Teacher education for change

The theory behind the Council of Europe Pestalozzi Programme

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Foreword

What is the main role of teachers today? Has it changed over the last few decades? Why is the Council of Europe dealing with education, and in particular teacher education? The aim of this publication is to offer a few answers to these and many other questions. Above all, its purpose is to contribute to the ongoing debate, more necessary than ever, on the role of teachers and teacher education in the broader context of teaching and learning for a sustainable democratic society.

In order to understand what kind of education we need in Europe, we must first think about what kind of society we wish to see in the future. The Council of Europe's work on education is based on the idea that education should promote the core values of our Organisation, and in particular contribute to developing democratic culture on our continent. The main aspects of such culture are knowledge and understanding of human rights, democratic participation and the development of competences for engaging in a meaningful and open-minded intercultural dialogue. In other words, developing democratic culture means the development of transversal competences in all learners.

What does this mean for teacher education in Europe? It is obvious that teachers have a very important role to play in creating a democratic culture, if only because of the time they spend with the younger generations in school or in other learning environments. As in the past, teachers will have to pass on knowledge to the learners and will therefore have to be well educated in the subjects they teach. But it is now generally acknowledged that transmitting specific knowledge is not enough to make a good teacher. Every teacher needs to have the transversal knowledge, skills and attitudes that enable him or her to become a "facilitator" or a "guide" who can steer the learning process of his or her students. Teachers need to encourage learners' independence, their creativity, self-reliance and self-criticism, help them to learn to debate and negotiate and to take part in decision-making processes. For education is not only about knowing, it is also about knowing how to be and knowing what to do. If we take that assumption for granted, the role of the teacher becomes a very demanding one, and it is clear that teachers cannot be educated once and for all during the few years of pre-service education they have. On the contrary, they will need continuous in-service training throughout their working life.

The Council of Europe has for many years given its special contribution to advocating these principles and values in and through teacher education focusing on

transversal competences. Our Organisation provides a unique tool, an in-service training programme for teachers called the Pestalozzi Programme. All member states co-operate in this programme through the organisation of training seminars for teachers and other education professionals. It is in this framework that teachers and other educators look at how education policies can best be put into practice through teaching and learning in the classroom, and influence learning outcomes. For teachers who participate in the Pestalozzi Programme, with its emphasis on interactive methodology, collaborative knowledge building and sharing of experience between peers in the context of the wider Europe, these seminars are in themselves a very valuable experience in intercultural dialogue and democracy. The sessions build on the knowledge and experience of those who take part in them, and they are learner-centred, interactive and enable the participants to learn by doing and to work collaboratively. Most of those who participate in the Pestalozzi Programme are teacher trainers, and this means that the programme has a great potential for being carried on and expanding in the member states themselves. A network of National Liaison Officers from all member states participating in this programme meets regularly, to evaluate the work done, discuss progress and lay the foundations for future developments.

The ideas mentioned above and which are discussed further in this publication are not new. For many decades and even centuries, several pedagogues have advocated similar approaches. However, they have never been put into practice on a systematic scale. Our education systems continue to reproduce patterns in education that focus mostly on the transmission of knowledge and preparation for employment, forgetting that the aims of education are also preparation for life as active citizens, personal development and the maintenance, in a lifelong perspective, of a broad and advanced knowledge base. Educational institutions continue to perpetuate social norms. Those who are in charge of such institutions hesitate to adopt democratic governance out of fear that they will not be able to exert what they consider to be the right discipline. And yet it is well documented that democratic values and attitudes cannot be learned within undemocratic structures.

In June 2010, the Council of Europe's Pestalozzi Programme received strong support from the European Ministers of Education at the 23rd session of their Standing Conference in Slovenia, where the main theme for debate was "Education for sustainable democratic societies: the role of teachers". The ministers adopted a declaration in which they endorsed many of the ideas set out above. They also adopted a special resolution on the enhancement of teachers' professional development through the Pestalozzi Programme. In this text they undertake to

strengthen their National Liaison Officers Network, support the establishment of national networks of education professionals linked to the Pestalozzi Programme and endorse the participation of education professionals in the training activities offered by the programme. For the Directorate of Education and Languages, this is a very encouraging development and we will try to follow up these commitments to the best of our abilities.

In the meantime, we hope that as many education professionals as possible will become familiar with our work on teacher education. This publication is the first in a series intended to explain what we are doing and how we are doing it. I wish you all an interesting and enjoyable read.

Ólöf Ólafsdóttir, Director
Directorate of Education and Languages

Introduction

Josef Huber and Pascale Mompoint-Gaillard

The Pestalozzi[1] Programme of the Council of Europe builds on a long history of co-operation in the field of teacher education and training within the framework of the Organisation. It has evolved from an early teacher training bursary scheme and has been developed to respond to the challenges identified by the 3rd Summit of Heads of States and Government of the Council of Europe in 2005. At this summit, leaders called for a concerted effort by the Council of Europe to ensure that its values of respect for democracy, human rights and the rule of law are placed at the centre of educational practice in our member states and they emphasised the key role of education professionals in this process. In their plan of action for the coming years they stipulated that: "The Council of Europe will enhance all opportunities for the training of educators, in the fields of education for democratic citizenship, human rights, history and intercultural education".[2]

This call from the summit leaders underlines the importance of reaching out to the practitioners in the field of education. The fundamental principles and values of the Organisation need to be reflected not only in education policy, but above all they need to influence the day-to-day practice of education in classrooms across the continent. Only then can we hope that our European societies will manage to maintain the level of democracy and respect for human rights they have reached and further develop towards sustainable democratic societies in the face of the challenges of the 21st century.

The Pestalozzi Programme attempts to build and maintain this bridge between policy and practice. It looks at how education policy can best be transposed into the everyday practice of teaching and learning so that the desired change influences the daily experience of all learners. It acknowledges the vital and crucial role of education professionals in this process of change and builds on the convergence of competences: specialist and subject-specific competences need to be complemented by transversal knowledge, skills and attitudes if we want them to bear fruit for politically, socially, economically and environmentally sustainable, democratic societies in the Europe of today, and above all, tomorrow.

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1. Named after Johann Heinrich Pestalozzi (1746-1827), Switzerland.
2. Action Plan, 3rd Summit of Heads of State and Government of the Council of Europe, Warsaw, 16-17 May 2005 [CM(2005)80 final 17 May 2005].

Through its range of activities, the Pestalozzi Programme seeks to offer a space where education professionals have and take the opportunity to learn[3] together, to elaborate fitting answers in the diverse contexts they work in, answers which are based on the fundamental values the Council of Europe was created to uphold.

Every year the programme offers a wide range of pan-European training opportunities for different categories of education professionals such as teachers, teacher trainers, school heads and other actors with an educational role, as well as parents as important stakeholders in education. Altogether about 50 pan-European training events for a total of about 1 000 participants from the 50 countries party to the European Cultural Convention and beyond[4] are organised annually. These comprise:

– European workshops which are hosted and organised in different countries;
– European seminars which are co-organised by the secretariat and partner institutions (Academy of Bad Wildbad, Baden-Württemberg, Germany; European Wergeland Centre, Oslo, Norway);
– European modules for trainer training organised by the secretariat with the support of particular member states;
– targeted co-operation and assistance (such as training courses for teachers in the framework of Joint Programmes with the European Commission).

Beyond the training activities, the Pestalozzi Programme also provides a platform for the exchange of experience and the collection of practice examples as well as collaborative reflection on practice and the development of workable answers to challenges based on Council of Europe values.

The programme is led and monitored by the Steering Committee for Education and implemented by the secretariat in co-operation with a network of national contact persons (National Liaison Officers (NLOs)[5] and partner institutions and organisations.[6] It is funded through the ordinary budget of the Council of Europe (Directorate of Education and Languages) and through voluntary contributions from member states either in the form of direct financial support or through the hosting of activities.[7]

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3. In this book, the terms "training", "education" and "capacity building" are all used in the sense of "offering opportunities to learn".

4. For several years now, the Pestalozzi Programme has offered places to participants from countries south of the Mediterranean in some of its activities in order to increase the opportunities for intercultural dialogue in the field of education.

5. See list of the National Liaison Officers on www.coe.int/pestalozzi.

6. Academy of Bad Wildbad, Baden-Württemberg, Germany; the European Wergeland Centre, Oslo, Norway; the Anna Lindh Foundation, and others.

7. More details on the programme can be found on www.coe.int/pestalozzi.

The Pestalozzi Programme is a tool of the Council of Europe to make its voice heard in the practice of education through the promotion of its values and standards in the field of education and through the promotion of an appropriate pedagogy.[8]

The Council of Europe has adopted the name of Johann Heinrich Pestalozzi for its training programme for education professionals, as the best symbol of its focus on developing learning methodologies which will endure and which place the individual's needs at the heart of the learning process. Johann Heinrich Pestalozzi developed a holistic pedagogy focusing on the development of every faculty of the learner: intellectual, affective and manual ("the head, the heart and the hand"). His pedagogical principles were constructed around the concepts of development of the learner's powers of observation, training of the whole person and the supportive role of the teacher – the "sympathetic application of the teacher to the taught".

This publication sets out to shed more light on the latter. It seeks to explain and describe what could be expressed in short with the following phrase "why we do what we do in the way we do it". What are the theoretical underpinnings, the fundamental concepts about knowledge and understanding? What are the strands of pedagogical thinking which influence the approach to training, teaching and learning that the Pestalozzi Programme tries to merge into a coherent whole? In other words, it sets out to explore the form that the pedagogy could take which models the values the Council of Europe has been created to uphold: a culture of democracy and respect for human rights and the rule of law.

After the creation of the Network of Trainers of the Pestalozzi Programme and its first meeting in Oslo in November 2008, held in co-operation with the European Wergeland Centre (EWC), a group of trainers met twice in 2009 together with the secretariat and representatives of the EWC to discuss the content and prepare the contributions.

This publication has a double aim: to clarify the pedagogical and methodological approach of the Pestalozzi Programme and to offer a first contribution to a long overdue debate on teacher education in Europe.

Chapter 1 delivers diverse points of view on the context in which teacher education takes place today and the principles and concepts that constitute the foundation of the Pestalozzi Programme. Claudia Lenz uses Anna Arendt's concept

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8. From the Greek παιδαγωγέω (paidagōgeō); in which παίδ (*paíd*) means "child" and άγω (*ágō*) means "lead"; so it literally means "to lead the child".

of "world" to express how educational thinking has to be guided by visions of a future society desirable for all. Arthur Ivatts explores the political and educational context in which a fierce battle for curriculum time is fought and how education for human rights, democracy and mutual understanding can be embedded in the existing curricula. Through the exploration of the three *savoirs – savoir/savoir-faire/savoir-être* – Pascale Mompoint-Gaillard studies the underlying values behind educational visions and how teachers will have to acknowledge their value basis to develop motivation to gain the transversal competences they need to help young people become informed, active citizens who believe in democracy and who value diversity. Liutauras Degésys argues that whereas classical education operates on the assumption that sufficient knowledge transmission will enable young people to apprehend their reality, a shift of educational philosophy must be set to underline that learning processes are inseparably integrated into social activity and therefore processes of teaching require constant intersubjectivity and interactivity.

Chapter 2 develops the theoretical foundations that support the Pestalozzi Programme: Danielle Leclercq, Salomėja Bitlieriūtė, and Josef Huber all present "our" forerunners who have developed education philosophies from which the programme draws to determine its way of doing things, its mode of learning. Learning by doing is thus the central method and doing it together is the process. Pascale Mompoint-Gaillard's contribution sets out how the Pestalozzi network is progressively developing as a community of practice of education professionals across Europe.

Chapter 3 focuses on action for change. Based on general educational research and findings in the fields of foreign language and history teacher education, Richard Harris and Ildikò Lázár present an overview of some of the obstacles to change in teacher education in Europe today and suggest ways to bring about change. A detailed example, described by Pavlina Hadjitheodoulou Loizidou, from Cyprus, shows how the Pestalozzi Programme supports initiatives in the member states, structuring teacher training along the conceptual and methodological lines described in this publication.

In the conclusion Josef Huber summarises what has been undertaken over the past four to five years to increase the effectiveness of the Pestalozzi Programme and sketches out the lines of development for the coming years which will strengthen the potential of the Pestalozzi Programme to make a difference to all learners and students in training institutions and classrooms across Europe.

Strasbourg, September 2010

Chapter One
Education and society

The key role of education for sustainable democratic societies

Claudia Lenz

> Plurality is both the condition of human life and the condition through which humans achieve meaning because humans can experience meaningfulness only because they can talk with and make sense to each other and themselves.
>
> Arendt 1958:8

The question of what education is all about and the kind of societal enterprise it is often gets obscured when we face everyday routines and challenges in educational practice. Taking a step back, however, one immediately becomes aware of the immense impact education has on the way we live together in our societies and on the next generations' conditions of living together. In fact, education is nothing less than a society's investment in its future. This holds true because education, in all its forms and aspects, supplies the members of a society with the knowledge, skills and attitudes needed in order to be able to take part in social, economic and political life. But since societies are not static entities, as they undergo constant and rapid development and change, education becomes still more a condition of coping with reality. The role of education has probably always been to introduce a society's "newcomers", the young generation, into the way the society works (its principles, rules and the attitudes needed for its maintenance), in order to enable them to become the future bearers of societal and political life. In the modern era, the idea of "change" (progress, innovation) has become more predominant than it was before, and this has added a new aspect to the concept and function of education: it has to balance continuity and change – and even proponents of the most conservative ideas would not deny the idea that younger generations are agents of change and modernisation. Maybe change isn't really more radical today than it was some centuries ago, but the ideas and expectations of accelerating technical and social changes on a global scale inform most western cultures today – including their educational theories and practices. Within democracies, being a member of a society means becoming an agent of development and change, not just adapting passively to given circumstances. Educational thinking, thus, has to be guided by a vision of a future society desirable for all.

Realising these visions is not only a question of what is taught and learned, but also how.

Education represents a realm of personal development and social experience. Within the framework of formal and informal education learners have experiences which prepare them to take part in societal life. Thus, educational frameworks can be regarded as types of "models" of the society they are intending to create. Consequently, education takes the form of disciplinary technology and indoctrination in authoritarian styles of teaching. Here, educational institutions intend to "teach" citizens to accept given structures and to follow existing rules and doctrines uncritically. Still, it is easy to distance oneself from educational concepts which openly undermine the individuals' autonomy and their capacity to live as equals among others. Also, in many cases, educational practice led by good intentions fails in exactly this respect.

Education, informed by humanistic ideas, has to be oriented towards personal autonomy and human solidarity, without regarding the two as mutually exclusive or subordinated to a *raison d'état*. As the German-American philosopher Hannah Arendt[9] (1958) puts it: human existence is signified as human due to the fact of plurality – that means that each human being is unique and at the same time equal with all other human beings by sharing this precondition. This plurality results in the capacity and the need to create a common realm of existence, "world" in Hannah Arendt's terminology.

