting of knowledge and skills and the molding of attitudes. The article 1 of the United Nations Declaration on Human Rights Education and Training underlines that “human rights education and training is essential for the promotion of universal respect for and observance of all human rights and fundamental freedoms for all, in accordance with the principles of the universality, indivisibility and interdependence of human rights.” Such education requires, inherently, the adoption of human rights-based principles, including “non-discrimination and inclusion, dignity and respect, accountability, participation and empowerment of learners, educational staff and parents within their organizational structure, governance processes and procedures” (OSCE, 2012).

Online Resources

A Human Rights Based-Approach to Education for All: a framework for the realization of children’s right to education and rights within education. 2007

<http://unesdoc.unesco.org/images/0015/001548/154861E.pdf>

This document brings together the theory and practice on human rights based approaches in the education sector, providing a framework for policy and programme development from the school level to the national and international levels.

Manual on Rights-Based Education: global human rights requirements made simple. 2004

<http://unesdoc.unesco.org/images/0013/001351/135168e.pdf>

This manual is a reference tool outlined for policy-makers and practitioners in education and aims at translating globally-accepted human rights standards into guidelines for national education strategies and has been written as a reference tool for, as well as for those working in international development co-operation.

Understanding Human Rights: manual on human rights education. 2012

http://www.etc-graz.at/typo3/fileadmin/user_upload/ETC-



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[Hauptseite/manual/versionen/english_3rd_edition/Manual_2012_FINAL.pdf](#)

The manual consists of a general introduction into the basics of human rights, a special part with selected modules and an additional resources part, which contains methodological hints, useful information and references to further reading and on-line resources.

The Human Rights Education Toolbox: a Practitioner's Guide to Planning and Managing Human Rights Education. 2016

http://hrbaportal.org/wp-content/files/hre_eng.pdf

This toolbox aims contributing to an ongoing learning process among educators on how to strengthen educational planning and implementation, through a structured approach, being human rights-based principles reflected in the content and in the methodologies applied.

Guidelines on human rights education for secondary school systems. 2012

<http://www.osce.org/odihr/93969?download=true>

These guidelines, supporting systemic and effective human rights learning for all young people, offers a list of key materials to assist in planning, implementing and evaluating human rights education in schools.

All Human Beings... A manual for human rights education. 1998

<http://unesdoc.unesco.org/images/0011/001147/114788e.pdf>

This practical illustrated manual/guide provides ideas for educational activities to be developed in primary and secondary schools, providing useful documentation, specific teaching materials and practical exercises.

Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice. 2009

<https://www.osce.org/odihr/39006?download=true>

This compendium includes descriptions and actual samples of successful education initiatives in the fields of human rights and democratic citizenship education, as well as educational practices aimed at fostering mutual respect and understanding from Europe, North America and Central Asia.

Human Rights Education in Primary and Secondary School Systems: A Self-assessment Guide for Governments. 2012

<http://www.ohchr.org/Documents/Publications/SelfAssessmentGuideforGovernments.pdf>

This publication aims at assisting national authorities responsible for the school system with practical guidance to integrate human rights education in primary and secondary education and details important theoretical information regarding human rights education and human rights-based approach to education important for teachers.

A Path to Dignity: The Power of Human Rights Education. 2011

<http://www.path-to-dignity.org/>

It is a 28-minute movie presenting three stories illustrating the impact of human rights education respectively on school children (India), law enforcement agencies (Australia) and women victims of violence (Turkey).

Human Rights Based-Approach to Development Cooperation

<http://hrbaportal.org/the-human-rights-based-approach-to-development-cooperation-towards-a-common-understanding-among-un-agencies>

A common understanding among UN agencies, funds and programmes applying a consistent Human Rights-Based Approach to common programming processes at global and regional levels, and especially at the country level.

Guidelines for Inclusion: Ensuring Access to Education for All. 2005

<http://unesdoc.unesco.org/images/0014/001402/140224e.pdf>

A UNESCO's guideline to assist countries in making National Plans for Education more inclusive.

United Nations Declaration on Human Rights Education and Training. 2011

[http://www.ohchr.org/EN/Issues/Education/Training/Compilation/Pages/UnitedNationsDeclarationonHumanRightsEducationandTraining\(2011\).aspx](http://www.ohchr.org/EN/Issues/Education/Training/Compilation/Pages/UnitedNationsDeclarationonHumanRightsEducationandTraining(2011).aspx)

Resolution of the General Assembly on 19 December 2011 [on the report of the Third Committee (A/66/457)] 66/137 adopting the United Nations Declaration on Human Rights Education and Training.



