Teachers Intercultural Competences

as Keystone to Learning in Europe
(TICKLE)

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1.　Project Objectives

1. Aims

The project aims to develop, test and disseminate didactical tools for the development of intercultural competences for teacher trainers, teacher trainees and teachers. The prerequisite for this task is the identification of the areas and contexts, in which cultural diversity is of a manifest relevance for the teaching and learning processes in schools and classrooms of the participating countries. We want to raise the awareness of cultural diversity of professionals, who do or did not have to deal with that question yet and make the professional community aware, that cultural diversity is not threatening, but supporting pathways to European citizenship as one of the main future issues in a wider European horizon. By doing this we can build up cultural diversity competences and attitudes into the general profile of the teaching profession. We shall actively apply newly developed teaching methodologies from previous EU and Comenius 2. 1. projects in learning situations, which are characterized by a severe cultural diversity issue and expand the range of methodology in this area of teaching and learning by using these synergies.

2. Activities

The main activities of the project in the seven countries will be to create 42 keystone tools or methodological approaches, which can be used to enlarge intercultural competences. Each partner has to develop 6 Keystones. During the 7 project meeting in the participating countries, these tools will be presented in 6 one-day training units to teacher trainers, teacher trainees and teachers of the guest country. One person of each partner country is responsible for the presentation of one keystone per meeting; the other members of the national task groups will attend the training units of colleagues. The keystones will be immediately evaluated by the attendants and the day after discussed by a meeting of all national group members with support of the external consultant. The main question here is, whether the presented keystones could be implemented as useful tools in one's own national or regional initial teacher training. This approach will create 'real life laboratories' based on the methodology of intercultural competences for teachers. The national task groups will disseminate in the time between the project meetings the results to their own professional community and alter the keystones if necessary. This will create significant and immediate dissemination and valorisation effects in all participating countries. All keystone training units will be placed for public download on the TICKLE webpage directly after the end of each project meeting. At the end of the project a tool box with 42 training units for the development of intercultural competences will be ready, which can be used in other European pedagogical environments as an added value for the teaching profession. We will reach several hundred practitioners as active multipliers and feed backers in the participating countries and exchange best practice models with the help of personal and professional assessment of the tools by the external consultant and the external evaluation.

2. Project Approach

The TICKLE project tries to give teacher Trainers, teacher trainees and teachers a new orientation - acceptance and the mutual understanding of cultural diversities. We believe that "Getting along with it" is not enough: Teachers in cultural diverted classrooms need coping mechanisms, which means, that they must develop actively formed or shaped processes of cultural understanding before they can think of having "integrated Classroomsion. The developmental approach of Milton Bennett [1] stretches along 5 phases of acting as a prerequisite of a successful integration process in given communities: 1. Denial; 2. Defence, 3. Minimisation; 4. Acceptance; 5. Adaptation and finally 6. Integration. One of the main areas, where this process must be developed, monitored and successfully implemented are classrooms and several actors are needed: Pupils and their families, the teachers, which teach cultural diverse young people, the staff, the school management and some more. We shall concentrate on the main actors: Teachers, teacher trainees and teacher trainers. The TICKLE project keystones are intended to reach the **teachers personality.** The distribution of "skills" for the teaching profession still depends to a large extent on initial and in-service teacher education. But skills or subject knowledge is not enough for a future teacher. He must adjust his teaching to individual student needs, but also taking a tough stance on minority rights, on religious beliefs, on antiracist declarations and attitudes, on the different cultural backgrounds students. How can all teachers – and not just the most motivated – be encouraged to challenge such questions, which arise daily in each classroom – far from subject-matter content. One of the new roles needed is **competence clarity in dealing with diversity** in today's classrooms. The precondition of understanding values and belief systems of students from different social, cultural or religious back-grounds is at first hand the reflection of **one's own** value and belief system. This raises the question of methodology – are you or others allowed to experiment with your Self? Every new teacher entering the profession nowadays should be provided with tools that create a deeper understanding of his own personal motivation entering the profession, a deep reflection about his own personal competences, his own value and belief system. These aspects of good teaching, especially dealing with issues like attitudes, behaviour, value clarity and respect are competences that lie far beyond the knowledge of subjects. Attitudes of teachers or teacher trainees towards intercultural dialogue can seldom be taught. They cannot be "downsized" to "ethical subjects" in the university or the school curriculum. They form part of a process, which can deeply influence the future of young students and can contribute to the upbringing of a sense of European citizenship. The only way of implementing the training of these competences in different European teacher training systems is: Do it! That is why we have planned the training units. They will differ from partner country to partner country, but this **acceptance of a variety of approaches** and build ups of intercultural competences in the participating countries is our aim. That's why also the target groups will differ: Due to the problem description in each country