> "World" as the space inhabited by man is the result of human action and interaction.[10]

In this sense, Arendt regards human existence as crucially political, which, for her, means being capable of taking part in the construction of the modes and conditions of living together. Education, for Arendt, has the function of enabling human beings, especially the "newcomers" in the chains of generations, to actively participate in the maintenance and continuance of "world" and thereby realise their human potential. Thus, education, if it is to serve the future and visions of a desirable society, must also be related to and informed by the

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9. Hannah Arendt (1906-75), a philosopher of German-Jewish origin who developed a political theory centred around the idea that the capacity to act politically and to establish and maintain political structures represents the most crucial feature of human existence. In this view, only participation in the processes constructing the political sphere means to live a fully-fledged human existence. The creation of "world", that is, a reality constructed and maintained through egalitarian communication, and the realisation of an individual's potential as a human being are, in Arendt's view, mutually constitutive (Arendt 1958).
10. This idea of "world" has nothing to do with concepts linked to the materiality and objectivity of geography, namely that "world" is the totality of space inhabited by man or the entire globe. In Arendt's use of the term, the phenomenological tradition is predominant, resulting in the paradox that people inhabiting the same material world can become "worldless" due to the loss of a common political sphere.

past: that is, all experiences of human communication and action. Arendt takes the responsibility of educators as mediators "between past and future" very seriously:

> The educators here stand in relation to the young as representatives of a world for which they must assume responsibility although they themselves did not make it, and even though they may, secretly or openly, wish it were other than it is. This responsibility is not arbitrarily imposed upon educators; it is implicit in the fact that the young are introduced by adults into a continuously changing world.
>
> Arendt 1961:184

Probably, one could read her understanding of educators as the "adults" initiating the "younger" into the sphere of common human affairs more symbolically, as the more experienced. In this way, one could be an educator in certain contexts, where one has gathered significant experience and is able to share it with the less experienced, whereas one can be a learner in other contexts. In this way, one can imagine education as a process integrating all members of a society in the constant construction, reconstruction and maintenance of social, political and cultural life.

The most relevant question, thus, is which kind of education can contribute to a society in which all members are able to realise their human and participatory potential – to live together as equals under commonly created conditions. In other words: how can education serve a sustainable democratic society? What should institutional structures and learning processes which provide learners with experiences of a living democracy look like? There is, of course, no final answer to that question, but there are, in a given context and environment, indicators of which aspects of education are feasible and which conditions are necessary in order to make education a sphere where living democracy is prepared, created and practised.

Learning to learn – lifelong learning

Societies today are, as mentioned in the first paragraphs, preoccupied with the idea of rapid technological and social change. If education is to serve the egalitarian participation of all citizens in society, it has to transcend some traditional ideas of learning within a life span. Up to some decades ago, a predominant idea was that educational institutions – first and foremost schools – teach children a canonised version of knowledge "for life" accompanied by a set of given values. Followed by vocational education, school would prepare learners for a

life as job holders. But today's societies within the "global village", connected by information technology, mobility and migration need educational systems which prepare learners for different ways "for life". The sociologist Richard Sennett (1998) states that people in late modern societies will have to renew their "stock of knowledge" many times throughout their working life, due to ongoing societal and technological changes. Our societies can be characterised as "information societies", which means that the processing of information has a different status today than it had only a few decades ago. New media (and maybe most significantly the web-based "social media") have an enormous impact on the world views of individuals and groups; they even constitute forms of social belonging independent of geographical proximity.

> The seemingly unlimited possibility to express attitudes and spread information is met by new discussions about and forms of censorship. Still, individuals are no longer confronted with a lack of accessible information but with a confusing flood of information, making it difficult to relate to. Skills of handling (selecting and evaluating) information have become crucial in order to be able to participate in cultural and political life.

As a result, knowledge, skills and awareness/attitudes related to the above questions have to be a part of educational processes empowering citizens today and in the future.

Active social and political participation thus requires the ability to identify, to access and to handle information from various kinds of media. And, as the community of practice of active participation transcends national borders – be it with regard to supra-national constructions, such as the European Union, or be it with regard to the notion of "global citizenship" – information from all parts of the world becomes relevant for individual world views, attitudes and choices. What is needed, as a result, is the competence to distinguish relevant and valid information from less relevant and valuable information. This kind of "information literacy" includes technical and cognitive skills, but also reflexive competences. Education, which aims at the formation of active citizens, has to supply learners with the competence to learn and to constantly renew skills of accessing and handling information as well as knowledge stocks. It has to teach learners the art of learning – and it has to do it in a way which makes learning a joyful personal enterprise.

Autonomy, self-reflexivity and empathy

One of the most important features of a democracy – the fact of living together as equals having the same rights and opportunities to participate in social and political life – is that it needs to let its citizens develop an awareness of their personal dignity and autonomy, as well as mutual respect and acknowledgement.

This presupposes learning environments which strengthen the individual's belief in his or her own capacities and at the same time invites individuals to meet each other with confidence, without fear of making mistakes or of being convinced to change one's mind. The balance of individual autonomy and sociality has to be experienced and learned within a protected space where individuals can explore and develop different sides of themselves through encounters with others – enabling them to seek ideas of the self and the other. This self-reflexivity can only be developed within educational settings and institutions which reflect the values of autonomy and empathy at a structural level and in their practice. Only in institutional settings where students experience that they are not only objects but also subjects of their own learning experience and where they are encouraged to show solidarity with each other, can the attitudes and capacities be achieved which are crucial for a sustainable democratic culture.

Multi-perspectivity and critical judgment

A democratic culture is a pluralistic culture. This requires that citizens be capable of seeing things from different angles without becoming completely relativistic. The ability to participate in the multi-voiced processes of creating and negotiating meaning is the basis of social and political inclusion in a deliberative democracy.

> Learning to live within a democratic culture means learning to face "different truths" and to apply criteria in handling them.

Thus, education which is concerned with sustainable democratic societies has to provide learners with the ability to cope with the relativity of truth. Educational practice has to be informed by the fact that we constantly take part in the social construction of meaning – and should inform learners of this – making it a matter of cultural context and historical change. Being able to take part in the social and political negotiations of meaning on which democratic decision making relies, requires a set of basic competences: firstly, the competence of being aware of and relating to different world views and truth systems, and

moreover, the competence to differentiate between strong and weak evidence in order to come to independent judgments.

Sustainable democratic societies need citizens who are aware of the relation between knowledge and power – and take part in the processes of negotiating and defining "world" in the sense of Hannah Arendt. Consequently, education has to address learners not only as receivers but also as producers of knowledge. In order to achieve this, education has to be a space in which learners are given instruments for investigating and negotiating knowledge.

To make it very clear: the relativity of truth referred to here should by no means be misunderstood as a complete lack of criteria for what is truth and what is a lie (this would open the way for all kinds of manipulative and propagandistic techniques). In the same way, tolerance, as a result of a relativistic attitude, should not be confused with indifference. Quite the opposite: if no authoritarian voice defines an indisputable truth, the individual responsibility for one's own opinion, derived from critical judgment, increases. This prepares the way for what Hannah Arendt calls "worldliness", generated through egalitarian communication processes. A democratic culture needs citizens who are competent at and capable of negotiating different truths.

Empowerment and living democracy

Learning processes can contribute to the development of the individual capacities necessary for active participation in a pluralistic and democratic society. Experiences in educational settings and institutions – first and foremost in schools – have a great impact on the individual's ability to be involved in and influence processes of social and political change throughout their lifetime. This depends partly on the ways in which the learners' individual capacities are acknowledged and encouraged. This leads to the necessity of institutional democracy.

> Democratic values and attitudes can hardly be learned within undemocratic structures. Active, engaged citizens need to have a basis of encouraging, positive experiences – the experience of negotiation and debate and the experience of taking part in decision-making processes affecting their own situation.

Institutional structures are decisive for the experience of living democracy – first and foremost the idea of having rights and making commitments. School and other educational institutions can acquaint learners with the democratic principle of the rule of law. Education, when informed by the ideas and goals of sustainable

democracy, is a field of practice where egalitarian communication and participatory social practice can be learned through experience.

Educational institutions can strengthen democratic learning though school governance and classroom management. This means the principles which structure teaching and learning, the methods of learning and the attitudes informing everyday life in school should build on democratic ideas. School has to be a place where young people can experience "live" democracy, not least by taking responsibility for their own learning and for the rules by which a community can best "live together".

Learning and social cohesion

Education, comprising the whole range of educational institutions and the everyday practice of teaching and learning, can contribute much to social cohesion – one important condition for an inclusive democratic culture, a broad democratic participation and for the spirit of solidarity among citizens. This requires that schools, as well as institutions of further education and adult education, be accessible to all members of a society. This creates realms of encounter crossing social, ethnic and religious divisions. By offering a protected realm for encounter, questions of cultural diversity and of social justice can be addressed and the groundwork for dialogue between different societal groups, between oneself and others, can be developed. This can prevent the emergence of closed group identities, and rather allows individuals to develop a multiple sense of belonging. Education, thus, can play an important role in the process of sustainable change. The everyday practice of teaching and learning can provide a grassroots dimension to democratic decision making.

Education links past and future in order to promote the development of personal autonomy and the capacity to live together with others as equals (see Rüsen, 2008). Linking past and present in this way means maintaining and making use of valuable experiences (be they historically grown democratic traditions or the learning processes related to traumatic pasts) in the light of constant change in modern and pluralistic societies. Perhaps the metaphors "room of experience" and "horizon of expectation", coined by the German historian Reinhard Koselleck (2004), bring into focus what education can contribute to sustainable democratic societies. Koselleck states that our past experiences form our future expectations. The experiences made in the past (symbolised by the "room" forming our memory and orientations) inform the way in which we meet the open horizon of the future

and the way in which we are prepared to become agents of our future lives. Learning experiences, as sketched above, can provide individuals with the expectation and capacity of actively taking part in the negotiation and decision making informing all aspects of their lives – as job-holders and citizens, as members of ethnic, religious or political groups. And as lifelong learners.

The Pestalozzi Programme addresses teachers and teacher trainers as lifelong learners, offering them learning experiences which can enable them to guide students in their learning for sustainable democracies – or, following Hannah Arendt's thoughts, the work of Pestalozzi aims at the constant (re)construction of a world shared by equals.

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Education vs. educations

Arthur R. Ivatts OBE

In 2006, the third strand of the Pestalozzi Programme took the form of "European modules" which provide training opportunities for teacher trainers as "multipliers" of key themes across member states. There are currently about 100 teacher trainers associated with the European modules, all from countries that have ratified the European Cultural Convention. This context is central to the very philosophy of the programme in all its forms. The European modules now span a number of key areas of knowledge, values, skills and understandings including: education for democratic citizenship and human rights; intercultural education; the teaching of history for sustainable democratic societies; linguistic and cultural diversity; media education and new media based on human rights; and prevention of crimes against humanity. Additional seminar themes have also included co-operative learning, the image of the other, and democratic school governance.

These themes relate directly to the fundamental principles and philosophy of the Council of Europe itself, namely, to protect and promote pluralist democracy, peace, the rule of law and human rights. These sweet words and fine aims still hold firm, given the lasting memory of most Europeans of the shameful record over the last century of our continent's history, and particularly, the Second World War with its destruction and the threats to, and gross breaches of, democracy and human rights. Since these tragic events, the fabric of our European history has been further stained by genocide and periodic violence stemming from racial hatred and intolerance. But while most people in the world with wisdom and vision would give their very lives to defend the noble principles of the Council of Europe in relation to the organisation of living together in our societies, other ill-informed forces exist which would rather forget the terrible consequences of abandoning such fundamental truths.

All of those who look for and work towards a world that will be humanly rich and rewarding for their children's children would feel an inner strength of spirit and calm reassurance as each of the European module titles and themes was read out to them. There is little doubt that the key strands of the module topics are even more important and relevant to human progression and well-being today than perhaps they were back in the 1930s. There is little doubt that public knowledge about the world is much greater as a consequence of the rapid developments in the mass media over the last 50 years or so. Other changes include the

continuing development of weapons of mass destruction and increasing societal diversity given globalisation and the mass migration and mobility of people on a scale unprecedented in human history (UNDP 2009).

Again, most wise and informed professionals in education would agree with the importance and relevance of these topics for inclusion within school and college curricula for all children and young people everywhere. Most would be committed to the notion that such educational ingredients are essential for cohesive social persistence and, indeed, human survival itself. But it is at this point in professional discourse that the obvious stumbling blocks are recognised.

> The first stumbling block is that as worthy as all of these themes are, there are just not enough hours in the days and weeks that make up the school year to accommodate this gigantic breadth of knowledge, values, skills and understandings that we feel all teachers and children should experience, imbibe, understand and enjoy. The competition for curriculum inclusion is intense and this is an issue that has to be resolved in the interests of not losing parental and pupil interest in education and avoiding the negative consequences of "overkill" with an inevitable superficiality which both confuses and dissipates the fundamentally important messages. Secondly, there are real tensions over strategies for learning by trainee teachers and children in regard to whether education should be "competence" based or "subject discipline" based. These arguments relate to the ownership of knowledge and the control and regulation exercised over professional expertise (Jones et al. 1993).

Despite the importance and vibrancy of the latter debate, the former issue of competition for knowledge space is more directly within the legitimate focus of this article.

This "log jam" of topics worthy of inclusion in curricula intended both for teacher trainees and school children and young people is nothing new to education. Indeed, educational debates from Greco-Roman times and before betray the same dynamics of competition for the promotion and prominence of pet theories and beliefs by those competing for political and military power. The inevitability of this competitive reality exists within the perceptions of a "knowledge absorbent" teacher trainee and child population, changing times and circumstances and, of course, the discovery of new knowledge. Children and young people are rightly seen as the hand on the rudder of human endeavour and direction. The ever-growing complexity of the technology of human ecology has increasingly demanded, for over a century or

more, that the state itself claim a key role in influencing the thinking behind the delicate hands on the rudder of life and society's future and economic prosperity. The development of industrial societies demanded a massive change in the content and direction of education for whole populations, as too, did the post Second World War expectations of ordinary people for non-class-based access to better health care and decent homes. More recently, we have seen epoch-changing times and circumstances created by the fall of communist regimes in Europe and the growth of fragile democracy in many European countries. Such events produce their own new needs and insights for changes in the curriculum for teacher trainees and children and young people in all their training institutions, schools and colleges.

It is not always the case, however, that the discovery of new knowledge has an immediate impact on calls for educational change and adaptation. The value of new knowledge is that it can be stored by a thoughtful society as something that may come in useful at some point in time. The investment in seemingly unimportant research has seldom been unrewarded over time. The long history of philosophy as part of intriguing human discourse is such an example, but while it has been seen as a useful exercise for an elite of students over hundreds of years, its inherent values of reasoning, thinking and logical understanding are now being seen as invaluable tools for school children to master, given that they are required to make sense of the vast ocean of knowledge that children are faced with in this age of mass communication. Yet another illustrative example is the painstaking work of the early social anthropologists, who skilfully enticed the whole of humanity to an understanding as to why human cultural and behavioural patterns differed across the globe's northern and southern hemispheres alike. Thus, the rise in human migration and the increasingly diverse societies that are a reality in most European countries have created a new and compelling competitive element for the teacher trainee and school curriculum in the form of intercultural education (Council of Europe, OSCE 2009).

> The process of curricular development is an organic process, which mirrors societal change and development.

> Some new knowledge, however, is so dramatically relevant to the immediate demands of human ecology that its widespread use is rapidly adopted and this puts urgent pressure on curriculum time, as in the case of the products and outcomes of the technological revolution of the last 30 years. Most school and college timetables include ICT (Information and Communication Technology) for all students.

The three-fold forces described above have over the entire period of public education competed for the ownership or part ownership of the curricular offerings for teacher trainees, children and young people in our schools and colleges. The history of education tells the story of change in the lives and fortunes of humankind and the societies they form and in which they live.

The process of curricular development is an organic process which mirrors societal change and development. Few retired teachers in Europe would now recognise the modern school timetable and programmes of work currently carried out in most schools. The idea, however, of a process of organic change suggests that the process is automatic, passively neutral and even peaceful. The reality is somewhat different. Competition is a term which, while generally seen as a healthy dimension of human activity, is also reflective of energy, creativity and, indeed, sometimes, conflict. The design and implementation of school and college curricula is not a place for the faint hearted. In some ways it may be likened to a battleground, with the competing demands of governments set against the management of a host of legitimate interest and pressure groups including parents, teachers, teacher trainers and other educational professionals, both religious and secular groups, and literally thousands of other interested parties and stakeholders. This veritable war zone also accommodates the debate previously referred to in regard to the political control of knowledge and expertise and between "competence-based" education and subject-discipline-based education. Liberal thought, with its love of knowledge in its own right, and ambitions for dehumanised economic efficiency, have never been good bed partners. But to seek a retreat from such conflicts let us return to our more focused debate. The pressures for a particular curricular item to be included can be as far ranging as the need to teach children about road safety when riding their bicycles to educating young people about the causes and prevention of domestic violence or HIV/Aids.