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2.2 Discrimination vs Inclusiveness

When debating education, it is crucial to emphasize the importance of acknowledging cultural diversity and the need to challenge the prejudices linked to determinants of gender, race, religion, disability and cultural diversity, among others, which, ultimately lead to discrimination. It is, therefore, very pertinent to develop the notion of interculturality within multicultural education systems, since it is important to seek for alternatives that question ethnocentric curricula and homogenizing practices within the classroom. Accordingly, it is important to prepare educators/learners to act in increasingly multicultural societies. Individual and social diversity should be celebrated and valued through an intercultural dialogue – we should educate in and for interculturality. As underlined by the UNESCO Guidelines on Intercultural Education, “in a world experiencing rapid change, and where cultural, political, economic and social upheaval challenges traditional ways of life, education has a major role to play in promoting social cohesion and peaceful coexistence”. Thus, it is essential to develop curricula/programmes, projects, activities within the schools, and, more particularly within the classroom to encourage an intercultural dialogue. Education, and in particular, intercultural education, has a significant impact on inclusiveness as a path to fight discrimination. However, the right to education does not suggest, automatically, inclusion. The movement “Education for All: Meeting our Collective Commitments” (World Education Forum, 2000) is particularly important to the concept of inclusive education since the term ‘inclusive’ was used at Dakar, highlighting the need to “formulate inclusive education policies and to design diversified curricula and education delivery systems in order to serve the population excluded for reasons of gender, language, culture or individual differences”. Finally, the idea of inclusiveness aims at allowing students to belong to an educational environment which values each individuality, i.e., inclusiveness does not presupposes to erase the differences. The difference exists, and this diversity is an added value, a recognized opportunity to development and growth. It is, therefore, responsibility of each school to develop solutions to deal with diversity and foster respect for difference.

Online Resources

UNESCO Guidelines on Intercultural Education

<http://unesdoc.unesco.org/images/0014/001478/147878e.pdf>

A contribution to a better understanding about intercultural education and a practical resource for teachers and learners, curriculum developers, policy makers and community members alike, and all those who wish to promote Intercultural Education.

Intercultural competence for all: Preparation for living in a heterogeneous world. (2012)

http://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/Pestalozzi2_EN.pdf

The book proposes itself as a reader on the current state of work with regard to the development of intercultural competence for all citizens in Europe.

Teaching Respect for All: Implementation Guide. 2014

<http://unesdoc.unesco.org/images/0022/002279/227983E.pdf>

A joint UNESCO-United States of America-Brazil project launched in January 2012 to counteract discrimination both in and through education. Focus on the formal and informal classroom, targeting learners of 8-16 years old.

Inclusive education where there are few resources. 2008

<http://www.eenet.org.uk/resources/docs/IE%20few%20resources%202008.pdf>

A book, by Sue Stubbs, about the concept of Inclusive education: an overview; opportunities and challenges: case studies and examples.

A Teacher's Guide on the Prevention of Violent Extremism. 2016



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<http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>

A guide for teachers on the Prevention of Violent Extremism through education.

Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: addressing Islamophobia through Education. 2011

<http://www.osce.org/odihr/84495?download=true>

A resource developed to support educators in countering intolerance and discrimination against Muslims. They are intended for a wide audience, including education policymakers and officials, teacher trainers, teachers, principals and head teachers, staff in teacher unions and professional associations, and members of NGOs. The Guidelines are relevant for both primary and secondary education and can also be used in non-formal education settings.

Investing in Cultural Diversity and Intercultural Dialogue. 2009

<http://unesdoc.unesco.org/images/0018/001852/185202E.pdf>

UNESCO World Report extends the reflection on culture to cultural change itself, highlighting the dynamic nature of cultural diversity and its capacity to renew our approaches to sustainable development, the effective exercise of human rights, social cohesion and democratic governance.



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2.3 The Right to be heard in Class

The child's right to be heard is enshrined in article 12 (right to participation) of the United Nations Convention on the Rights of the Child (CRC, 1989), whose paragraph 1 entitles the child to express her/his views and paragraph 2 enshrines the child's right to be heard. There has been a major development on the child's right to participation and to be heard with the entrance into force of the Optional Protocol to the CRC on a Communications Procedure (2014) which establishes, within the United Nations Committee on the Rights of the Child, an international complaints procedure for child rights violations, enabling the child or her/his legal representative to complain about a violation by a State party, of any of the rights set forth in the CRC or its optional protocols.