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[1] See: Bennett, Milton J. "Towards a Developmental Model of Intercultural Sensitivity" in R. Michael Paige, ed. Education for the Intercultural Experience. Yarmouth, ME: Intercultural Press, 1993. Also refer to Bennett, Janet M. "Cultural Marginality: Identity Issues in Intercultural Training," in R. Michael Paige, ed. Education for the Intercultural Experience. Milton J. Bennett and Janet M. Bennett, 2000.

target groups will be the teacher trainers, the teacher trainees or the mentors in teacher practice schools (or all of them). TICKLE does not wants to export or import tools. But we develop tools, based on the situations, problems and educational background of the participating countries, present them to teacher trainers, teacher trainees and teachers as training units during our project meetings and then discuss, whether they can be implemented in the various teacher education systems in the participating countries or not. It is in John Dewey´s sense: Learning by doing – a Self experiment – which can lead to intercultural formats, that can be helpful for intercultural teaching and learning in classrooms. We do not believe in standardi-sation of intercultural competences: Without an adjustment to the historical, political, social and cultural background of the given school system and the teacher education system in the partner countries – our training units are useless and will not be used by practitioners. We are aware, that cultural diversities differ, but we believe, that TICKLE is a first attempt for an widespread scenery of possible approaches to Intercultural Competences as Keystone to Learning in Europe, which can open new perspectives on future teacher training as a long term benefit. A short term benefit could be changes in the initial teacher training systems in the partner countries or the implementation of extra courses or curriculum changes for future teachers.

3.   Project Outcomes & Results

1. Project Meeting Frankfurt, Germany 22. – 25. 11. 2007

The System of Primary Communications (after Edward T. Hall: The Silent Language) contains parts, which are directly linked to intercultural diversities. Interactions (Speech, Play, Teach, Command) Community buildings (Group, Team, Family, Clan, Organization, Nation) Subsistences (Eat, Work, Produce, Commerce) Contact betweeen sexes (Courtesy, Matching, Dating, Pairing, Separation, Relationship), Territory (Space, Place, Area, for security, measuring status, maintaining power), Time (Polychronic or Monochronic) can have a very broad stretch even between European countries. There is no chance for dealing with interculturality without taking a first insight view into the cultural settings of the participating countries. This was the main task of the first project meeting in Frankfurt. The national coordinators of the TICKLE Consortium gave lectures on reports, which the national Tickle teams had prepared for the 1st project meeting. Main focus was laid on the "state of the art " of intercultural diversities in schools, teacher training institutions and the national education systems of the participating countries; an underliying matrix of questions, prepared by the coordinating Unit Offenburg, helped to bring these reports in a common shape and formulated the main backgrounds of problems in dealing with diversity in educational systems and outlined estimations along the developmental approach of Milton Bennett (5 phases of acting possible). The report is published as an overview of the intercultural situation in 7 countries on the TICKLE Website. The discussion about these reports clearly outlined the focus of each partner country towards the keystone issues (a short summary – see presentations of the meetings):

A. Estonia:

The question in Estonia is how to create a **We** between the Russian speaking minority and the Estonian speaking majority. Contemporary Estonia is an ethnically diverse society. At present, non-Estonians constitute about 25% of all children of school age. Most of them live in Estonia for the second or third generation.The number of new immigrants (lived in Estonia for up to 3 years), applicants for asylum and refugees is marginal about 300 new immigrants and no refugees. Main goal is for educators is **social cohesion, based on**

- Shared basic values (i.e. human rights)
- Shared language (languages)
- Shared experiences and history
- Citizenship
  The emphasis for a We must be based on solid personal identity. There are Activities and initiatives on state level like:
- Strategy for the integration of Estonian society 2008- 2013
- Non-Estonians' Integration Foundation
- Language Immersion programs
- Civic Education programs
- Foundation for Public Understanding

The Estonian Tickle team will concentrate on main topics like: What do we learn together? Why do we learn together? How do we learn together? The aim is, to produce tools, which attract awareness for some universal values together. The social background of the non – Estonian is as important as their culture. The April street incidents in Tallinn are good examples, that it is time to act and to avoid a

longer battle for equity. The main aim of Estonian TICKLE Team is to encourage the use of didactic tools for strengthening the students' intercultural competences in teacher training.