To be honest, the highly competitive nature of school and college curricular design and formulation is thus a perpetual hostage to the political "tug-of-war" in regard to politically charged values that different political parties see as important and which they frequently exercise with impunity when they gain the power and influence of an incumbent government. All of these forces and dynamics play a vital role in the necessary decisions about what children and young people should learn about to benefit from their attendance at schools or colleges.

The Council of Europe's educational work, with its many noteworthy and laudable themes for preparing and equipping children and young people for happy and successful lives, living at peace with each other and in societies that have a

tangible cohesive harmony – which needless to say, should not be achieved at the price of international inequality and an abuse of fundamental rights elsewhere – is the quintessence of the dilemma surrounding the competition for adequate space in the ordinary school and college curriculum. All of these wonderful ideas and concepts are seemingly in direct competition with the time-consuming basic skills of language, mathematics and science, in addition, of course, to all those other traditional school subject disciplines and college specialisms such as history, geography, physical education and modern languages, to name but a few. The new hybrid themes or topics now join this competitive affray.

Teachers and other educational professionals are also always proactive in developing and advocating curricular change within their own subject areas. The long-established search for, and piecing together of, evidence as the skill of the historian is now seen as an essential skill (or competence) for children to have in primary school and, indeed, modern history lessons seem so far away from the endless fact-learning requirements of history as experienced by the author when at school. In another example within this important subject area, the Council of Europe itself is making a claim for history curricula across Europe to include the Roma Holocaust and for it to have similar status to that of the Jewish Holocaust experienced in the terrible fourth and fifth decades of the 20th century.

So, as ever, the pressure is on. How is this dilemma of "competing educations" to be resolved? Firstly, something needs to be said about the quality and the outcomes of the Council of Europe's Pestalozzi Programme.

The Pestalozzi European modules and seminar themes may, perhaps, be conceived of as a child's nursery mobile with a number of weighted items suspended separately and with the very tenuous links provided by the fine cords and firm wire balancing beams. On closer examination, the numerous items are indeed nuggets of gold, beautifully shaped and formed with an individuality of creative inspiration that has been an operational feature of the work from its inception. The Council of Europe can well be proud of this piece of craftsmanship. However, the conceptual structure poses a number of practical and philosophical problems which now need to be explored and resolved in the interests of bringing coherence to the many elements of the programme and contributing effectively to its theoretical underpinning in the interests of its long-term influence and academic sustainability. This is not a pointless exercise; it is vital if the children and young people of Europe today are to be given the essential tools, skills, knowledge, values and understandings to aid and steer their lives both individually and collectively in the generations to come and to avoid repeating the mistakes and disasters of history.

The issues which need to be explored in this chapter are numerous and complex. The first issue of curricular competition is a key element in any such discussion. The sheer practicality of time limitations do not allow for pre-eminence being demanded and/or awarded to any "single cause advocacy" for any topic, subject or discipline, however worthy and justified it might claim to be. The demands are thus for the identification of synergies, or common indicators and competences, but more on this later. Such a course and rationale for discussion will inevitably lead to a polemic related to a possible jostling hierarchy of identified common indicators and competences. No doubt the ensuing heated debate will be intensified by the marginal differences that exist between the different strands and the possibility of confusion between "common" and "territory" (transversal and subject specific). It will thus be important for the rehearsed written discussion to seek a general consensus of view around resolving dangerous "competition" and finding the "common ground" and strategies for the inclusion of core competencies within the curricular offerings for all children and young people in all Council of Europe member states.

There are three central principles that need to be established in seeking solutions to the dilemma of competing educations as described above. The first crucially important principle that needs to be introduced at this stage in the argument is related to the desirability of deconstructing the concept that the "school/college curriculum" is a fixed slot of time during which children and young people are sitting at their desks waiting to have blocks of knowledge or skills/competencies willingly and passively administered to them for subsequent digestion. To maintain this notion is exceedingly unhelpful in resolving the problem of competing educations for the curricula of schools and colleges, not least because it is based on the false premise that all meaningful education only happens in the classroom setting. The notion of "school curricula" must give way to a broader and more accurate definition, which might be better described as "education curricula". If this notion is adopted, then the fierceness of the competition becomes much less intense, as the vehicle for the delivery of all the agreed and desirable knowledge, skills, values and understandings can be achieved within the much wider context of the society, community, family and school or college. For example, if a society and its leaders explicitly behave in a peaceful and fair way towards their citizens and their neighbours and are seen to purposefully avoid and constrain others from armed conflict, the perpetration and/or collusion with torture and an abuse of human rights, then the children and young people in that society will have their first lessons in peace education. In a smaller-scale but no less illustrative example, a school or college that is governed to its roots by democratic principles,

including in its teaching and learning, will be indirectly scheduling meaningful lessons in education for democratic citizenship for all its pupils and students.

If this first key principle for resolving the structural dilemma of competing educations is accepted as a universal perception construct, then all those responsible for educational policy, provision and practice must become fully able to conceive of the curricula of schools and colleges as having this much broader societal context for the delivery of knowledge, values, skills and understandings to its children and young people. The acceptance of this principle would also be instrumental in helpfully destabilising the long-established and self-perpetuating structures for curricular design and implementation, which reflect power structures with a vested interest in maintaining the ownership of knowledge. The new approach would open up and widen the responsibility base for society in deciding what knowledge, values, skills and understandings are relevant and important to pass on to the children and young people in a given society and at a particular point in time. This in turn would enrich the process of curriculum design and content by facilitating much more democratic participation and a refinement reflective of a society's diversity.

The second key principle worth elaborating in an attempt to resolve the inherent problems of competing educations, is that of "knowledge permeation". This notion is perhaps best initially explained within the context of that previously referred to reality, that traditional school and college subjects are always adapting and changing in a naturally organic process to new concepts, knowledge and subject understandings/interpretations over time. The outcome is usually more accurate knowledge, which is better placed to meet the perceived needs of society. The working advocates also benefit by enhancing their love and respect for their subject's status and integrity. The architecture of the subject is thus currently strongly shaped by the subject's intellectual protagonists.

"Knowledge permeation" on the other hand, is more related to the prescription that traditional school and college curricular subjects, such as language/literature and communication, mathematics, science, history, geography, art, drama, modern languages, physical education, music, information and communication technology, etc., are all capable of what might be described as "piggy-backing". This process may be conceived of as taking traditional subjects and subliminally enriching them with additional knowledge, values, skills and understandings which children and young people need and which can be delivered within an enhancement of the quality of the teaching and learning and with no threat to the integrity of the subject discipline in question.

Clearly, a number of examples are called for here to explain this theoretical model. Take for example an English primary school where 10-year-old girls and boys are studying language. They are looking at synonyms and the teacher asks for synonyms associated with the phrase "a cup of tea". The pupils answer with the words "cuppa", "brew" and "char". If the teacher is sufficiently well informed s/he could make the link of the term "char" with the Anglo-Romani word for tea which is "chao" which derives from the Hindi word "chai" and links the history of the Roma to the Indian subcontinent. This not only meets the learning objectives of the lesson, but it also provides an important opportunity to give the children the little-known knowledge that the Roma have an ancient language of their own and that the English use of the term reflects word derivations and intercultural linguistic borrowings. Thus, in addition to the lesson subject matter, the teacher has also made a very useful contribution to both intercultural education and to education for linguistic and cultural diversity. In another example, 16-year-old students in an English secondary school are studying the history of the Holocaust. The teacher helps the students to understand the social and political processes that lead a society to commit genocide. With skilful questioning the students are asked whether British history contains any records or evidence of complicity in genocide. The teacher will then be able to inform the group that in the Tudor period genocide-type legislation was enacted against the "Egyptians" who were early Roma immigrants. Significant numbers were hanged just for being of the Roma race. Such a thoughtful and well-informed intervention would be making a very significant contribution to the student's knowledge of history, but also within the context of the teaching of history for sustainable democratic societies and education for human rights.

In one further example, a teacher of a class of seven-year-old girls and boys organises small group discussions on what rules should be selected for their behaviour and the expectations of each other and their teacher within their own classroom. The groups report back from their written texts to the whole class and the list of rules are written up on the interactive whiteboard for all to see. The class discusses the merits and relevance of all the different offerings, and starts to score them in terms of their relative worthiness for inclusion in the final list of 10 class rules. Such a lesson may well have legitimate learning objectives rooted in the purposeful language and communication skills of listening, speaking, reading and writing. But the lesson is also a vehicle for the delivery of so much more, including the pupils being educated on moral and ethical issues, anti-racism and anti-discrimination considerations, democratic processes and the management and accommodation of diversity without any loss of rights, such

as girls and boys being treated equally. What better experiences could these children have in understanding the sustainable functioning of democratic societies?

The third key principle that is required for each of the main themes of the Council of Europe is to identify their essential, key elements of knowledge, values, skills and understandings within individually defined "competences". With sufficient time and discussion, this process will allow for the identification of the "common ground" or what might better be described as "generic competences".[11]

The position of the identification of generic competences, as opposed to the terminology of finding "common ground" is perhaps more appropriate because the notion of generic competences suggests a shared and agreed neutrality and thus avoids the difficulties of terminology and concepts with regard to "ground" or "territory" and the diplomacy demanded for facilitating negotiation and conflict resolution.

> It is important not to conceive of generic competences as a list definitively engraved on a stone tablet for all time. Indeed, rather than there being a final list, it is important for them to be routinely reviewed with the idea of modifying them in the light of new knowledge and/or changing circumstances and thus conceived of in a similar way to the organic nature of traditional school and college curricular subjects.

For example, education for democratic citizenship and the mass media and human rights' key generic competences might need to accommodate a major and radical revision, not so much regarding their nature as to the urgency of their implementation within the school and college systems across Europe, given the rapid growth of far right political parties in many European societies and with some of them making seemingly unchallenged statements advocating the "final solution" for the Roma communities of Europe.

These sobering and extremely worrying concerns lead on automatically to the consideration of the processes required within educational change and reform for the implementation and sustainability of the key messages for all European governments and their citizens. We are reminded by the mass media on almost a daily basis of the social, economic and political affairs of humankind, which give increasing relevance and urgency to all the Pestalozzi training themes. These need to have a spontaneous resonance in the hearts, minds and consciousness

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11. On the issue of "generic competences", see also the following contribution: "'Savoirs' and values vs. themes".

of all the youthful generations of all Council of Europe member states. Very real issues of competing educations are as relevant to the initial teacher training curricula as they are to the over-pressurised curricula of schools and colleges as indicated above. The cascading impact of the programme needs to ensure that its "multiplier" endeavours in teacher-training institutions are satisfactorily supported by the Council of Europe with its advocacy influence on ministries of education in each member state. The competing educations dynamic in relation to initial teacher training should be approached in the same way as advocated in the text above, namely, conceiving of curricular time in the broadest possible institutional context, the establishment of key generic competences and their cuckoo-like permeation as far as possible within existing traditional subject models. However, because of the urgency of many of these themes, it might also be required to make specific courses mandatory for trainee teachers. With the increasing global, international context, intercultural education comes to mind as such a case.

Implementation of the necessary themes within general educational programmes will also require extensive investment in in-service teacher training. Participation in such training may need the added incentive of priority status, initiated and supported by ministries of education and local municipality education departments, and financial benefits for participating teachers.

Teacher training is a key starting point, but in the vision of the broader context, as suggested in this paper, it is also vital that all key educational stakeholders have access to, and benefit from, training on such themes in the same or similar way as teachers. This cohort should include all those responsible for policy, provision and practice, including learning support assistants/teacher assistants.

Parents should not be excluded either from these vital areas of knowledge, values, skills and understandings. Schools and colleges may encounter parental resistance to curricular inclusion of areas of knowledge that they do not understand. In a democratic educational process parents would need to be involved in the process of school and college curricular formulation and implementation. Head teachers of schools (and sometimes the principals of colleges) are frequently required to manage the politics of parental communities such as, for example, the ignorance and racism of parents who threaten to take their children out of a given school because of the admission of Roma pupils. Many of the themes under discussion are relevant to all the key players in such a situation.

The implementation of the themes, and their sustainability over time, are seriously threatened by the inherent operational weaknesses of all human activity,

which may take two forms. The first is that "messages", like all news, are by definition immediate and with the passing of time tend to lose their strength and impact. "Familiarity breeds contempt" we might be tempted to say. To prevent weakening in the "strength of message" there is a need for the implementation programme to be accepted as long term and designed on a "pulse model" in which periodic boosts of volume contribute to the maintenance of the strength of the message over time.

The second weakness is that of a watered down or "superficial" message. The logistical pressures of competing educations run a serious risk of the important messages within the said themes becoming vulnerable to the "tick box" model of inclusion and compliance. This reality frequently results in the messages having a superficiality that undermines their status and importance. Somehow we need to learn how to manage this human reality, because if we ignore it, we do so at our own peril.

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"Savoirs" and values vs. themes

Transversal components of teaching for strengthening democratic societies

Pascale Mompoint-Gaillard

Schools are not merely invested with the mission to transmit knowledge to young people; inevitably they are also a place where values are transmitted. We would hope that the values schools aim to transmit are democratic values. The role of teachers in promoting the emergence and maintenance of a democratic culture can be crucial (Brett et al. 2009). Teachers deal with young people from all walks of life on a daily basis for many years, and are therefore in a position to shape our common future. Pupils will have to develop competences (knowledge, skills, attitudes and dispositions) necessary to the development of sustainable democratic societies; the success of education for sustainable democratic societies depends significantly on the teaching profession.

> Recent developments, such as globalisation of knowledge and increased mobility, push schools to do more than just perpetuate the existing social equilibrium; they force the teaching profession to rethink its role, and to accept the risk of developing a different vision of education.

This implies that "certain aspects of school culture and educational practices are under pressure to change and evolve" (Bîrzea et al. 2005).

As the previous chapter describes, during the past two decades we have witnessed the wide development of specialised forms of education: "global education", "peace education", "education for democratic citizenship", "intercultural education", "values education", "consumer education", to cite only a few. As the role of teacher development becomes increasingly important, it also becomes increasingly challenging (Ólafsdóttir 2006). Teachers are put under pressure to incorporate these new forms of education in their teaching … a task that can seem impossible to achieve if we continue to view education for sustainable democratic societies as a sum of "discrete thematic education". It is time to gather our experience and reflect on what is common to these principles and educational visions; study what common values underly the themes and approaches; and define the role of teacher development in supporting education for sustainable democratic societies.

What principles for sustainable democratic societies does the Council of Europe aim to promote in education? How do they translate into the various themes developed by the Pestalozzi Programme? How do principles and values become visible in our attitudes and behaviour as education professionals? What do we mean by "transversal components of teaching for sustainable democratic societies"? What are "transversal components" and why are they crucial? This chapter will offer an overview of these questions and highlight how professional development of teachers can support sustainable democratic societies.

Pestalozzi Programme themes: the relation between Council of Europe principles, underlying values and themes in teacher education

Within its general mission to reinforce democracy, human rights and the rule of law, the Council of Europe has, in recent years, placed democratic culture and education at the centre of its policies and practices, with a view to constructing "a more humane and inclusive Europe" (Council of Europe 2005b). The Organisation was given a mandate (Council of Europe 2005a) to have particular regard for the preparedness of teachers to meet the challenges facing democracies. As in other international bodies, the role of education is envisioned as a central part of a plan of action to promote democratic culture.[12] In 2007, the ministers of education from the Council of Europe's 47 member states invited the Steering Committee for Education to pay special attention to key competences, to "analyse and develop key competences for democratic culture and social cohesion, such as citizenship competence, intercultural competence, plurilingual competence, social commitment, a solidarity-based outlook and multiperspectivity" (Council of Europe 2007).