The child's right to be heard sets the obligation on several actors, namely, States and civil society, to listen to the child's views. Listening to the child is extremely important as her/his participation will contribute to her/his personal development, to better decision-making and outcomes, to protect the child better, to civil society development, tolerance and respect for others, as well as to strengthen accountability. (*V. Resource Guide on the UN Committee on the rights of the child general comment no. 12., Unicef/Save the Children. 2009*)

According to General Comment 12 and the above referred Guide, measures should be taken in order to implement the child's right to be heard in several settings, namely, in the family, in alternative care, in health care, in play, recreation, sport and cultural activities, in the media, in situations of violence, and in education. In this particular case, children should be given the chance to be involved in individual decisions affecting their educational path and in education policies. Besides, the development of a participatory child-centred learning, of democratic school environments and of national students' organisations should be encouraged. Child's participation may be stimulated by consultative, collaborative and child-led techniques within a child-friendly environment and with the support of working methods founded on certain principles like transparency, inclusiveness, ethics, respectfulness, safeness and accountability. This methodology may require some specific training for all stakeholders.

Online Resources

Every Child's Right to be Heard: a resource guide on the UN Committee on the rights of the child general comment no. 12. , Unicef/Save the Children. 2011

https://www.unicef.org/french/adolescence/files/Every_Childs_Right_to_be_Heard.pdf

According to the author, Gerison Lansdown, this resource guide is based on and elaborates the UN Committee on the Rights of the Child General Comment No. 12, 'The Right of the Child to be heard'.

General Comment no. 12, The Right of the Child to be Heard. 2009

<http://www2.ohchr.org/english/bodies/crc/docs/AdvanceVersions/CRC-C-GC-12.pdf>

This general comment has been elaborated by the United Nations Committee on the Rights of the Child and presented at its 51st session, in Geneva, 25 may-12 june, 2009. The "overall objective of the general comment is to support States parties in the effective implementation of article 12", by explaining in detail its legal scope and meaning as well as its implications to several actors, namely, States and civil society.

Understanding Human Rights: manual on human rights education. 2012

http://www.etc-graz.at/typo3/fileadmin/user_upload/ETC-Hauptseite/manual/versionen/english_3rd_edition/Manual_2012_Human_Rights_Child.pdf

The manual consists of a general introduction into the basics of human rights. This chapter on the Human Rights of the Child includes considerations on the child's right to participation, additional resources, methodological hints, useful information, references to further reading and on-line resources.

European Union Study on Child Participation. 2015

http://ec.europa.eu/justice/fundamental-rights/files/rights_child/child_participation_the_ec_study_on_legislation.pdf

This is a study carried out in 2015, by the European Commission, which includes an outline of legislation,



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policy and practice on child participation in all 28 EU Member States.

Recommendation CM/Rec (2012)2 of the Committee of Ministers to Member States on the participation of children and young people under the age of 18

https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=09000016805cb0ca

This recommendation sets out a pragmatic approach for the implementation of article 12 of CRC.

The Right Of Children To Be Heard: Children's Right To Have Their Views Taken Into Account And To Participate In Legal And Administrative Proceedings. 2009

<https://www.unicef-irc.org/publications/553/>

Abstract: This paper addresses the right of children to be heard in any judicial or administrative proceeding affecting them. It introduces the subject based on examples from the laws and practices of 52 countries around the world. This paper is addressed primarily to child rights advocates, researchers, legal practitioners and other professionals working in the area of children and the law.

Convention on the Rights of the Child, 1989.

https://www.unicef.org/crc/index_30160.html

Unicef official website containing several information and working materials on the rights of the child, including on the Convention on the Rights of the Child and the child's right to be heard.

Child Participation Bibliography

http://ec.europa.eu/justice/fundamental-rights/files/rights_child/child_participation_bibliography.pdf

This document published at the European Commission Website lists a relevant number of bibliography on child's participation.



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2.4 The Instruments of the Council of Europe

The Council of Europe (www.coe.int) is an international organisation aiming to develop values as human rights, democracy and the rule of law in Europe. It was founded in 1949, currently has 47 member states and has its headquarters in Strasbourg, France. The member states have signed up the European Convention on Human Rights, a treaty designed to protect human rights, democracy and the rule of law. The European Court of Human Rights is the permanent judicial body and oversees the implementation of the European Convention on Human Rights.