The objectives are:

To deepen future teachers´ understanding of issues of intercultural competences

To demonstrate them the importance of promoting social and emotional skills

To support planning to "teach" intercultural competences

B. Sweden

The Swedish partner is clearly focussing on the indigenous Sami population in the area around the Polar Circle. Main tools developed in the project will those, who help to avoid that a culture is disappearing. Basic believes about the Sami own culture in comparision to the Swedish culture is necessary, to make teachers aware, that the culture is threatened to disappear. It can be described as a process of Decolonizing, which means, to give them back their culture and identity. The Sami population was for example not used to fences around schools.. The problems are the differences of the status of Sami in the different countrys (Norway, Sweden, Russia, Finland). The main idea of the Swedish partner is to understand school development in a context of cultural heritage of indigenous peoples and to link it with curriculum matters. Main Questions:

  How can we encourage teachers to become researchers of their own practices in school everyday-life?

  How can Indigenous teacher's be strengthened to "take back" their cultural knowledge and cultural practices in school everyday life?

  To whatextent are the existing educational systems developed for individual wellbeing and health of the Sami culture?

First step will be to identify good examples of teaching and learning with focus on involvement, communication and cooperation within the local cultures. Possible results can be to strengthen the Sámi perspective in school activities and the implementation of teachers new practices with logg books, Dialogues and group discussions.

C. Hungary (compilation of two Reports from Eger and Györ)

- Relatively homogeneous country since 1920. In 1990: 98.5% of the population (around 10 million) is native Hungarian. About 3 million Hungarians in neighbouring countries (previous Austro-Hungarian Monarchy), 2 million more elsewhere in the world.
- National minorities: Germans (~200,000); Slovaks (~100,000); Croatian (~80,000); Romanians (~25,000); Serbians (~5,000); Slovenians (~ 5,000); Polish (~ 10,000); Greeks (~3,000); Armenians (~1,500); Bulgarians (~3,000); Russians (~6,000); Ukrainians (~2,000)
- Ethnic minorities: Romani (~400.000-600,000)
- Main focus is the question of the Romani population. Educational expansion since the early nineties on secondary level (14-18 age group). Growing rate of participa-tion of Romani pupils in a selective school system, a growing awareness of equity problems and a growing awareness of equity-related efficiency problems. Segregation between Roma people (Hungarian Citizens and Hungarian speaking communities) in little villages is a real problem. The

giving up of the schooling boundaries has directly lead into segregation in the school system. Bad schools – good schools. There is a growing business with private schools. Educational measures are introduced, both in public education and in teacher training, but little results by now. Approach in Hungary is dealing with the strangeness, accepting the traditional minorities – the thorn of strangers. Hungarian version was dominance and keep the Roma minority down in the vertical order. Less power, less influence. Problems identified with teachers teaching in mixed classes are:

- Little knowledge about the culture of different Romani groups in Hungary
- Little understanding about how socio-economic background of pupils and their school behaviour is related
- Very poor repertoire of teaching, evaluating, and coaching methods

The Hungarian partners are looking for solutions. Knowledge, skills, competences need to be developed, especially for teachers on the job, teacher trainees, teacher trainers:

- Knowledge about different cultures of students and their families
- Experiencing how inefficient ethnocentric approaches in teaching-learning situations are
- Experiencing how efficient communication helps in teaching-learning situations, with parents and other persons involved in education
- Understand and practice how to create diverse learning environment
- To establish and develop skills for individual learning
- To motivate students
- To create an atmosphere of co-operation and mutual trust

Germany:

Foreign pupils are the loosers of the german education system in several areas.

- Language
- Milieu state
- Early selection
- Problems and questions for the teacher trainees: How to deal with the different settings and their values? How to differentiate the lessons? (language) How can teacher trainees make experiences with foreigners? How can they get to know them better? Main areas of concern are:

A. <u>AWARENESS:</u>

- To capture previous experience with children and young people *(Do you have any experience of children with German as a second language/ of migrant families?)*
- To capture data concerning attitudes and knowledge of intercultural competences in the context of schools with interviews and assessed values by our tool called "APPRAISAL OF POTENTIAL" that has been developed by our institution. The teacher trainees explored the situation and conditions in their training schools by a questionnaire. In the workshop we'll give a brief overview of our instruments, we'll present results and we'll take a look at possible measures.
- To be aware of the own attitudes and standards – Competencies (knowledge, attitudes, abilities and skills) needed for teachers to be effective in intercultural classes.