This is the frame within which the Pestalozzi Programme has set up its thematic approach to teacher development. It has developed training projects with teachers and teacher trainers on themes such as: Education for Democratic Citizenship; Intercultural Education; Language and Socio-Cultural Diversity; History and Multi-Perspectivity; Image of the Other in History Teaching; Prevention of Crimes Against Humanity; Media Literacy; School Governance; Collaborative Learning, etc.

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12. "Education was chosen as the most natural and appropriate medium for the promotion of international understanding, peace and co-operation, as it is through education that the new generation can imbibe these values." www.unesco.org/education/pdf/34_64.pdf (accessed on 26 January 2011).

The list of themes developed by the programme in fact reflects the Council of Europe's political bodies' recommendations and declarations; the modules series on these themes represent a practical answer to policy orientations and, as such, are a very important component of the Organisation's action toward promoting democracy and rule of law. On the other hand, our experience has shown that the programme's thematic approach has combined limitations that we will proceed to explore here.

– The most evident limitation is that themes such as intercultural education or prevention of crimes against humanity do not find effective outlets within most of today's European education systems. The themes, because they are not reflected in the curricula as such, be it in the pre-service teacher training or school curricula, are often perceived by education professionals as an "addition" to their responsibilities and the content of what they teach in schools and what they are taught at higher education institutions. There is therefore a reluctance to incorporate the themes in their teaching.

– Some teachers feel that they haven't enough class time to cover the basic skills and fundamental concepts in their subjects, let alone to discuss how their subject interacts with other subjects, and even less to include new themes such as democratic citizenship or intercultural education, etc. For example, chemistry teachers often prefer to spend time on chemistry skills and concepts rather than any other area of thought.

– Then, if the themes translate a logical endeavour to promote peace, co-operation, democracy and mutual understanding through education, when dealt with as separate elements, they also carry the risk of presenting a disintegrated, disjointed vision of education for sustainable democratic societies, quite similar to the discreet vision present in many education structures in Europe, within which curricula are treated as a sum of separate subject areas, thus lacking global perspective of knowledge, and resulting in offering students a chopped-up view of their world.

The years of practice within the Pestalozzi Network of Trainers have demonstrated that these themes all build on a certain number of common values: co-operation, tolerance, respect, equality, commitment, solidarity, freedom, etc. It is interesting to consider the passage from principles and standards (that relate to policy and rules of conduct) to the question of values.

> Values, although an integral part of our cognitive make-up, are directly related to the affective and emotional dimension of our attitudes and behaviours, in such a way that they are important in shaping our future.

To raise awareness of and sensitivity to the issues of human rights, democracy and rule of law, one must call on citizens' frames of values to tap into their affective register. This is why, when attempting at determining "what?", "why?" and "how?" we should design teacher education to support sustainable democratic societies – the question of values cannot be circumvented.

> The values and attitudes we live by affect how we relate to other people and to all our activities in the environment, and so are a major influence on our prospects for achieving a sustainable future. (UNESCO 2006)

The question of developing shared values to achieve better understanding between diverse populations, social groups, national groups, etc. to promote active citizenship and respect for human rights is evident and self explanatory. Some values need to be shared by educational communities if we want teachers to have a role in strengthening democratic societies. Some values point in the right direction and some do not. The specific values we refer to are those that support a culture of peace and democracy: tolerance, empathy and co-operation, to cite a few.

> Values permeate teaching practices. Observation tells us that the values that our teaching practices enact are not always democratic values. Developing shared democratic values also allows teachers and teacher educators to offer an educational proposal (learning strategies, content and methodology) that transcends the issues of curriculum and subject-specific teaching, an offer for the development of all teachers.

Mobilising affectivity is essential, but it is not enough. Values-based education is a part of the scaffolding to achieve education for sustainable democratic societies. It must be completed by other elements that we will elaborate on in the following paragraphs. If values affect our attitudes and behaviour, we will need to dwell on the question of "how the educator can move from values to developing attitudes and behaviours that these values sustain". What are the observable attitudes and behaviours that translate values and principles into better communication and understanding between individuals and into active citizenship to organise a better, more just world? The Pestalozzi Programme trainers have attempted, in their years of collaboration, to develop a frame for teacher development that aims at describing "what a teacher needs to know, know how to do, and know how to be" to achieve this goal.

The rationale for working on core transversal components for teaching for sustainable democratic societies

Discussions among the Pestalozzi Network of Trainers have emphasised the difficulty of using the concept of competences as an organising principle for teacher education programmes, although the use of the concept of "competence" in education has become an increasing trend in policy-making circles. Initially used in the context of business and enterprise, many researchers have attempted to apply it to the context of education and training, in particular linked to evaluation (Cardinet 1982). Critics have pointed out that the concept is a weak one "because too often it still means either only contents, or some blurred abilities, or even only specific objectives" (de Ketele 2000:188). To what extent is it relevant to use the concept of competence, given the diverse manners in which it is interpreted all around the world, and, on the other hand, the kind of criticisms which are put forth at this level? (Delory 1991).

International and European bodies have nevertheless devoted much consideration to the issue over the last decade. As part of the Lisbon Strategy, the European Commission developed the Common European Principles for Teacher Competences and Qualifications. UNESCO and numerous international and national conferences have focused on the subject. Achieving comparable data through the establishment of "key competences" for pupils has been one of the goals of the PISA initiative, for example. Moreover, the term "competence" carries a wide variety of notions in different national educational contexts. Definitions of the term "competence" are many: to cite one, the OECD has defined it as: "more than just knowledge and skills. It involves the ability to meet complex demands, by drawing on and mobilising psycho-social resources (including skills and attitudes) in a particular context" (OECD 2005).

Estimating that the concept could be of use to the network only if it was able to come to terms with a definition that was acceptable and operational throughout different European educational contexts, the network set out to develop a tailor-made strategy. Conscious of the difficulty at hand, the network began, during its first forum in Oslo in 2008, to develop the idea of moving away from a "vertical approach" by thematic objectives toward a "horizontal approach" by transversal components. What do teachers need to know in order to develop a form of education that supports peace and democracy? What do they need to be able to do? And how do they need to be able to be?

The basic principle behind this strategy, in respect to the diversity of contexts in which the practitioners (teachers and teacher trainers of the network) are working in, is to drop the thematic approach to teacher training in favour of a strategy that describes what teachers need to be able to "do" in a specific "situation". In other words, the observation was that the approach by theme or objective tended to fragment the knowledge, skills and attitudes that we as a community of practice were trying to develop in teachers. Therefore, a more holistic approach to teacher education would be to promote a three-pronged approach, focusing on the following elements to effectively educate young people for sustainable democratic societies:[13]

– What a teacher needs to know (the cognitive dimension: knowledge or *savoirs*).

– What a teacher needs to be able to do (the pragmatic dimension: skills or *savoir-faire*).

– How a teacher needs to be able to be (*savoir-être*).

Here we must emphasise the third element of this approach: learning "how to be", or *savoir-être*.

> It is not enough "to know" and "to know how to". An educator (teacher, teacher trainer, etc.) must then move on to interiorise this knowledge and these skills and apply them in a consistent manner, in other words experience them in oneself and in situation. It is therefore a situated perspective of professional learning.

… the development of "knowing how to be" is most often achieved through learning "to know" and learning to "know how to". "Knowing" and "knowing how" don't necessarily imply that knowledge and skills have become a usual behaviour, i.e. a *savoir-être*. The approach by "knowing how to be" is therefore an integrative approach. But adopting it has important implications … since "knowing how to be" is of a habitual and integrative nature, it involves working in the long run by repeated *in situ* observation. For such an approach, courses are not sufficient; class and school management is inseparable from the development of *savoir-être*, hence there is an enormous amount of work to be done in this direction." De Ketele (2000)[14]

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13. On the concept of *savoir-être* or "learning how to be" see Rogers (1961); Angers P. and Bouchard C. (1986); Delors (1996).

14. Unauthorised translation of "… le développement des savoir-être passe le plus souvent par l'apprentissage de savoir et de savoir faire. … Connaître et savoir faire ne signifie pas nécessairement que ce savoir-faire soit devenu un comportement habituel, c'est-à-dire un savoir-être. L'approche de savoir-être est donc une approche intégrative. Mais l'adopter comporte des implications importantes. … Puisque savoir-être est de l'ordre de l'habituel et de l'intériorisé, cela suppose de travailler dans la durée et par observations répétées en situation. … Une telle approche ne peut se contenter d'assumer des cours; la façon de gérer la classe et l'école est indissociablement liée au développement de savoir être et il y a donc un travail énorme à faire dans ce sens."

Today, the Council of Europe's Pestalozzi modules for education professionals integrate this dimension and the requirement of educating toward *savoir-être*. The training session follows the principle of learning by doing, which is the approach chosen for building *savoir-être*.

During the work, the focus is not on input, but rather participants are invited to:
– create situated, common and collaborative knowledge on the themes;
– develop situated learning strategies to achieve learning outcomes in the three-pronged approach;
– practise new education models in the professional outlets (higher education institutions, teacher training institutions, schools, non-formal settings, etc.).

Central to the idea of education for sustainable democratic societies is the understanding that democratic values cannot be acquired through transmission/transfer of knowledge alone, but need to be practised. They are acquired through a holistic "learning by doing" approach, based on experience. This can only be achieved through continuous professional development over a length of time that allows the development in the three domains of *savoirs* described above. A description of these transversal core components will be the object of the next paragraph.[15]

Further developments: looking ahead

With the transition of our societies from the industrial to the post-industrial phase, and the beginning of the age of knowledge-based societies, teachers need to switch from non-participative methods and pedagogy to a learner-centred pedagogy focused on learning in the three domains *savoir*, *savoir-faire* and *savoir-être*: experimentation, systemic thinking and collective knowledge building; problem solving and critical thinking; openness and capacity to face new evolutions quickly; co-operative spirit and skills to effectively navigate in knowledge networks.

> "The data indicates a great gulf opening up, in which all the functions important to young people exist outside school, as well as most of the learning, (albeit self-teaching or peer learning), while schools … fail to understand the communicative function of the Internet, and worst of all, fail to teach the skills of information retrieval, search, site evaluation and creative production that presumably are most important to them." (MEDIAPPRO 2006)

15. A forthcoming Council of Europe publication (scheduled for publication in 2011) will focus on these core components for education for sustainable democratic societies.

More pressure is being put upon teachers to develop new responses to evolving social and community needs identified in school settings (such as conflict management, cultural responsiveness, intercultural sensitivity and communication, and global and multiple perspectives). These responses are not exclusively individual or definitive and static. Teachers will need to be highly adaptable and teacher education will have to develop pedagogic as well as non-pedagogic knowledge, skills and attitudes including inclusive democratic values, respect for diversity and soft skills in the field of interculturality.

The *savoirs* we are looking to develop in teachers are demanding; incentives should reflect this and can be used as a tool to be exigent on quality.

> If a society recognises the central role of education to sustain its future democratic destiny, it should give its teachers recognition at a level that makes the profession viable and attractive, offering quality, lifelong learning to raise teacher status and at the same time support for professional learning.

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Education as liberation of the self
Principles and concepts of learning and teaching in the Pestalozzi Programme

Liutauras Degésys

On classical ("traditional") and modern education

In the first development stages of humankind, education was syncretic, not detached from the ordinary activities of practical manufacturing and theoretical interpretation of the world. The educational process was integrated within the social reality as a set of communicative actions rather than a certain theoretical occupation and a specialised independent activity. At its best, the educational process would gain the rudimentary theoretical semblance of a tool for comprehension and understanding of physical and social reality. Each step in the educational process would then be considered as the ordinary case within the general communication process. Education itself may be revealed and explained by the very principles of communication. To educate means to communicate: communicate with the real world, with the social partners and with oneself. To communicate means to be interactive and reflective, be interrelated with other agents and actors of social change. Communication is the permanent interpretation and reinterpretation of social reality, the reflection of what is going on and the assessment of changes that should be relevant to our changeable social reality.

The so-called classical or traditional concept of education is based on the idea of the importance of knowledge: knowledge as a sufficient amount of information about reality with the power to change and transform this reality. Knowledge is understood as a tool or as a tool kit for operating on reality; knowledge was believed to give the possessor the power to react to reality and get desirable results. Thus the extraction, categorisation, storage and transmission of knowledge became the main concerns of education. Such a concept of education was based on a material approach to the world and a mechanical and metaphysical understanding of the world. If the world contains a finite and definite number of things, if the world itself is a comprehensible "thing", then the knowledge one can gain about such a world is also finite ("definite"): one can understand and know the world in a finite way. If such were the case, one would reproduce the

constructions of finite things through knowledge acquisition and learning, re-creating the existing and objective structures of things by copying or reconstructing them, making copies of things in the form of knowledge. Although these structures can be very complex, their technical reproduction can be considered as finite, because they hold finite information.

Contrastingly, in an ever-changing social reality it is not possible to operate with a constant concept of a "social thing". Every attempt to simplify, to construct social reality as a thing, as a constant, fails in the face of changing social reality. You may try to make a copy of a thing, but even in the world of things you may be confused by the question of "how many 'true' copies may I gain from the one thing?" In the world of social processes, can one make a constant copy of permanently changeable reality? The more complex a situation is, the less sufficient a simplification or model becomes. The stereotyping of social reality unavoidably leads to or ends up in a mythologising of social life.

In the field of education theory, such types of material construction of the world correspond to the classical disjunction between the subject and object of learning, understood as teaching or educating. Here, on the one hand, there are "educators" who are the subjects or actors, or "those who" organise the process by setting goals, who select the tools and take responsibility for the results; on the other, there are the learners or objects, things, or "those to whom" the process is directed as receivers, that is those who within a given frame or education model are modelled, formed and changed (they are taught). The implications of this disjunction of subject and object of the learning process as applied in this education model are such that the subject ("agent", "actor") is the teacher, the learner therefore becoming an object. This means that as an object of the process, the learner is a mere passive and indifferent element with no responsibility for the process of education. The teacher, as a subject and the main manager of the process of education, is responsible for everything. This model does not leave any room for creativity or originality, but this is not all. Furthermore, this model implies the denial of individuality, subjectivity and personal commitment to the results and sense of education.

Many traditional education systems pretend to declare that they are modern. But if the goal of education is the knowledge itself, then usually all the "modernity" in education turns into the "modern" methods and principles of categorising, transmitting, storing, controlling and inspecting knowledge.

On teaching and learning as self-teaching and meta-learning

The Pestalozzi Programme is based on the assumption that processes of teaching and learning are implemented in everyday life situations, in the ordinary flow of social reality, in every social activity. Social space requires a constant inter-subjectivity, interactivity, a certain formalisation and interpretation of unceasing social relations and ever-changing interpersonal situations. These learning and teaching processes are inseparably integrated into social activity. Due to the permanent change in the social world it is simply impossible and even meaningless to study and learn only about social standards and operate with social constants. A person who is unable to analyse changing current situations and cannot interpret and reinterpret social factors is simply doomed to unsuccessful socialisation. Furthermore, in a social reality subject to constant change, the capacity to reset oneself into ever-changing social contexts gains a vital significance.

> The only rational behaviour left as a choice is precisely the ability to gather momentum, perceive the signals from the surrounding social reality and, with the help of analysis and interpretation mechanisms, search for the most successful and appropriate ways to respond to those stimuli and change one's (teaching or learning) behaviour.

The experiences of social life are in themselves the great detectors of society's happiness, as they send signals about people's attitudes and habits, about the need and ability to adapt oneself and to change. Incapacity to detect, recognise and understand these signs in social reality narrows one's horizons; it restrains the individual in such a way that one cannot adapt and look either at life or at oneself from a distance. The social meaning of education lies in the possibility of liberating the individual and helping him/her make sense of life, as well as in the potential to cultivate taste, distance, self-confidence, criticism and self-criticism. To be more accurate, education is an aid to immersing oneself into social processes. Education is an attempt to liberate the person's creative forces or capacities, to cultivate a variety of tastes.