The Council of Europe also comprises the Secretary General (leads and represents the organisation, being responsible for its strategic planning); the Committee of Ministers (decision-making body- foreign ministers of each member state), the Parliamentary Assembly (forum debate); the Congress of Local and Regional Authorities (responsible for strengthening local and regional democracy within member states); the Human Rights Commissioner (independently addresses and brings attention to human rights violations and the promotion and awareness of human rights); the International Non-Governmental Organisations (INGO - brings the voice of civil society to the Council) (<http://www.coe.int/en/web/about-us/structure>).

The Council of Europe, being responsible for the promotion and protection of human rights and a “guardian of democracy and the rule of law”, has developed a diversity of important resources, through particular legislation (e.g. the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education - Recommendation CM/Rec(2010)7) and specific activities, programmes, publications, adopted texts, videos and podcasts in order to support and oversee Education for Democratic Citizenship/Human Rights Education (EDC/HRE) in Europe, including educational materials regarding interculturality, non-discrimination and inclusiveness. To the Council of Europe, education plays an essential role in the promotion of its core values and is “increasingly seen as a defence against the rise of violence, racism, extremism, xenophobia, discrimination and intolerance”, thus develops and makes available to the school community several resources relevant to the promotion of human rights and interculturality.

Online Resources

COMPASS: Manual for Human Rights Education with Young People 2015

<http://www.coe.int/en/web/compass>

A manual for people involved in value-based youth work and non-formal education, supporting the implementation of the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (HRE). It is resource of information, tools and tips for HRE, with a special section on tips for teachers.

Education Pack: All Different, All Equal

<http://www.eycb.coe.int/edupack/default.htm>

Education pack - Idea, resources, methods and activities for informal intercultural education with young people and adults, including key concepts and basis for intercultural education and activities, methods and resources.

Domino

<http://www.eycb.coe.int/domino/default.htm>

A manual to use peer group education as a means to fight racism, xenophobia, anti-semitism and intolerance.

Intercultural competence for all: Preparation for living in a heterogeneous world. (2012)

http://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/Pestalozzi2_EN.pdf

The book proposes itself as a reader on the current state of work with regard to the development of intercultural competence for all citizens in Europe.



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Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice. 2009

<http://www.ohchr.org/Documents/Publications/CompendiumHRE.pdf>

A compilation of 101 examples of good practice in human rights education in primary schools, secondary schools and teacher training institutions in the Organization for Security and Co-operation in Europe (OSCE) area. Aims at supporting quality teaching and inspire educational policymakers and administrators, teachers, teacher trainers, non-formal educators and all other interested actors, as well as to facilitate networking and the exchange of experience among education professionals.

The Right to Human Rights Education - A compilation of provisions of international and regional instruments dealing with human rights education

<http://www.ohchr.org/EN/Issues/Education/Training/Compilation/Pages/Listofcontents.aspx>

This compilation aims at further promoting human rights, and human rights education in particular.

Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education

https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=09000016805cf01f

The Charter is an important reference for all those dealing with citizenship and human rights education. It will hopefully provide a focus and catalyst for action in the member states. It is also a way of disseminating good practice and raising standards throughout Europe and beyond.

Charter for All

<https://rm.coe.int/168048d0b5>

The present version of the Charter is intended especially for young people, who would like to learn what this international legal document is about and how it can be used to promote democracy and human rights in the classroom, in the youth organisation and in society.

Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education: Guidelines for Educators

<http://www.coe.int/en/web/edc/charter-for-all>

Guidelines for educators to provide advice for teachers and trainers on how to work with the "Charter for All" with children and young people.

Competences for Democratic Culture - Living together as equals in culturally diverse democratic societies

<https://rm.coe.int/16806ccc07>

A book presenting a new conceptual model of the competences which citizens require to participate in democratic culture and live peacefully together with others in culturally diverse societies.

Managing controversy developing a strategy for handling controversy and teaching controversial issues in schools

<https://rm.coe.int/16806ecd25>

This tool aims at helping to strengthen the managing of controversial issues at whole-school level.

Addressing violence in schools through education for democratic citizenship and human rights education

<https://rm.coe.int/16807004db>

A collaborative and reflective report on sustainable means for addressing and preventing violence in schools.

Living with Controversy: Teaching Controversial Issues through Education for Democratic Citizenship and Human Rights (EDC/HRE) - Training Pack for Teachers

<https://rm.coe.int/16806948b6>

A professional development programme for teachers which is designed to support and promote the teaching of controversial issues in European schools.

Travel Pass to Democracy: supporting teachers in preparing students for active citizenship

<http://pjp-eu.coe.int/documents/1417855/4703063/SupportingTeachers.pdf/54e5bc25-f81d-473f-a740->



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[a6921c7ae7d1](#)

This booklet is an assessment of the state of citizenship and human rights education with a specific focus on teacher training.