B. KNOWLEDGE:
- To have a guideline to explore the situation at the training school – How do schools deal with the topic multiculturalism. The teacher trainees explored the situation and conditions in their training schools by a questionnaire.
- Disambiguation: Intercultural competences: "Do we mean the same, when we talk about intercultural competences?" –"To have a definition of intercultural competence

C. SKILLS/ METHODOLOGICAL PROFICIENCY
- To have orientation and to develop a sense of collectivization with the help of a criteria catalogue
- To receive criteria of intercultural competence with concrete practical examples
- To give *(to receive)* courage and inspiration as a positive model
- To increase self-reflection abilities, expand prospects and possibilities to act
- Comparing the own mental model with an introduced list of criteria for intercultural competences
- Video analysis based on criteria for intercultural competence

France:
The Alsace: two nations struggling for more than 400 years on the belonging of the Alsace to France or Germany – a very complicated historical situation. Nowadays the question is twofolded: Keeping the own Alsatian culture – a german dialect on one side and – being part of French culture on the other side. Many steps have been taken to become neighbours, but the intercultural question is not yet related to the problem of the Alsace. Many French schools are on defence or denial level. The structures are very rigid and subject orientated. Guebwiller will like to concentrate on teacher trainers, who have to deal with trainees, that work in schools with a high proportion of "pied noirs" (migrants from France former colonies). They try to develop some kind of cohabitation – connected with a third power emerging – the blue banana a very strong and well installed economic prospective area along the French – german border in the Rhine valley.

The TICKLE Partner tries to develop fundamental personal entrances in form of interviews, questionnaires. The main purpose is like in Sweden the Decolonization, but a given setting of neglecting problems other than local and regional Alsatian ones.

Netherlands

Netherlands and Germany have "developed" problems. Both countries called for a work force and people came with their families. There is a definition of 'allochtoon', which is used by legislation and research data in the Netherlands. This concept refers to people who were born outside the Netherlands, or have at least one parent who was born outside the Netherlands. The category 'allochtone' is further divided into 'Western' and 'non-Western'. It is certainly the case that in large cities migrants comprise a considerable portion of the population, so much so that more than 50 % of the children born in Amsterdam in 2006 have at least one parent who did not originally stem from the Netherlands. For a long time one of the most important characteristics of Dutch identity was the powerful emphasis on toleration. The Dutch were proud of their country, where everyone was welcome and where they were able and allowed to do a great deal. The centuries-old tradition of the trading nation had led to the Netherlands valuing toleration extremely highly. There is this hindsight observation that at the end of the Twentieth Century this was coupled with such a

high degree of political correctness that problems like the impoverishment of neighbourhoods where the proportion of migrants was very high were barely open to debate. At the beginning of the Twenty-first Century a radical transformation took place in Dutch public opinion and the social spirit of the time because of the influence of a number of dramatic events: the rise and murder of the right-wing populist Pim Fortuyn and the murder of the filmmaker Theo van Gogh. In the eyes of many the toleration model appeared to have failed and the call for a harder approach, particularly towards Islamic migrants, who were the fastest growing sector of the population in the Netherlands, grew ever louder. The tone of the public debate became rather sharp. As a result of the argumentative atmosphere, a growing number of migrants felt stigmatised, driven into a corner or rejected. A deepened polarisation in society was the result. Such developments seemed to take place at a rapid pace in the Netherlands in comparison with other European countries. The Netherlands has long seemed to be a model state in the area of toleration. Now foreign observers sometimes wonder how quickly such a mindset can change. Therefore, the question of how Europe will deal with the growing Islamic population and the issue of the accession of Turkey to the European Union can be discussed with maybe a wider relevance in the Netherlands , where the situation untill recently resembled a pressure cooker. Society did not develop in the same speed as it was necessary – and so they run into problems.

The dutch team will concentrate on 4 major issues: Identity-imago and dialogue-conflict. They will discuss these concepts first and subsequently introduce keystones as a model for intercultural classroom education: the ABCD crown[2].

The ABCD OF INTERCULTURAL CLASSROOM EDUCATION

1. Biography and autobiography

'Biography' and 'autobiography' are simple terms for the concepts of 'imago' and 'identity'. The concept of **identity** refers to awareness of personal unity and continuity, the conviction that one will essentially remain the same person despite all possible changes. It refers to the totality of characteristics, which individuals believe form their 'being', their individuality. Groups also have an identity of their own: a female identity, a male identity, a Dutch identity, a European identity, a black identity, the identity of a school, a lesbian identity, etc.

A group consists of two or more persons, who have at least one characteristic in common. This characteristic can be real as well as imaginary, perceived or attributed. Examples of groups are families, tribes, villages, societies, churches, companies and nations. Less obvious groups are people taking part in meetings, competitions, strikes, wars and revolutions. Objects such as a newspaper or a cactus also have an identity, but in this discussion we will restrict ourselves to the identity of people: individuals *and* groups.

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[2] The *ABCD crown* is a relatively new model for intercultural education. See: Abram, I. *Het ABCD van intercultureel leren in de klas* (draft). Projectgroep ICO, Den Bosch, April 1998. In the autumn of 1994 the Ministry of Education, Culture and Science and the Ministry of Health, Welfare and Sports set up the Intercultureel Onderwijs (intercultural education) project group to promote the realisation of intercultural education. The project group was dissolved at the end of 1998.