> Education is really a lifelong learning process – it is a permanent state of reflection, of critical thinking and self-correcting; it is thus a permanent process of self-education.

The trouble is that exact sciences have refined the tradition of observation of reality, turning it into a "cinematographic" mode of registering reality as a

constellation of things. The processes of reality are dissolved by the different sciences into the aggregates of fixed facts which are later on turned into things with the help of a whole lot of constructions, methods, instruments and experiments. Sciences teach us to study, analyse and describe things in order to get results. Processes then seem to take a backstage position, whereas the goals of human activity are now declared to be its results, but not the activity or the process itself. In this way the main idea is lost, because neither reality nor the person is a thing, but rather they are both a process.

> Knowledge, if detached from reality as a process, produces a set of theories of teaching and learning, with their sets of formalised and finite knowledge, and recipes (methods) for transmission, theories that are absolutely detached from real social life and its needs.

Such metaphysical, material thinking pigeonholes the world and knowledge about it into separate collections of material knowledge with no interrelation. And what is more important, the education process in itself becomes a special activity, detached from the reality it claims to teach and learn, thus losing its authenticity and integrity. Informed by such theories, knowledge becomes power; however, it is just an external, objective system of compulsory knowledge to be acquired by force and to be assimilated. And we are asked not only to assimilate the knowledge, but even to reconstruct ourselves according to this system of finite truths. Neither the interpretation of controversial phenomena nor the analysis of conflicting systems of knowledge is welcome, precisely because they are usually based upon alternative thinking algorithms. Obviously, these theories may disguise themselves under modern intentions and names, but learners still receive them with a certain reserve and resistance, finding them irrational, inadequate, ineffective and inapplicable to the processes of reality.

In order to join forces and achieve goals, it has always been necessary to communicate, and this implies the institutionalisation and legitimisation of certain activities. Hence, the need for theoretical distance and reflection appears as a natural consequence. With the aim of validating and consolidating certain social structures, it was necessary to look for effective ways to explain and justify them. And if people were expected to abide by a given set of societal standards, then it was important that they really understand them and why they were expected to do so. Any communicative act had a matching set of actions for social recognition and social understanding. In short, in any communicative situation there is always an analysis of social actions and social roles, as well as processes of assessment

and interpretation. In the process of social communication people influence each other, they constantly engage in interactive and intersubjective relations, they try to explain things and to understand each other, and this means that in the broadest sense of the word, they are constantly teaching and learning from one another, they educate and are being educated.

In the Pestalozzi Programme, the education process is understood as an inter-subjective communicative act based upon interpersonal relationships, a process that brings forward the standard questions of social recognition and knowledge. How does externally transmitted and thus objective meaning gain internal meaning? Under what conditions and in what circumstances? Social constructs and social relations go through the change of anonymous connections and material constellations into the confrontation of personal relationships, thanks to the processes of communication and intersubjectivity. As has already been mentioned, these and other questions are simply standard problems of social recognition and knowledge, characteristic to any kind of social communication phenomena. That is why Pestalozzi's theory of the education process is hardly conceivable without a meta-analysis of the processes of social communication, social recognition and understanding.

On general/flexible competences

What are the advantages of the Pestalozzi Programme in terms of effectiveness in comparison with other education theories and methodologies? First of all, in Pestalozzi's education programme education is considered as a possibility of self-comprehension, self-education and self-development. Life is a permanent construction and reconstruction, programming and reprogramming. Deconstruction is a method of vision and interpretation of the world, as well as a way of living. It always implies a certain reconstruction with the two meanings of this concept: the recreation of constructions based on reality and the application of these constructions to the recycling of reality, based on the principles of reality.

One of the simplest and most important postulates here is the above-mentioned free possession of the self. It emphasises civic and intercultural education understood as an education programme that develops human universality, independent thinking, openness to change and freedom. In this educational approach, knowledge, understanding and ability are inseparable. Knowledge allows the possibility of evaluating processes, that is, to raise questions, and look for meaning, and once the person has found it, he/she can form his/her own opinions and attitudes, gain skills, and make rational use of his/her abilities.

A civic education process has to stress critical and independent thinking possibilities, analysing social problems, drawbacks, possible variants, and looking for positive means and methods to solve them. The self-learning teacher should know how to teach himself and, apart from the professional competencies, he needs very general competences – competences of critical thinking. A very important aspect in the civic education process is the possibility to raise questions and doubts, and not the necessity to find and provide univocal answers. In the process of comparative analysis of social entities, in the process of social research and communication, meaning is found on one's own, it takes a subjective form, a form of personal approval of social principles and norms. In order to provide a value-engaged civism, it is necessary to apply didactic methods that enable us to reason, interpret, and evaluate social-life facts autonomously and authentically; and also methods that encourage us to weigh and choose from different alternative and independent ways of performing social and personal activities.

This possibility can be realised through a meta-relationship – one's own relationship with oneself and with others. It is necessary to declare that a person is precisely the one who possesses himself, he/she is the subject (will, intellect and soul) who sets his/her own goals, chooses the means, decides, rules, and commands. And at the same time, he/she is also the object (body, thing, person) whom he/she rules, directs, encourages, and the one he/she can possess with absolute autonomy. There is a need for a competence for lifelong learning. The self-teaching actor should be ready to learn from experience, should be ready to learn all the time and assume that learning is a never-ending process.

Therefore, he/she is the one who educates and changes and perfects himself/herself, as well as the one whom he/she can change, perfect and educate. Evidently, these assumptions presuppose permanent, inevitable reflection and a meta-relationship with oneself. When reflecting, the individual observes himself/herself as the object under analysis and then he/she determines what he/she could and would like to do with himself/herself and by himself/herself.

In the classical situation of education, where there is one educator and others are learners, there is a prevailing passive attitude of observance. One can easily imagine a certain state of expectancy, as the learner passively lets himself/herself "be taught, educated". He/she transfers all the competences of the subject to the "real" educator, a kind of demiurge, organiser or planner. This passive state does not require any subjectivity, responsibility or initiative. One can simply vegetate with no reflection. In the classical conception of the education process, the responsibility is simply passed on to the one who takes

it in order to get an expected social product out of the learner. In the classical conception of education there seems to be no question about the personalisation of the education process: in the objective process of objective knowledge transference, knowledge is considered a thing to be transmitted from a material collection of knowledge pieces into the no less material head of the learner who is ready to receive it.

> The Pestalozzi Programme designs and develops a concept of a subject who is autonomous, dynamic, active and responsible. Civic and intercultural education should be such that it seriously promotes human universality, independent thinking, openness to change and freedom.

And in this respect so much of the civic and intercultural education emphasised in the Pestalozzi Programme presents what is most important for the individual: his/her liberation and commitment to possess himself/herself and cultivate his/her own ability to create, educate and change himself/herself for his own good and the good of society. Civic and intercultural education should mean an education that encourages the idea of free and independent thinking together with responsible self-possession. One of the most important competences is the competence for independent thinking. Self-correction and self-education presuppose an ability to decide independently, the ability to test one's own theories and verify assumptions, challenge one's own attitudes and ideas.

In contact with culture, the individual constantly finds himself/herself in situations of uncertainty, where rationality may not help, because in the cultural context most processes cannot be simply foreseen, planned and rationalised. No one may be prepared for future problems by knowledge alone, simply because it is impossible to know future knowledge. The unpredictable nature of the future – together with the unpredictability of the past – calls upon the competence for tolerance for unpredictability. This tolerance for unpredictability is the ability to act and to fit in when presented with unexpected circumstances and unforeseen coincidences.

It would be simply impossible to count on a participant in the education process who is aware of his/her role, who forms himself/herself and sets his/her own goals, if there were no theory of self-observation and self-reflection to support it. Going one step further, the learner has to be well equipped with a theory that allows him/her to observe, interpret and reinterpret his/her own education process and to evaluate the effectiveness of the strategies chosen for his/her teaching and learning. In an intersubjective and interactive relationship, adjustments of tactics and strategies are a natural and constant part of the process. In

order to acquire civic competence it is important to stick to social ideals and to the principle of the inherence of social activity. From the point of view of didactics, this means that it is impossible to count only on the traditional methods of passive transmission, reception and reproduction of knowledge. The formation of an active relationship with social matters, an active civic position requires a factor of action, i.e. active participation in social processes. Education foreseen as an interactive and interrelated process needs the competence for effective communication.

Reflection and distance then become not only inevitable concepts, but principles of self-help as well. Furthermore, reflection and distance – in other words, a meta-relationship – become unavoidable conditions for social life. Social phenomena cannot function without the consequent engagement in a relationship, a certain reflection in the person's consciousness. Man made social laws, models, rules and theories very soon lose their connection with the individual and start to live lives of their own; they run their own course, as it were. However, objective, essential and universal rules come into force only when they take a human form, as they have to become subjective intentions, attitudes, theories; in other words, they gain personal, subjective approval and a certain persuasive nature in the individual's mind.

In the Pestalozzi Programme the emphasised civic and intercultural education encourages the need for flexibility and openness and forces one to reinterpret theoretical and cultural constants. The learner should develop the competence for openness and flexibility. He/she should have an ability to accept new ideas, criticise, count and test alternatives.

If knowledge were narrow of scope, mechanical, dogmatic and one-sided, it would not provide sufficient foundation for and explanation of social reality. Social life is possible only when it gets personal approval, personal understanding and a certain persuasive form; it needs to be well grounded, clarified and legitimatised, because such legitimisation then engenders internal principles of behaviour, which will in turn justify and create a proper "social reality space", appropriate for the life of individuals. In social reality, social phenomena exist inasmuch as each person understands, in one way or another, the necessity and meaning of these phenomena. If a person fails to make sense of moral principles, political standards or economic laws, such a person is unpredictable and his reactions are unforeseeable. It then becomes clear that the most real argument for understanding social reality is not mechanical consolidation, which in fact is not possible due to the dynamic and uncertain variation of social reality.

On the role and mission of educator/teacher

In the process of learning and teaching how to play roles, one of the vital roles seems to always remain formally unrevealed: the distribution of roles, either by delegation or by assignation of the responsibility to oneself. The most problematic role seems to be that of teacher-mentor without appellant authority. Such a role is usually assumed by the teacher who, at the same time, takes the entire responsibility for organising the process, as well as for the results, both successful and unsuccessful. A more effective approach appears to be the constant redistribution of roles, changing them by taking an external observer's perspective in order to look at one's own role from a distance. Most importantly, this has to be done by assigning roles bearing in mind the subject, when the learner himself/herself realises that he/she is teacher and learner, that he/she is teaching, adjusting, responding for himself/herself, that he/she is part of the system he/she is creating. Then the role and mission of educator/teacher may shift to a "sparring partner" and distributor of roles.

> Even in an elementary learning–teaching situation, the most effective method involves self-teaching or self-instruction while teaching others. It is precisely then that it becomes crystal clear that the aim of the education process is not the objective teaching of defined knowledge, even against the learner's will, but rather to encourage, teaching how to adjust, interpret, and reflect on the ongoing processes. It is no longer a question of simply passing on knowledge; it is more about the teaching and learning of skills to be able to manage processes.

The teacher's or instructor's role is not to take on all the responsibility and answers for the learners as if he/she were a kind of protector. The teacher acts as a specialist, a professional facilitator of the learning process. He/she must be a qualified professional who knows about the potential difficulties that may arise and who can explain and clarify, who encourages reflection, interpretation and understanding. The teacher's role is far from being a know-all-sage, but a mediator who also learns while he teaches, a person who acts and teaches others to act with a sense of responsibility for himself/herself. This way, the teacher is not a mechanical broadcaster of information, nor an objective assessor of mechanical knowledge. Quite to the contrary, the teacher becomes a subjective person who proves his/her effectiveness through the subjective interpretation, analysis and critical outlook of the ongoing learning process.

It is also of vital importance to understand oneself not as a thing, but as a process, the most important of all processes, and one that takes place not only in this external reality. The most significant processes are those which occur within our own minds, hearts, souls, will, wishes and feelings. It then becomes clear how important it is to understand the processes and relations that can take place in society, and to comprehend them, avoiding superficiality, superstitions and myths. And it is clear how important it is to realise that these inner processes are essentially different from production processes, at least inasmuch as they do not just occur of their own accord, without human effort or without the intention of anyone's will.

One can clearly understand the importance of the capacity to see the same social situation from different perspectives: from the context of different roles. It may be that misunderstandings occur because of the lack of capacity to see the same reality from the other's role, that is, with another point of view or perspective. The point here is not only to understand what to understand, but to try to understand what it is that can be not understood.

> The right attitude is not that "one must understand it", "one must know it", or "I do not understand how he can fail to understand this". The expected attitude is more of this sort: "he has the right to think differently", "he can see it with logic", "and he makes different assumptions". These are prerequisites for mutual understanding. It would help to understand that it is possible to not understand, that one can fail to see, that saying, "I understand that I am understanding" may in fact mean "I do not understand that I am not understanding".

It is very important to let go, without punishing or wanting to teach a lesson to the other; it is much more important to understand the other, because the whole success and meaning of the education process depends on this.

This is the reason why in the teaching and learning process a specially introduced, visible, controlled and intentional distance is so important: how helpful it is to understand the importance of a meta-theory. A constant analysis and control of the educational situation is inevitable. The education process offers the possibility of continual reflection on the situation under analysis with the introduction of a constant complimentary point of meta-analysis, when one not only observes and discusses what and how things are progressing, but also raises the question about the meaning of this specific situation, and about the meaning of the analysis of this question, about the effectiveness of the methods and methodologies used.

In this way, the continual use of an intersubjective, interactive relationship between teacher and learner, enables both "actors" to change, adjust, and improve the education strategies and tactics. Such analysis and meta-analysis become a foundation for the education process, as well as its method and principle. In order to impart even the most elementary knowledge, it is necessary to have not only organisational and structural principles, but also a theory to convey these knowledge structures. The Pestalozzi Programme develops and improves the conveyance theory and methodology, as well as the theory of analysis and assessment of this conveyance. This theory serves as a tool to evaluate the efficiency of the applied methodology and theory, which means that at the same time it constructs an education methodology together with a theory of analysis of methods. It is constantly stressed that teaching and learning (or learning as self-teaching) requires both a theory and a methodology. Recalling the education of both future and present teachers, it comes to light that when we aim to develop methodological competences, there needs to be one more meta-layer where one could find an explanatory and analytic theory, a teaching theory and methodology which in turn includes how to transmit the teaching theory and methodology to future teachers. In other words, there should be not only teaching theories and methodologies, but also theories and methodologies helping others in the process of self-teaching.

If we are to speak about the training of expert teachers trainers, we should foresee the situations in which teachers would teach their learners. Those teachers should then be trained by experts who have training methodologies, theories and methods, and who have been specially trained for that purpose. Following this chain to train experts, one more layer of theoretical and methodological expertise should also be added. Expert teachers should be trained so as to empower them to train teachers who will in due course be able to educate students.

Educating those who will then educate themselves is considered a contemporary education principle that reveals the simplicity of the situation: it does not matter how many meta-levels may appear in the education theory.

Whatever the theory, it must be one based on the concept of self-possession, it has to consist of a self-development principle and as with any theory, it has to contain methods, a methodology, an organisational structure, criteria and principles of analysis of their effectiveness, all of which should match the original principle of self-education.

All such methods and methodologies can and must be displayed simultaneously and synchronically throughout the education process, thus creating a particular

field of theoretical distance and theoretical interpretation. In the education process, distance helps to adapt a whole set of very effective and modern methods and principles of education, such as methods of mental experiment, self-analysis and self-reflection, logical alternative calculation, logical analysis and critical thinking, moral subject decentralisation, and so on.