How all Teachers can Support Citizenship and Human Rights Education: a framework for the development of competences

<https://rm.coe.int/16802f726a>

This publication presents the core competences that define the essential capabilities of teachers in implementation of EDC/HRE in the classroom, both throughout the whole school and in the wider community.

Educating for Democracy: background materials on democratic citizenship and human rights education for teachers.

<https://rm.coe.int/16802f727b>

A manual to support teachers and practitioners in Education for Democratic Citizenship and Human Rights Education (EDC/HRE).

Living in Democracy: EDC/HRE lesson plans for lower secondary level

<https://rm.coe.int/16802f7304>

A manual for teachers in citizenship and human rights education, textbook editors and curriculum developers. The lesson plans give step-by-step instructions and include student handouts and background information for teachers.

Taking part in Democracy: lesson plans for upper secondary level on democratic citizenship and human rights education

<https://rm.coe.int/16802f7305>

This manual contains nine teaching units in Education for Democratic Citizenship (EDC) and Human Rights Education (HRE) offering a specific approach to empower and encourage the students to participate in their communities.

Teaching Democracy: a collection of models for democratic citizenship and human rights education

<https://rm.coe.int/16802f7306>

This book contains a collection of 47 exercises and models for Education for Democratic Citizenship (EDC) and Human Rights Education (HRE) in schools and also in informal settings of education.



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2.5 Sustainable Education and the 2030 SDG's

The Sustainable Development Goals (SDG's), adopted in 2015 by all the United Nations' Member States, outline 17 transformative goals and 169 targets, in several areas of action, to be achieved by 2030. In its Preamble, this Declaration underlines that its Agenda is "a plan of action for people, planet and prosperity", seeking to "strengthen universal peace in larger freedom and recognising that "eradicating poverty in all its forms and dimensions, including extreme poverty, is the greatest global challenge and an indispensable requirement for sustainable development". This Agenda, despite its universal nature, aims at "taking into account different national realities, capacities and levels of development and respecting national policies and priorities", involving the whole world. Thus, it is also the result of an "intensive public consultation and engagement with civil society and other stakeholders around the world" (article 6).

Article 8 of this Declaration is especially important regarding intercultural competences, since it highlights the "respect for human rights and human dignity, the rule of law, justice, equality and non-discrimination", and namely cultural diversity.

Education, despite being essential for all the 17 SDG's by 2030, is mentioned specifically in Goal 4 that stands for ensuring inclusive and equitable quality education and for promoting lifelong learning opportunities for all. The Education 2030 Framework for Action outlines the guidelines necessary to achieve this goal. It is particularly underlined in goal 4.7: "By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development". In fact, Education is a goal but also a means for achieving all the other SDGs, representing, therefore, a vital approach regarding the SDGs, through the acknowledgement of Education for Sustainable Development (ESD). This can be possible through, for example, Global Citizenship Education and Human Rights Education, having these subjects an important role in achieving the sustainable development goals.

Online Resources

Transforming our world: the 2030 Agenda for Sustainable Development

<https://sustainabledevelopment.un.org/post2015/transformingourworld>

This document presents all the 2030 Agenda for Sustainable Development goals.

Education for Sustainable Development Goals Learning Objectives

<http://unesdoc.unesco.org/images/0024/002474/247444e.pdf>

A guide for education professionals on the use of ESD (Education for Sustainable Development), identifying indicative learning objectives, suggests topics and learning activities and implementation methods at different levels.

Agenda Education 2030 - Incheon Declaration and Framework for Action for the implementation of Sustainable Development Goal 4

<http://unesdoc.unesco.org/images/0024/002456/245656E.pdf>

This document outlines the Framework for Action for the implementation of Sustainable Development Goal 4

Unpacking Sustainable Development Goal 4 Education 2030

<http://unesdoc.unesco.org/images/0024/002463/246300E.pdf>

This guide, organised around a set of questions and answers to "unpack" SDG4, provides overall guidance for a deeper understanding of SDG4 within the 2030 Agenda for Sustainable Development.

International Task Force on Teachers for Education 2030

<http://www.teachersforefa.unesco.org/v2/index.php/en/>



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A Global Alliance for EFA partners working together to address the “teacher gap”.

Quality Education: Why it Matters

http://www.un.org/sustainabledevelopment/wp-content/uploads/2017/02/ENGLISH_Why_it_Matters_Goal_4_QualityEducation.pdf

A two pages friendly user document highlighting why quality education matters in reducing inequality.



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