With the identity of people, the emphasis is on the complementary nature of the life stories of people and history. That is why it is wrong to equate the term 'identity' with the question 'Who am I?' or 'Who are we?', unless we put the answers to those questions in a historical perspective. A fascinating and at the same time complicated aspect of the concept of 'identity' is that it is both intangible and omnipresent. The concept is so universal and yet so difficult to understand, because it involves a process that is 'situated' in *the soul of the individual* and at the same time also in *the soul of the culture of his community*, a process that actually determines the identity of those two entities: the identity of the individual (or the group, as we have explained earlier) and the identity of the culture of the community of which the individual (or the group) forms a part.

Modern man has multiple identities: an ethnic, a socio-cultural, a religious, a sexual, a generational and a professional identity, to name but a few. Each group has its own culture as well as its own identity. Each individual belongs to several groups and has therefore several identities. Not all groups to which a person belongs are equally important to him or her. Especially groups that can at least offer its members status (human dignity), security and help, are important to its members. Groups that are important today can lose that importance tomorrow. Other groups can become important overnight.

Instead of speaking of multiple identities, we assign one identity to each individual and to each group, in which we distinguish a number of aspects: an ethnic aspect, a socio-cultural aspect, etc. We can also refer to these aspects as 'roles'. Each individual and each group has more than one role and consequently the concept of 'identity' gets an extra dimension. First of all, it becomes dynamic by the mutual tension and interaction of those separate aspects or roles. Furthermore, it can help to explain the ambivalence which according to some is typical of the identity of modern man. For example, an individual or a group can be progressive in cultural terms and conservative in socio-economic terms, a man can be passive and friendly as a father and decisive and hard as a manager.

What we have just said about identity (autobiography, self-image), can also be regarded from another angle, from the angle of others: we are then talking about **imago** (biography, the picture that others form of you). Individuals have both an identity and an imago. This also applies to groups. However, 'individual' and 'group' are no static objects that are not related to each other. *An actually nonsensical formulation such as 'individual *and* group' gives the impression that 'individual' and 'group' are two different things, such as table and chair, pan and lid. Groups are formed by individuals and individuals can only develop their specific human nature by means of relationships with others. We are referring to, for example, their ability to talk, think and love, which can only be developed in groups.

If we define the concepts of 'autobiography' (identity) and 'biography' (imago) at individual level once again, the reader must imagine the intertwining between individual and group himself. Simple statements such as "I am a Dutch teacher' and 'He is being bullied at school' serve to explain the intertwining referred to here. Reformulation of these concepts involves the following working definitions:

> **Autobiography** (identity, self-image)
> - How you perceive, experience and value yourself and how you express this.
> - How you interpret and give meaning to your own life – from the cradle to the grave.
> - Your own expectations for the future: how you link your life with the past and the future ('Who am I? Where do I come from. Where am I going?').

You find autobiographic element in your letters, conversations, the stories you tell, the photos you take, in your diaries, in drawings you make, in the clothes you wear … and in written autobiographies. Your life story can also be recorded in other ways (e.g. on video). Most autobiographic elements are never actually recorded (but they are experienced) and they are stored in our memories or forgotten.
In the classroom, well-known written autobiographies (for example the diary of Anne Frank) as well as autobiographic details of political movements and of the pupils and the teachers are important; in primary education the autobiographic details of the parents are important as well.

> **Biography** (imago, the picture that others form of you)
> - How others perceive, experience and value you and how they express this.
> - How others interpret and give meaning to your life.
> - What others expect from your future: how others link your life with the past and the future.

Biographic elements are found in the way in which others talk about you and portray you.
In the classroom, the biographies of famous people and political movements as well as the biographic details of the pupils and the teachers are important; in primary education the biographic details of the parents are important as well.