Chapter Two
Rationale and foundations
of the Pestalozzi Programme

The pedagogical foundations of the Pestalozzi Programme

Danielle Leclercq

The education we wish to promote is linked to the type of society we wish to create. Because the Council of Europe aims to foster "a sustainable democratic society", it has established a training programme that can play a part in achieving this goal. This programme bears the name of a famous Swiss educationist who devised a model of education intended to create a better society.

Who was Pestalozzi?

Johann Heinrich Pestalozzi (1746-1827) devoted his life to the education of poor children. Imbued with the spirit of the Enlightenment and influenced by Jean-Jacques Rousseau's *Emile*, he was the fountainhead of modern education. He began by gathering together children begging by the side of the road, and enabled them to acquire the basic mental tools to escape their poverty. Right from the outset, the child was placed at the heart of his teaching, being observed, respected and encouraged to make progress. From the start, Pestalozzi postulated that every child could, without exception, attain the highest level of education and development. Children wanted what would help them to flourish, but this desire was born of the conviction that they were educable, which had to be given to them by the teacher.

In 1799, having set out his ideas in a number of publications that achieved wide success and were translated into several languages, he was appointed head of a "poorhouse" in Stans, which provided a home for sick, wounded and starving orphans battered by war. He had to begin by taming them, winning their trust and that of their relatives. His famous *Letter from Stans* forms part of the educational heritage: in it, he discusses not only his beliefs, but also his difficulties and his achievements. He exploits the differences between pupils to create "an educative society":

> Two of the lessons I have learnt are very significant: the first is that it is both possible and easy to teach and to lead a large number of children, even of disparate ages, a long way; the second is that such a crowd of children can be instructed in many things while working.

The children were to discover that learning brings its own satisfaction. They started from their own experience, before formalising and conceptualising it. They

also learnt that discipline (indeed silence) is a method that helps a given activity, that making the effort to look beyond themselves is an essential requirement, and that reflection and analysis are needed throughout life.

Subsequently, Pestalozzi set up an Institute of Education and a teacher training department. He refined his teaching method so that children worked at their own pace, and teaching was differentiated. His reputation spread: his books were read, and people came from far and wide to visit his institute and to train in his methods. He opened other schools, notably for girls and for deaf children.

Source: www.centrepestalozzi.ch

Pestalozzi was above all a practitioner who sought to derive theory from his practice. He studied how learning happens, rather than how teaching is done. Children and their experience are to be at the heart of learning. They should be viewed as a whole through "head, heart and hand" and be given the freedom and the independence they need to develop. Children are also to make use of what they have learnt to benefit others who are younger or in difficulty: by doing so, they will make further progress since we only truly know what we are required to explain.

In short, Pestalozzi was essentially a "teacher of the heart": his entire method rests on the fundamental principle that one must above all love one's pupils.

From the traditional view of learning …

Although Pestalozzi was the originator of modern education and of numerous educational reforms, it took some time for his ideas to be applied in classrooms.

In the 20th century, and even in the 21st, knowledge still continues to be transmitted by the exposition method. At best, some teachers incorporate dialogue-based teaching, introducing questions put to pupils into their exposition. They then use the answers obtained to move forward, leading the class to the point they already intended. Most pupils restrict themselves to listening (or dreaming), while others respond to what the teacher wants and provide the answers he or she expects.

This way of proceeding is based on the idea that knowledge is an object that can be transmitted from the knower to the learner. If the teacher presents things clearly, moving from the simple to the more complex, taking care to ensure progression and bearing in mind what pupils know and do not yet know, and if pupils concentrate and pay attention, they will learn!

This procedure also rests on another principle: that knowledge is a known, immutable object.

… to the concept of constructivism

Most educational researchers agree that the transmission method is not an effective way of achieving learning. Pupils' brains are not receptacles that can be filled, or "a completely regular pyramid in which the knowledge acquired is laid down hour after hour, lesson after lesson"[16] (Philippe Meirieu).

Moreover, it is clear that merely listening to and repeating what the teacher transmits will not make pupils engaged and responsible citizens. This method therefore contradicts our aim of fostering and strengthening democracy.

Jean-Jacques Rousseau said the same thing in the 18th century:

> If you call your pupil's attention to natural phenomena you will soon make him curious; but in order to feed his curiosity, never be in a hurry to satisfy it. Place questions within his reach, and leave him to resolve them. Let him not know anything because you have told him but because he has grasped it for himself; let him not learn science, but invent it. If you ever replace reason by authority in his mind, he will no longer reason; he will become nothing but a plaything for others' opinions.
>
> *Émile ou de l'éducation*, Book III, p. 173

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16. Unofficial translation of "… une pyramide bien régulière où, heure après heure, leçon après leçon, viendraient se poser les connaissances acquises".

It is crucial to ask what the intention is. If we wish to achieve a society that is fairer, more humane, more creative, more mutually supportive and less violent, we need to adopt appropriate methods of teaching, namely:

– replacing the transmission of factual knowledge by the construction of knowledge that is discussed and invariably challenged;

– moving from individual learning to group research, which is itself backed up by individual research and reflection;

– offering complex, motivating learning situations, matched with clear instructions;

– learning to generalise and conceptualise;

– fostering a critical and reflective approach.

For all these reasons, teachers know today that pupils only really learn the knowledge that they construct. They also know that they are no longer the only keepers of knowledge: the media (radio and television broadcasts, literature, the written press, the Internet, etc.) provide fragmentary access to many bits and pieces of knowledge. Moreover, membership of various groups (including family, a religious or ethnic community, social and political associations, cultural and sports groups and clubs) shapes the identities that young people construct.

Hence there is a shift from a pedagogy of answers to a pedagogy of questions, in which "every lesson must be an answer to questions which pupils actually ask themselves" (Dewey 1909).

This modern concept of learning is the fruit of research in a variety of knowledge disciplines, ranging from philosophy to psychology, biology and beyond. And epistemology. Thanks to the input of all these branches of knowledge, it is now held that learning is an internal process. We may refer to the ideas of a number of individuals who have influenced contemporary education, focusing on the aspects which have had a practical application.

The contribution of Bachelard

The French philosopher Gaston Bachelard (1884-1962) developed a philosophy of knowledge, one aspect of which has had a profound impact on education. Bachelard starts from a finding concerned with the natural sciences, but his thinking has had repercussions in all disciplines. This finding is simple: all knowledge is built up gradually, by overcoming the obstacles posed by previous knowledge.

When we look for the psychological preconditions for the progress of science, we rapidly arrive at the conviction that the question of scientific knowledge needs to be posed in terms of obstacles. …

In effect, one acquires knowledge despite previous knowledge, by destroying poorly made knowledge and overcoming whatever forms an obstacle to thought processes in the mind itself.

The idea that we start from zero in creating and expanding what we possess can only apply in cultures where there is a straightforward juxtaposition, in which a known fact is automatically an enrichment. But in the mystery of real life, the soul cannot make itself ignorant by decree. It is therefore impossible to make a clean sweep of everyday knowledge at a single stroke. In real life, what one thinks one knows clearly gets in the way of what one ought to know. By the time the mind is faced with scientific culture, it is never young. It is in fact very old, since it is as old as its prejudices. Exploring science means becoming mentally younger, and accepting a sudden mutation that necessarily contradicts what has gone before. (Bachelard 1971)

The notion of pedagogical obstacles also has its place in education. In order to understand why pupils are not learning, it is necessary to delve into the psychology of mistakes, of ignorance and thoughtlessness. It is not enough to explain a subject point by point, and to repeat it if needed, for pupils' understanding to progress. It is necessary constantly to remember that pupils arrive in class with their heads full of all sorts of empirical ideas, gleaned here and there, which will get in the way of the new knowledge that the teacher tries to inculcate in them.

This is especially true in the human sciences, because the teacher needs to take into account all kinds of prejudices paraded outside school which will have put their mark on what their pupils know. Today, schools are by no means the sole dispensers of knowledge any longer; hence, teaching consists less in transmitting than in putting in order and structuring diffuse knowledge and in correcting errors. As Bachelard says, "every truth is an error corrected".

Applying this concept to teaching involves the following stages:

– When pupils arrive in class, they already have a number of preconceived ideas about the subject that the teacher is going to address: these are the prior "representations" or conceptions that will need to be brought out into the open.

– The teaching process then consists not in introducing a new piece of knowledge but in fact in modifying and possibly destroying prior conceptions.

The contribution of Piaget

The Swiss psychologist Jean Piaget (1896-1980) wrote a vast number of works which also form one of the foundations of modern education.

Above all, he attempted to shed light on children's intellectual development. By observing and comparing the way in which children of different ages tried to solve problems he established the successive stages of their cognitive development.

This development is the consequence of adaptation to the environment by means of assimilation mechanisms (understanding by absorbing knowledge) and accommodation mechanisms (learning by transforming one's mental structures). Learners generate knowledge from their own experiences of life, structure their knowledge for themselves, and then identify the operations that enable them to do this and work on developing them. In short, for Piaget, "learning means creating". Just as science is not a true, objective reflection of reality, knowledge is a mental construct that is a response to the concerns of the moment.

Many other scholars, especially philosophers and psychologists, share these ideas. We may also mention the following:

– *John Dewey* (1859-1952), a professor at the University of Chicago, who held that people's knowledge was rooted in their experience. Dewey was the first to embrace "hands-on learning". He created an experimental school far removed from conventional authoritarianism, in which the teacher was a guide and the pupil learnt by doing. Dewey wished to reconcile mind and action, work and leisure, interest and effort. He thought that children should act rather than listen.

– *Henri Wallon* (1879-1962), a French philosopher and psychologist who chaired the Groupe français d'éducation nouvelle (GFEN, French New Education Group) from 1933 until his death. This group stressed that children should not be left to act for themselves without intervention: education had to provide a framework. The teacher needs to place pupils in a situation and to provide them with intellectual activities that make sense to them. Knowledge needs to be introduced through problem solving: "Every lesson is an answer".

– *Lev Vigotsky* (1896-1934), the Russian psychologist, held that learning was a "true and complex act of thinking". On the other hand, unlike Piaget, he believed that a child's development did not proceed from the individual to the social, but from the social to the individual. In other words, what the child can do today through collaboration, he or she will be able to do tomorrow all alone. He found that pupils developed their cognitive abilities when confronting a problem as a group, and that group work was therefore more productive than individual work.

Piaget's focus on learning by creating touched on a current of thought which built on and extended the essence of the constructivist approach. While Piaget did not regard the exchanges that the teacher might have with other children and adults as essential, Vigotsky held to the idea that the culture in which the pupil is immersed, and exchanges with others, were of prime importance. Thus school learning plays a key part in the construction of the individual, and exchanges with others are a crucial factor in that construction.

This means that teachers need to arrange learning so that pupils work in peer groups from time to time: within these groups, pupils confront their conceptions and their ways of proceeding. Authority (the teacher) no longer imposes a point of view by virtue of its status, but instead the group has to reach a consensus through discussion and argument. It is obvious that this approach provides an introduction to democratic debate.

Some commentators therefore speak of socio-cognitive conflict, which refers to a phenomenon in which pupils overcome a conflict (over a notion learnt previously) or an obstacle (caused by the absence of an idea that they know and can use) generated by a social situation. This is therefore a constant reference point in discussion of interaction between peers. However, the variety of learning situations in which the specific nature of the subject matter, situation or language learning activities plays a key role has led some authors to argue that other social dimensions – the involvement of participants in the task, psycho-affective considerations and the quality of communication abilities – play a part in the effectiveness of the interaction. They thus become integral, inseparable parts of learning.

Constructivist and socio-constructivist approaches undeniably present psychological, pedagogical and epistemological advantages. However, we propose to stress a different aspect: these approaches require the creation of teaching methods that have the merit of helping to develop active citizenship.

The intellectual activity which is encouraged in pupils consists not only in observing and drawing conclusions. It requires them also to exercise freedom, not to submit to rules that are imposed but to those they have forged for themselves. Pupils must not accept a thought, a statement or a demonstration because the teacher imposes it on them, but because they have grasped it for themselves. The formation of the citizen is linked to the fact that knowledge is not transmitted to pupils by the authority of the teacher, but by the fact that they have constructed it, with their peers where necessary. They will also have learnt to ask themselves questions and to look for answers, to exercise their critical spirit.

Furthermore, they will have acquired the habit of acting and collaborating with others with the aim of arriving at a shared position: this is exactly the collective deliberation which is at the heart of the democratic system.

It should be noted that this peer work may also lead to confrontation, domination and power plays; it is therefore vital that the school should establish where learning and discussion with other people are to take place. The learning will also come about through listening to others, taking account of what they say, putting forward reasons to justify one's own arguments, etc., as well as through daily practice of tolerance and respect for individuals.

The American researcher David Kolb, who published *Experiential learning* in 1984, also holds that people learn through discovery and experience. He distinguishes four phases in learning and/or teaching:

1. concrete experience of an action or an idea, in the course of which the learner carries out a task;
2. reflective, attentive observation of what has occurred;
3. abstract, theoretical conceptualisation;
4. application of the action or the idea in accordance with the initial experience.

concrete experience

active experimentation   reflective observation

abstract experimentation
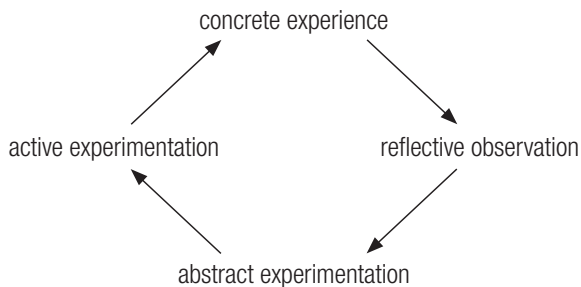
Kolb believes that complex learning is not restricted to the acquisition of techniques and models, but that it consists in developing one's own models in a given situation. This learning comes about by following an alternating cycle of action and reflexion. The Kolb cycle is the theoretical basis of interactive teaching methods.

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Further food for pedagogical thought
Influences and inspirations

Josef Huber and Salomėja Bitlieriūtė

The pedagogical thinking over the last few centuries is full of inspiration for those who know what to look for. This is not the place to mention or discuss the details, but a publication about the theoretical background of the Council of Europe training programme for education professionals would not be complete without mentioning – however briefly – the inspiration drawn from some of the outstanding strands of thought of the more recent past.

Maria Montessori (1870-1952)

One of the most famous women educators, Maria Montessori developed the ideas of humanistic pedagogy by focusing on the child's spiritual development. She proposes that if the learning process does not liberate the child's soul, it means we have failed. Montessori revealed a new concept of the child: the child is not an object which we need to train, develop, prepare and educate. Children are the creators of their own personalities:

> Scientific observation has established that education is not what the teacher gives; education is a natural process spontaneously carried out by the human individual, and is acquired not by listening to words but by experiences upon the environment. The task of the teacher becomes that of preparing a series of motives of cultural activity, spread over a specially prepared environment, and then refraining from obtrusive interference.

> Human teachers can only help the great work that is being done, as servants help the master. Doing so, they will be witnesses to the unfolding of the human soul and to the rising of a New Man who will not be a victim of events, but will have the clarity of vision to direct and shape the future of human society. (Montessori 1946)

Montessori insists on the importance of the learning environment. It is the teachers' responsibility to create the appropriate environment to satisfy the growing child's needs, physically, but more importantly intellectually, morally and emotionally.

The Pestalozzi Programme subscribes to the importance of providing a stimulating learning environment and to the holistic approach to learning which Montessori advocates.

Célestin Freinet (1896-1966)

Célestin Freinet believed that the personality of children can only develop in a free environment where they are free to experiment and express themselves. Mere transmission of knowledge cannot be the main goal of education. The importance lies in the creation of an environment conducive to seeking knowledge together with others.