Autobiographic sources (photographs, letters, etc.) are often used in biographies. And the opposite also applies. The self-image is influenced by the way in which others perceive you. The general point is this: identity and imago overlap but they never converge completely. Here and below 'overlap' does not only mean that there are common elements, but also that these elements interact with and influence each other.
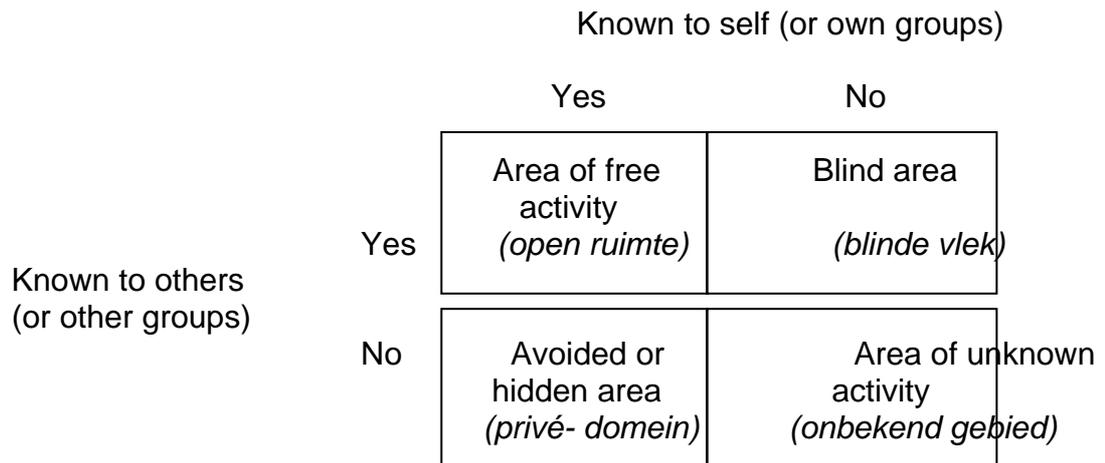
There is a tension between identity and imago, between autobiography and biography. This field of tension has two poles: a positive (constructive) pole and a negative (destructive) pole. We use the term 'dialogue' for the positive force and 'conflict' for the negative force.

2. Dialogue and conflict

Identity (autobiography) and imago (biography) are two types of images which we have to take equally seriously and examine equally carefully. This may seem obvious, but it rarely happens. Identity and imago are usually not regarded as two perspectives and forms of expression, which should both be given an equal opportunity to demonstrate their value and their right. The right 'climate' is often lacking for such change of perspective. We can only get to know ourselves in two ways in a climate of safety and confidence: through ourselves and through others, by means of our own eyes and by means of the eyes of others. The **Johari Window**,

named after the social psychologists Joe Luft en Harry Ingham, can be used to illustrate this process of dialogue. This model (figure 1) illustrates how people perceive, experience and value themselves and how they express this and how they are perceived, experienced and valued by others and how they express this. The model also shows the discrepancy between the two angles.

Figure 1: **Johari Window**

Known to self (or own groups)

	Yes	No
Yes (Known to others or other groups)	Area of free activity *(open ruimte)*	Blind area *(blinde vlek)*
No	Avoided or hidden area *(privé- domein)*	Area of unknown activity *(onbekend gebied)*

In a climate of safety and trust, the area of free activity can grow and the avoided or hidden area and the blind area can be reduced by means of dialogue. Dialogue will probably not affect the area of unknown activity and if it does, this will remain unknown. This process is illustrated by figure 2.

Figure 2: **The outcome of dialogue**

Area of free activity

Blind area

Area of unknown activity

Avoided or hidden area
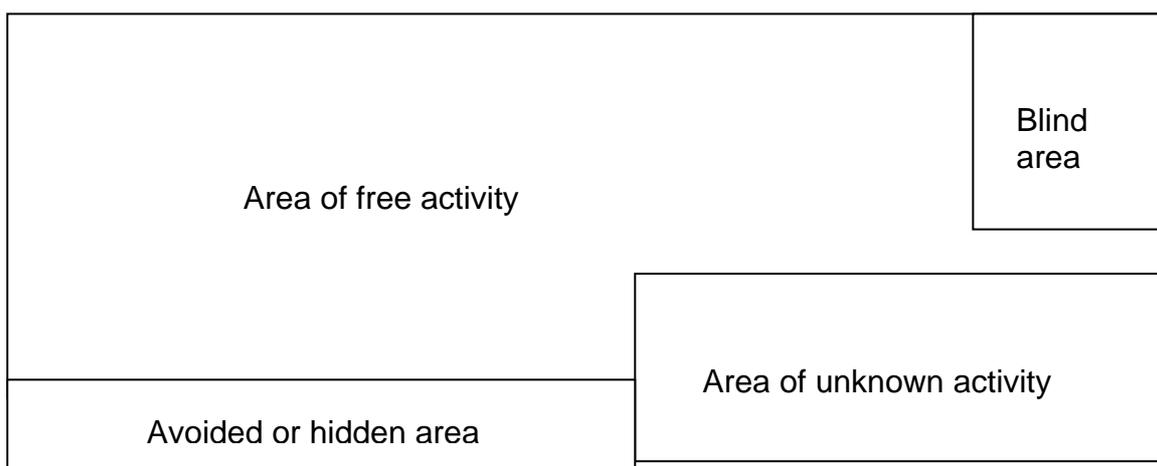
Unfortunately such a peaceful climate is a rare phenomenon although it does occur in certain situation and at certain times. Violence is a structural phenomenon in one in two families and discrimination and bullying occurs in all schools. Besides people who protect us and provide us with security and trust, there are usually other people

as well: our rivals, people who want to obstruct our activities, groups that want to harm us or even people who want to kill us. If we feel threatened by others, we are neither able nor prepared to learn a great deal from them. In that situation, we need all our energy to ignore, avoid or combat these people, 'our enemies'.