His ideas revolve around several basic axes:

– encouraging children to learn by providing services and making real products (pedagogy of work);
– working on real issues through trial and error (enquiry-based learning);
– working together, co-operating with each other (co-operative learning);
– taking the child's natural curiosity as the starting point (centres of interest);
– using real experiences of children for authentic learning (natural method);
– using democratic procedures for letting children take responsibility for themselves and for the community (democracy).

For both Célestin Freinet and Maria Montessori, one of the major concerns is motivation. Nobody likes to work when they do not understand the necessity or meaning of the work. If the decision lies outside the learners, the work will remain totally or in parts incomprehensible to them and they will "learn" (through) being obedient.

A democratic society needs a school and learning culture which is built on democratic processes and experience. According to Freinet this is the foundation for a democratic society, because an authoritarian approach to teaching and learning cannot create the necessary preconditions for democratic development.

Teachers have a fundamental role in the development of values such as democracy and human rights and building a multicultural, inclusive Europe. The Pestalozzi Programme seeks to support them, so that the vision of a truly democratic school within a democratic society can become a reality.

Abraham Maslow (1908-70)

Humanistic psychology and educational theory stresses the importance of human aspiration for the realisation of one's potential and development. Maslow creates

a hierarchy of human needs through which everyone has to pass on the way to self-actualisation. First come the basic needs for food and water and touch. Together with the next level of security and stability, they ensure the physical survival of the person.

The third level of needs, love and belonging, refers essentially to psychological needs, reaching out to the other. Esteem – self-esteem and esteem through the other – constitutes the fourth level leading to the top of Maslow's pyramid of needs, to what he terms self-actualisation: a state of harmony and understanding (Maslow 1983:44).

A learner-centred pedagogy as advocated by the Pestalozzi Programme centres on the learners, the trainees with their experiences, knowledge and dispositions, creating a safe space for learning together. In so doing, it appeals very strongly to the third level of Maslow's hierarchy by creating the conditions for developing mutual esteem, a powerful source of energy, which allows people to transcend their situation.

Carl R. Rogers (1902-87)

Maslow's focus on the positive forces within the individual finds its continuation and application to educational questions in Carl R. Roger's *Freedom to learn*, 1969.

Creativity is impossible without freedom and responsibility, so the school's and the teacher's tasks are to facilitate the creative personal development of the learners who are best placed to know their needs and aspirations, who are motivated and mobilise their self-learning abilities. Rogers formulated his basic assumptions on teaching as early as 1952 in the following way:

> I wish to present some very brief remarks, in the hope that if they bring forth any reaction from you, I may get some new light on my own ideas.
>
> a) My experience is that I cannot teach another person how to teach. To attempt it is for me, in the long run, futile.
>
> b) It seems to me that anything that can be taught to another is relatively inconsequential and has little or no significant influence on behaviour.
>
> c) I realize increasingly that I am only interested in learnings which significantly influence behaviour.
>
> d) I have come to feel that the only learning which significantly influences behaviour is self-discovered, self-appropriated learning.

    e) Such self-discovered learning, truth that has been personally appropriated and assimilated in experience, cannot be directly communicated to another.

    f) As a consequence of the above, I realize that I have lost interest in being a teacher.

    g) When I try to teach, as I do sometimes, I am appalled by the results, which seems a little more than inconsequential, because sometimes the teaching appears to succeed. When this happens I find that the results are damaging. It seems to cause the individual to distrust his own experience, and to stifle significant learning. Hence, I have come to feel that the outcomes of teaching are either unimportant or hurtful. (Rogers 1952)

What is real learning then? How can we as teachers facilitate learning as proposed by Carl R. Rogers? The basic assumptions Rogers builds on in "Regarding learning and its facilitation" (Rogers 1969) are the following.

1) Human beings have a natural potentiality for learning.

2) Significant learning takes place when the subject matter is perceived by the student as having relevance for his own purposes.

3) Learning which involves a change in self-organisation – in the perception of oneself – is threatening and tends to be resisted.

4) Those learnings which are threatening to the self are more easily perceived and assimilated when external threats are at a minimum.

5) When threats to the self are low, experience can be perceived in differentiated fashion and learning can proceed.

6) Much significant learning is acquired through doing.

7) Learning is facilitated when the student participates responsibly in the learning process.

8) Self-initiated learning which involves the whole person of the learner – feelings as well as intellect – is the most lasting and pervasive.

9) Independence, creativity, and self-reliance are all facilitated when self-criticism and self-evaluation are basic and evaluation by others is of secondary importance.

10) The most socially useful learning in the modern world is the learning of the process of learning, a continuing openness to experience and incorporation into oneself of the process of change.

This implies a fundamental reorientation of the role of the teacher. The teacher is not the keeper of the knowledge to be transmitted; the teacher facilitates the learning process, he/she becomes a facilitator.

1) The facilitator has much to do with setting the initial mood or climate of the group or class experience.

2) The facilitator helps to elicit and clarify the purposes of the individuals in the class as well as the more general purposes of the group.

3) He relies upon the desire of each student to implement those purposes which have meaning for him, as the motivational force behind significant learning.

4) He endeavours to organise and make easily available the widest possible range of resources for learning.

5) He regards himself as a flexible resource to be utilised by the group.

6) In responding to expressions in the classroom group, he accepts both the intellectual content and the emotionalised attitudes, endeavouring to give each aspect the approximate degree of emphasis which it has for the individual or the group.

7) As the acceptant classroom climate becomes established, the facilitator is able increasingly to become a participant learner, a member of the group, expressing his views as those of one individual only.

8) He takes the initiative in sharing himself with the group – his feelings as well as his thoughts – in ways which do not demand nor impose but represent simply a personal sharing which students may take or leave.

9) Throughout the classroom experience, he remains alert to the expression indicative of deep or strong feelings.

10) In his functioning as a facilitator of learning, the leader endeavours to recognise and accept his own limitations.

Paolo Freire (1921-97)

Paolo Freire is known to the world above all through his book, *Pedagogy of the oppressed*, published in English in 1970 (Freire 1970).

He argues for a system of education that conceives of learning as an act of liberation through empowerment and he was strongly opposed to a view of education which aims at depositing knowledge in students' passive minds (banking education).

Freire underlines the political aspects of education and education professionals. Education cannot be neutral, education and the vision and reality of the society we strive for are forever interlinked.

> When we try to be neutral we support the dominant ideology. Not being neutral, education must be either liberating or domesticating. Thus, we have to recognise ourselves as politicians. It does not mean that we have the right to impose on students our political choice … our task is not to impose our dreams on them, but to challenge them to have their own dreams, to define their choices, not just to uncritically assume them. (Freire 1985)

In doing so he speaks out for the democratisation of society and consequently of education, accessible to everyone, and seeking to promote the development of free, critically thinking individuals capable of communication, collaboration, respect and tolerance.

This is the essence of education for democratic citizenship, the way the Council of Europe defines it and is at the basis of the pedagogy promoted by the Pestalozzi Programme.

Ivan Illich (1926-02)

It was through his book *Deschooling society* (1971), that Ivan Illich gained wide public attention. His critique centring on the notions of institutionalisation, experts and commodification remains as poignant, and as radical today as it was about 40 years ago. Based on examples of the ineffectual and counter-productive nature of today's institutionalised education he speaks out for self-directed education through social relations and informal arrangements. He is probably one of the first to point out the all pervasive nature and crucial importance of (lifelong) informal learning and posits it in opposition to institutionalised learning.

> Universal education through schooling is not feasible. It would be no more feasible if it were attempted by means of alternative institutions built on the style of present schools. Neither new attitudes of teachers toward their pupils nor the proliferation of educational hardware or software (in classroom or bedroom), nor finally the attempt to expand the pedagogue's responsibility until it engulfs his pupils' lifetimes will deliver universal education. The current search for new educational funnels must be reversed into the search for their institutional inverse: educational webs which heighten the opportunity for each one to transform each moment of his living into one of learning, sharing, and caring. (Illich 1971)

Illich calls for a total reinvention of learning, much of it outside the institutionalised patterns and concepts we have grown used to look upon as education. Not only the ineffectiveness of institutionalised education worries Illich, it is also, and perhaps above all, the fact that it undermines people's confidence and thus their capacity to contribute to solving the problems society faces. The reliance on experts and expert systems is but another facet of an institutionalised society. Taking the example of the medical system he shows how this blind reliance on expert systems leads to the loss of the power of individuals to heal themselves and to shape their environment. ("The medical establishment has become a major threat to health" (Illich 1975)). An expert culture always calls for more experts. There is a tendency to create "institutional barricades". Experts control knowledge production, the validity of legitimate knowledge and how the acquisition of knowledge is recognised. Knowledge gained outside such institutionalised expert systems is not recognised.

Learning becomes a commodity, schools the supermarket and teachers the dispensers of the commodity. Learning is a thing and knowledge turns into something we possess instead of being part and parcel of being in this world.

Illich's vision of learning webs pre-empts today's technological developments which make such learning webs a realistic and feasible option:

> The operation of a peer-matching network would be simple. The user would identify himself by name and address and describe the activity for which he sought a peer. A

computer would send him back the names and addresses of all those who had inserted the same description. It is amazing that such a simple utility has never been used on a broad scale for publicly valued activity. (Illich 1971)

The pan-European social network for education professionals and community of practice which the Pestalozzi Programme is developing is nourished by the same vision.

Alan Donald Schön (1930-97)

Alan Schön enriched educational theory in his book *The reflective practitioner. How professionals think in action* (1987). In his view the modern world is made of huge flows of information in constant change. Today, it is no longer enough for practitioners to analyse and reflect on their actions. Reflection on action must turn into reflection in action.

Alan Donald Schön contributed to the theoretical framework of the so-called "learning society":

We must learn to understand, guide, influence and manage these transformations. We must make the capacity for undertaking them integral to ourselves and to our institutions. We must, in other words, become adept at learning. We must become able not only to transform our institutions, in response to changing situations and requirements, we must invent and develop institutions which are "learning systems", that is to say, systems capable of bringing about their own continuing transformation. (Schön 1973)

He takes inspiration from the context of business, where continuous training of employees to be able to face up to the ever-changing market of goods and services is a prerequisite for survival.

According to him, such a learning society can only be created through democratic governance and public participation in all public discourse.

The Pestalozzi Programme answers the need for continuous training – challenge, experience and reflection – for education professionals in Europe.[17]

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Getting people doing … to get them thinking

Danielle Leclercq

This way of looking at learning has led to new teaching methods centred on interaction between the pupil, the environment and the teacher. The teacher must create situations that are close to reality through which pupils construct their own knowledge by means of interaction between their prior knowledge (the knowledge that is "already there") and that of others. This teaching method lays great emphasis on trial and error.

The training of teachers must therefore also draw on participants' own experience of life, placing them in situations that call for active methods, collaborative ways of working and the sharing of experience. It must encourage them to work together to look for and construct solutions to the problems that they set themselves (see the Kolb diagram on page 68).

In concrete terms, this training must go through the stages required for any learning, such as:

– the emergence of representations: "What image do I have of this topic?";

– the performance of various tasks that will "get people doing … to get them thinking" (*faire faire … pour faire réfléchir*);

– peer group work that enables participants to confront their preconceptions and to find solutions together;

– reflexivity and metacognition: "What have I learnt? How have I learnt it? What can I do with it?", etc.

The promotion of intercultural understanding and a sustainable democratic society, the values and principles championed by the Council of Europe, is constantly at the heart of the questions addressed, whatever the specific subject matter. The activities arranged in this way help to create a network of educational professionals who can, by means of a platform for dialogue and with ongoing support, disseminate examples of practice and contribute to real, lasting change in education in their own countries.

The Pestalozzi Programme builds on the earlier work by the Council of Europe in education for democratic citizenship, education for human rights, history teaching, media education, intercultural education and language teaching.

It touches on the areas of formal and informal education. It aims to expand teachers' transversal attitudes, skills and knowledge in the fields of citizenship, democracy, intercultural understanding, communication and languages, multiple perspectives, and so on.

For a number of years it has arranged annual training workshops and seminars for all education professionals. These workshops and seminars allow participants to devise, examine and experience practical exercises, and to develop resources and engage in a process of interaction and collaboration.

The workshops are held in one of the states that are signatories to the European Cultural Convention and bring together some 40 participants for a period of around four days to work on a shared theme. Participants also have the opportunity to work with colleagues from other European states and to share experiences through structured activities.

The seminars are also designed for teaching staff (teachers, educational advisers, inspectors, etc). They are held at the Academy of Bad Wildbad (Germany) with the support of the Federal and *Land* authorities, and bring together participants from Germany and from all the member states of the Council of Europe, as well as from countries south of the Mediterranean. Other seminars are arranged in Oslo, Norway, with the European Wergeland Centre.

Teacher training modules

In addition, an ambitious programme of training for teacher trainers was set up in 2006. This programme is spread over a period of 18 to 24 months and allows participants not only to meet and exchange experiences but also to collaborate regularly through an Internet network. Training is based on peer work and collaborative work, and can be continued outside the module via the Internet platform.

Moreover, each of the modules arranged is intended to result in the production of teaching resources: these are accessible via the public Council of Europe website[18] and provide tools for all interested trainers, who may use them directly in their sessions.

Participants in these training modules are also called on to play a major role as facilitators and resource persons in the European workshops and seminars

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18. See www.coe.int/pestalozzi/.

organised by the Council of Europe and referred to above. As part of their professional activities, they can also disseminate widely among teachers in their own countries the ideas and practices that have been exchanged.[19]

All participants in Pestalozzi projects form an online network. The following chapter addresses the issue of how these trainers can network and the prospects for setting up a "community of practice".

If our societies are to meet the challenges they face and to strengthen their democratic nature, teacher training needs to be revised and expanded. If teachers are no longer "transmitters" of knowledge but need to be capable of stimulating learning by creating situations in which pupils actively construct their own knowledge for themselves, they need to be helped to develop their creativity and their "learning to learn", and to make use of a variety of methods and resources. They must also learn to ask themselves questions about the why and the how of every activity carried out, to think about the meaning of the subject matter to be addressed, to structure the knowledge acquired by pupils, etc. This is a vast project for which the Pestalozzi Programme is attempting to provide answers.

Through the opportunities it provides to bring teachers together to work collaboratively on projects of shared thematic and pedagogic interest, it contributes to a strengthening of personal and professional relationships across the continent, as well as to an increased awareness of the key role of education in promoting respect for human rights, democracy and rule of law.

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Toward a community of practice: supporting the collaborative work

Pascale Mompoint-Gaillard

Through the train-the-trainer modules series, participants (university professors, trainers, teachers, NGO staff, ministry of education staff) become engaged in midterm projects where they alternate training, training materials development and practice in their professional contexts over a period of 18 months. In a second phase of their collaboration with the Council of Europe, they are given the opportunity to integrate a network of trainers who have been through the same process. The programme's goal is to progressively create the working conditions for the founding of a community of practice of education professionals supporting education for sustainable democratic societies.

The programme's ambition is to take on the important task of supporting the expanding Pestalozzi network of teacher trainers/multipliers across Europe to develop innovative and creative ideas in the field of teacher education. At the core of the "pool of knowledge" – in other words the community of practice – is the question of practice. We have defined the contours of the work the Pestalozzi network has carried out and intends to continue doing on the issue of professional development that supports teachers in their role in education for sustainable democratic societies. Certain conditions within the programme, and with partners, should be created (or sometimes reinforced) if this work is to have an impact on the way teachers are educated, in the future, in Europe.

One of them is maintaining, widening and strengthening a European community of practice on the issue of teacher development for education for sustainable democratic societies. People learn best when they have the possibility of working with other people who are involved in the same work, even if in different contexts, through processes of co-operation and collaboration. Taking part in sharing of experiences and discussions on learning makes professionals aware of their own learning and the learning of others, while forcing them to articulate their ideas and choices. This makes the ideas, some of them innovations, available to the group as resources to use and learn from. It leads to changes in professionals' ways of thinking and doing. It is therefore a highly developmental activity that is part of the way democratic social systems should function.