We now define **dialogue** and **conflict** as two-sided or multi-sided interaction processes that take place
- between individuals;
- between the individual and the group (and the products of its culture);
- between groups (and the products of their culture);
but also
- within the individual (introspection);
- within the group (and aspects of the group culture).

A conflict results in winners and losers. A dialogue, however, only results in winners.

Dialogue, as used here, can involve more than two parties or only one party (yourself or your own group). In the latter case, some prefer to use the term 'meeting' rather than 'dialogue' to express that non-verbal behaviour is at least as important as verbal behaviour. Of course, it is also possible to have a conflict with yourself or your own group or many others. Dialogue and conflict overlap, like biography and autobiography do. Dialogue is not always sweet and peaceful, it can also be critical and harsh. Conflicts and confrontations often precede collaboration and acceptance, but they can also get out of hand. Unequal power relations usually involve conflicts, although dialogue can nevertheless take place in such an asymmetrical relationship.

We can distinguish many forms of dialogue and conflict. Here we will restrict ourselves to four forms of dialogue (D1 to D4) and five forms of conflict (C1 to C5), knowing that each of these forms can be subdivided into subcategories.

The following forms of dialogue are all important.

D1. *Empathic dialogue*:
- put yourself in the position of other people and other situations;
- change perspective.
D2. *Autonomous dialogue*:
- reflection;
- self-determination;
- do not indiscriminately follow the majority (nonconformism).
D3. *Democratic dialogue*:
- look for consensus;
- enter into compromises;
- admit mistakes.
D4. *Creative dialogue*:
- dare to make mistakes;
- take new paths;
  do not shrink away from the unknown and the unpredictable.

Dialogue involves specific knowledge as well as an open attitude and awareness of differences in perception. Dialogue is neither mealy-mouthed nor noncommittal. It can be sharp and to the point.

We distinguish five categories of conflicts, ranging from small to large-scale and from confusing to murderous.

C1.	*Dilemma, paradox, prejudice, disapproving/ facetious use of language.*
C2.	*Evade, ignore, avoid.*
C3.	*Discriminate, torment, tease.*
C4.	*Physical violence, attacks.*
C5.	*Murder, lynch, pogroms, genocide, war.*

Not all conflicts can be resolved. Conflicts are often blurred by the fact that social problems are culturalised or individualised. No attention or respect for pupils can lead to conflicts as well as an unsafe clime at school. Immigrant parents are often concerned that their children become alienated from their 'own culture'. Opportunities for parent involvement can remove or decrease that concern. Dominance of majority groups and discrimination of minority groups, as well as forced integration of migrants cause tensions. That also applies to the absence of a relationship based on mutual trust between teachers and pupils. Ignoring the identity of pupils from minority groups leads to stigmatisation, because this means that their personal identity is replaced with the usually negative image of these pupils. Dominant teachers are only very rarely aware of this. Just as identity and imago, dialogue and conflict overlap, but they rarely fully converge.

3.The ABCD crown, a model for intercultural education in the classroom

Human perceptions play a crucial role in learning processes as well as in educational learning processes, i.e. learning processes involving education. We have already mentioned the influence teachers' perceptions have on their way of teaching. However, this influence goes much further. Human perceptions influence all processes of interpersonal interaction as well as all not purely biological processes of interpersonal interaction, like reflection for example. Human perceptions involve answers to the question "What is Man?' and, according to one of the most important 'pre-modern' philosophers, no question is more important than this one. If we consider the field of philosophy in a cosmopolitan or multicultural way, its scope can, according to Immanuel Kant, be reduced to the following four questions:
1.What can I know?
2.What do I have to do?
3.What can I hope for?
4.*What is Man?*
According to Kant, the answer to the first question is metaphysics (nowadays we would say science), the answer to the second question is ethics, the answer to the third question is religion and the answer to the fourth question is anthropology. But anthropology really comprises the three other disciplines because, according to Kant, the answer to the last question includes the answers the first three questions.

Countless multiform and sometimes contradicting answers have been given to the question 'What is Man?' What is the nature of a creature that is characterised by such an enormous personal and cultural diversity? All we wish to say about the nature of Man is that Man is an interactive being. This is expressed by the categories of 'dialogue' and 'conflict'. Man is body, psyche, culture and relates to these. He does not coincide with himself, he can look at himself through someone else's eyes, he needs others to be himself. That is why we distinguish the two perspectives of 'biography' (imago) and 'autobiography' (identity), which can complement, correct, compete with, ignore and dominate each other. This field of tension is the basis for countless human possibilities, including ethnocentrism and racism, but also openness to other cultures. In this field of tension we place intercultural education, which aims to channel this tension towards openness. Thus we arrive at the following model.

Figure 3: **The ABCD crown, a model for intercultural education in the classroom.**
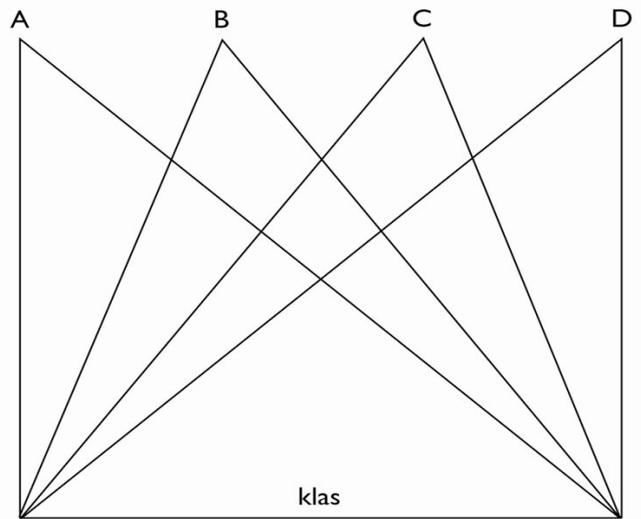
Klas = classroom
A = autobiography (identity)
B = biography (imago)
C = conflict (confrontation)
D = dialogue (meeting)

The four triangles in the figure overlap, i.e. 'dialogue',
 'conflict', 'autobiography' and 'biography' overlap,
influence and interact.
Any autobiographic or biographic life story shows that
it always involves conflict and dialogue.
The one is not separate from the other (three).
When we say A, we must also mention B,C and D;
 when we speak of B, A, C and D are there in the
background, etc. In other words, the four triangles
are mutually dependent

A = autobiografie (identiteit)
B = biografie (imago)
C = conflict (confrontatie)
D = dialoog (ontmoeting)

Intercultural education in the classroom means usin
for the life stories (autobiographies and biographies) of the actors (persons involved), in which
dialogue is more rewarding than conflict, conflicts are recognised and not ignored and where possible
transformed into forms of dialogue.

The ABCD crown is also suitable for intercultural education outside the classroom. The basis of the
crown, i.e. classroom, can be extended to 'classroom, school, environment', or a micro-level (the
classroom), a meso-level (the school) and a macro-level (society). At those different levels the
different actors are important and as a result of that the four concepts A, B, C and D will be interpreted
differently. In a way, the ABCD crown can be regarded as a general model for education and
communication.

7 Stages, seven countries. Lets do pattern recognition. The intercultural problems
starts with the meeting of two cultures. There are always boundaries, borders
between cultures. Contacts begins with a fence. The fence establishes the
difference. If everything goes well, you put a little gate into this fence. Then you can
open a gate. Next step is the discovery of something, that is interesting between the
two. This is where the learning begins. We are not the universerve. There is
something else. After years or hundred of years you create something new. Maybe a
we – like Sweden. This is an idealised approach. If we look in reality: The whole thing
can stop here on the fence. You create more problems. Same can happen when
opening a gate – men don´t like each other. Or they have something, which we
haven´t got – we want it- a war. Or we get along, cope with the situation. Germany
melted into Germany only 150 years ago. We can have all kinds of funny things. In
this room we have:
  Intrusion, infusion, invasion

7 stages: A country invaded by intruders for good reason. Now the thorn of the strangeness. Like in Hungary it can be pretty fresh. How do we deal with it. Hungary. We have the not fresh approach:

Two patterns: Hungary – vs. Netherlands and Germany. You the fresh one´s could learn from the non fresh invasions. You could learn how to deal with it.

We have other examples, what we could call: cases of cohabitation. Inside these country people have learnt to deal with it.

- A teacher may…
- develop complex thinking and the ability to make isomorphic attributions, i.e. similar meanings based on perceptions
- impart knowledge of the subjective culture of a defined target group
- improve knowledge and application of concepts relevant to intercultural communication
- develop the ability to analyze and solve intercultural problems
- reduce ethnocentrism
- help to develop more accurate expectations in intercultural interactions between pupils
- decrease the use of negative stereotypes
- increase intercultural sensitivity to cultural diversity
- help to interact more effectively with people from a defined target culture
- increase enjoyment in interaction with people from other cultural backgrounds