This vision puts the emphasis on learning as a social phenomenon: learning as a process is often undertaken subconsciously, for example while performing everyday work practices. Any separation between the person learning and the context in which they learn is artificial. The learner is part of the context in which he/she learns.

Communities of practice are ways to reflect on specific learning and teaching actions in specific contexts. This is a very different way of looking at things from traditional learning models, as it takes the emphasis away from knowing how to teach and places it firmly on "doing" teaching (St Clair 2008). In this way, knowledge is demonstrated through informed action. This represents a chance to shift to capacity-building based models where new knowledge is created by many people working in different settings, thus increasing the impact and action for change in education.

For example, we, in the Pestalozzi Programme, may do things together 100 times; patterns and routines settle in, yet change constantly over time. We produce meaning that extends, redirects, dismisses, reinterprets, modifies or confirms – to summarise, we negotiate anew – the past and the histories of meanings (Wenger 1998) of which our experiences form part.

He who says negotiation of meaning, says continuous interaction, gradual achievement, give and take in sometimes conflictual relationships. The meaningfulness of our common engagement is not set once and for all; it is a continual process of renewed negotiation.

A community of practice is organised around a practice

The mission of a community of practice centres on:
– stimulating interaction
– fostering learning
– creating new knowledge
– socialising new members
– identifying and sharing relevant practices
– peer learning and evaluation

The Pestalozzi Programme network today is not yet a community of practice but should evolve in this direction in order to achieve change for an education for sustainable democratic societies. The Cyprus example in Chapter 3 of this book shows how this process can develop on a national level. First introduced by Lave and Wenger (1991), the concept of community of practice has been developing globally and is now used within a wider range of definitions (Manville and Foote

1996; Stewart 1996; Wenger 1998; Wenger and Snyder 2000). In this article we use the concept developed by Wenger (1998) that defines communities of practice as groups of people that form to share what they know, to learn from one another regarding some aspects of their work and to provide a social context for that work. Unlike a network, here the members all do the same type of work, but in different contexts. Unlike in a team, or a network, in a community of practice, members have similar roles and competences. Therefore, their collaboration is enforced by the fact that they can share very similar experiences and more easily offer peer support when challenges arise. Communities of practice are not highly organised, they of a loose structure. Roles tend to emerge rather than being identified first hand. For example, "practice leaders" are the acknowledged leaders of a community of practice; they always emerge; they cannot be appointed.

The shared learning in such a community is centred on practice. Leadership is based on competence in a specific and useful topic or area of practice. Leadership in a community of practice can shift as the issues and concerns of the community shift.

Possible roles within a Pestalozzi community of practice

Members

They interact with each other, sharing information, insights and experiences, participating in discussions and raising issues and concerns regarding common needs and requirements. Their primary responsibility is to participate actively, to learn and to share their learning.

Practice leaders

They are the acknowledged leaders of the community of practice; they always emerge; they cannot be appointed, for their leadership is based on competence in a specific and useful topic or area of practice.

Brokers

They are responsible for spreading information and communication across groups.

Facilitator

He/she is responsible for clarifying communications, drawing out the reticent, ensuring that dissenting points of view are heard and understood, posing questions to further discussion on topics – all subject to the will of the group. This can be accomplished in online conversations, real-life meetings or in virtual meetings.

Sponsor

The sponsor of events provides the framework and opportunities for organising meetings and communications.

Considering the fact that the Pestalozzi Programme's community of practice will have to function effectively across member countries on the one hand and virtually on the other hand, there are challenges that will have to be met.

– This international community will have to manage conceptual uncertainty (language barriers, terminology that differs in member states, development of pedagogical ideologies, etc.). For example, in our common discourse (our shared repertoire) we use abstractions like "democracy", or "sustainable democratic societies". Concepts like these are often talked about as though they were active agents, thus providing a shortcut to communication. These objects we create then tend to have a life of their own: "Democracy does this …", "Democracy needs that …", thus creating an "illusion of excessive reality" (Wenger 1998) and we may end up speaking of things that have little to do with reality as perceived within teacher communities and in schools.

– The teaching profession is often not the most computer literate. People struggle not only with the technology, but also with the question of how to affirm their identity in the new electronic environment.

> This raises the question: … can a community of practice be virtual? For example, could war stories be exchanged over the Internet? … Learning undertaken with legitimate peripheral participation is situated, as is some of the knowledge created during problem solving. The reason for the situatedness will have some bearing on how easy it is for a community of practice to move into the geographically distributed environment. … Moving to a virtual environment also raises the question of whether it will be more difficult to gain legitimacy in such a community but perhaps the most difficult area will be the facilitation of participation. Participation is central to the evolution of a community. It is essential for the creation of the relationships that help to build the trust and identity that define a community. (Kimble et al. 2001)

The face-to-face meetings (modules, seminars, project meetings, workshops, etc.) are essential for learning how the job is done and meeting in a physical space to allow communication on a level that can then be carried into the "electronic space". Trust is an important stimulator of co-operative action; change can happen more often in trustful environments. A series of case studies on communities of practice showed the importance of face-to-face meetings:

> … the development of relationships is essential to a community of practice and that participation is key to developing the relationships. It was also indicated that participation might be a difficult aspect to maintain in a distributed environment. Greater trust was developed at the early stages of virtual teams through a balanced mix of social and task communication, enthusiasm, optimism and initiative. In the longer term, trust was greater in teams that developed set patterns of communication and responded promptly to other team members …" (Kimble et al. 2001)

Looking ahead

The Pestalozzi community of practice can define a new horizon for its members and consolidate the programme's efforts to promote a "different education" collaboratively with its members throughout Europe. The establishment and continuing support of a community of practice should enhance capacity building within the network. Dissemination, meetings on specific tasks, resource development, evaluation and data gathering, creating bridges between members, all these initiatives can be used to strengthen the programme's achievements.

Generations of members will succeed one another: participants will come to participate and they will generate content (reification). Some will stay (participation). Others will move on to new positions, change direction, find new opportunities, and start new lives (non-participation).

When newcomers enter a community, for example a new group from a modules series, generational discontinuities spread through multiple levels. Relations shift in a cascading process. For members of the community this involves shifts in their community identity. For example, a participant of the EDC (education for democratic citizenship) module will move from belonging to the EDC group to becoming a community of practice member. Operating this shift may not be simple or comfortable for all. Relative "newcomers" become relative "old-timers". This should be an opportunity to reveal progress that went unnoticed: as a member, you can suddenly see all that you have learned because you are now in a position to help someone.

Since 2006 the network of trainers has evolved in its negotiation of meaning. Things we have remembered were developed, others were dropped. Our community of practice is in this respect a "shared history of learning" (Wenger 1998).

Opening the community of practice to the outside world of education will be paramount to action for change. The periphery of a community of practice is a fertile area for change. Members at the periphery are very important to the community. They are mostly outside and therefore in close contact with others' views. As such, they can make old-timers (or insiders) aware of their jargon and "illusions of excessive reality". They help insiders clarify the common repertoire and references and are well placed to advertise the community to the outside world. The Pestalozzi community of practice should connect with the outside world by providing peripheral experiences to people who are not on a trajectory to become full members of the community (for example: the public webpage of

the new platform, DOKEOS,[20] or workshops in member states). The idea is to offer various forms of casual but legitimate access without subjecting the newcomer to the demands of full membership. This is an important aspect if we are concerned with keeping an open door and not letting the community become a fortress.

Professional development is one of the main opportunities to raise teacher status and at the same time gain professional efficiency. Such a group can in time have an impact not only through improved practice, but on a more societal and institutional level, can also influence change through advocacy. For example, raising awareness of the issue of offering quality lifelong learning to teachers and increasing the number of resources in education allotted for this: including new components in pre-service training, making time in teacher schedules for in-service training on these issues, decentralising training opportunities, creating bridges between universities and teacher training institutions. The member states have a role to play in this endeavour.

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Chapter Three
Action for change

Overcoming resistance

Richard Harris and Ildikó Lázár

Resistance to change

Based on general educational research and findings in the fields of foreign language and history teacher education, the present chapter gives an overview of some of the obstacles to change in teacher education in Europe today. The insights and conclusions presented below and the suggested ways to bring about change (described in detail in the next section) have had a significant impact on the approach to teacher education, trainer training and materials development in the Pestalozzi Programme of the Council of Europe.

Trainee teachers and teachers are reluctant to change

Teacher educators usually believe that what they teach and discuss with their students in pre- and in-service methodology courses will have a strong impact on the trainees' perception of what teaching should be about and what is good and bad practice. If this were not so, trainers would naturally be less motivated to do their work. However, a number of research articles have shown that teachers and trainee teachers are reluctant to change and that attempts to bring about change often result in failure or at best a minimal impact. This can be seen in the study by Gore, Griffiths and Ladwig (2004), who tried to introduce a model of "productive pedagogy" in their teacher education programme. A comparison of teachers who had been taught a module on production pedagogy compared to those who had not, showed little difference in the quality of their teaching or its effectiveness. Gore et al. (2004:383) argue that this was because productive pedagogy was seen as an additional option in the course rather than an integral component of teaching and they argue that it "needs to be more extensively and consistently integrated into existing programmes". This would seem a sensible idea, yet even that may not be enough to bring about fundamental change to prospective teachers' beliefs and actions. This problem is outlined by Korthagen et al. (2001:70):

> Teacher educators appear to be faced with an almost impossible task. Not only do student teachers show a strong resistance to attempts to change their existing preconceptions, but these preconceptions also serve as filters in making sense of theories and experiences in teacher education. The resistance to change is even greater because of the pressure

> that most student teachers feel to perform well in the classroom … In stressful conditions, people try even harder to keep their equilibrium … Thus teacher educators appear to be involved in the paradox of change: the pressure to change often prevents change.

Virta's (2002:688) study of Finnish history trainee teachers highlights this concern:

> Beliefs that are held particularly strongly may furthermore function as a source of conservatism in schools and as friction in teacher education, because the entrants to teacher education have often been good students in traditional schools and successful in teacher-driven instruction, and therefore unwilling to change their beliefs.

Virta also showed that many beginning teachers adopt teaching approaches that they had experienced and so there was a real sense that teachers teach as they were taught, creating an inertia in models of practice. This can be seen in a project conducted in the academic year 2005-06 among a large sample of Hungarian students of English and German in the language preparatory classes of secondary schools. The study revealed that the main activity types during language lessons, even in these intensive preparatory programmes, still consist of the teacher talking and correcting, and students answering questions, translating sentences, reading out aloud and doing grammar exercises (Nikolov and Ottó, 2006). The authors conclude that the dominance of the grammar-translation method, otherwise usually considered outdated by the majority of teachers, seems to prevail, pushing learner-centred collaborative tasks with meaningful content out of the language lessons. Further evidence of resistance to change among experienced teachers has been found by Boyle, White and Boyle (2004:47) who argue that most forms of professional development "appear insufficient to foster learning which fundamentally alters what teachers teach or how they teach".

There are many studies which show that resistance to change is a common feature across different subject areas and phases of education. Even where teachers have been curious to learn, the extent of any change appears limited. According to a study on the consequences of training (Lamb, 1995), the internal conflict between old and new ideas and beliefs may only gradually have practical effects. The research investigated the after-effects of a 25-hour in-service training course for teachers of English in Indonesia. Although the participants had received the instruction with curiosity and enthusiasm, when they were interviewed a year later it became clear that some of the input of the course had been completely lost and some of it had been reinterpreted by the teachers to fit their own beliefs. Similarly, a qualitative study on the perceived role of developing intercultural competence and the impact of training (Lázár, 2006) revealed that

even young trainee teachers take a long time to modify or let go of deeply rooted beliefs and convictions about the overall aims, the appropriate content and the right methodology of foreign language teaching.

Even where change has been effected, it has often proved difficult to sustain. Zeichner and Tabachnick (1981) talk about the "wash out" effect on trainee teachers, who may well have developed "good" models of practice, but which are then eroded as they become socialised into a school environment. In the field of multicultural education, there are studies which catalogue this problem, for example Ross and Smith (1992) found that it was possible to bring about change in trainee teachers' understanding of how to work in a multicultural classroom but concluded that any changes were "fragile". The reasons for this are complex. Many studies in the realm of multicultural education (for example, Santoro and Allard, 2005; Milner, 2005) claim that teachers' (lack of) prior experience significantly shapes their ability to engage with learners from diverse backgrounds and to teach a more diverse curriculum effectively. Further, Bandura's (1997) work on self-efficacy highlights the importance of teachers' beliefs in their ability to effect change, which in turn may well depend upon factors such as the strength of their personal philosophy towards teaching, their status or perceived status in school and thus whether they are in a position to effect change, and whether the school climate is supportive of change.

The experience gained during the Pestalozzi teacher training seminars and workshops, as well as the trainer training modules, also shows that part of the difficulties facing teacher trainers is that both trainee teachers and experienced teachers arrive with very different experiences of education and very different views about what constitutes effective teaching. Such views can be strongly or weakly held, and can be referred to as personal theories or gestalts. Whatever views are held though, the role of the trainer is to offer challenge and support so that trainees can reassess and rethink their ideas.

Where teachers "are at"

In order to move trainee teachers and teachers forward, it is clearly important to identify where they "are at". There is an acknowledgement in the research literature that the preconceptions of teachers and trainee teachers are powerful elements that shape how they understand teaching and therefore how learners learn. As explained above, these views are resistant to change and, according to Cabello and Burstein (1995:286), "teachers replace beliefs only if they are

challenged and appear unsatisfactory. Even then … they change beliefs only as a last alternative." Psychological studies help to clarify this position. Richardson (1996) explains the difference between attitudes and beliefs; the basic distinction is that attitudes are linked to the affective domain whereas beliefs are linked to the cognitive. Beliefs are essentially propositions about how the world operates that are felt to be true (Richardson draws a distinction between knowledge that is empirically based and beliefs that depend on a "truth condition"). It is possible to hold contradictory attitudes and beliefs because these are held in "clusters" and so can be compartmentalised in the mind; thus teachers may present attitudes that support social justice and equality of opportunity, but their actions in class-rooms may militate against this because of their beliefs about what constitutes good teaching. Thus, Klaassen's (2002:155) study of 49 Dutch teachers shows that although teachers saw the importance of imparting moral values they were generally reluctant to do this themselves:

> In fact, they seek to avoid unduly influencing the choices of young people for fear of indoc-trination. Therefore they tend to adopt a neo-liberal point of view and think of values as lying largely in the domain of personal choice.

There are different models for understanding teachers' stances towards subjects with which they are uncomfortable. For example Kitson and McCully (2005) carried out a study in Northern Ireland which focused on history teachers who had to teach history that could easily be seen as emotive and/or controversial or the pedagogical approaches required were difficult to master. Their observations suggest that teachers adopt one of three positions when controversial issues are on the curriculum; these are "avoider", "container" and "risk-taker". While the terms are self-explanatory, it is important to acknowledge that the "risk-takers" are seen as being in a minority. For the majority, fears of stirring up antagonisms within school or the local community, as well as touching on events that may evoke painful personal experiences, mean teachers are reluctant to engage with such topics.

In line with the philosophy of the Pestalozzi Programme, Harris (2009) has explored trainee teachers' attitudes towards incorporating greater cultural and ethnic diversity into their history teaching. Unlike Kitson and McCully, Harris' research focuses on the degrees of confidence trainees exhibit in relation to different aspects of teaching, such as subject knowledge, understanding the purpose of what they are teaching and so forth. Trainees are either confident, uncertain or uncomfortable (though there are distinctions within these categories (see Figure 1, on page 114, for an outline of these positions). For example, one

trainee was discussing the reasons why the transatlantic slave trade should be taught, but was clearly unsure what the purpose of the topic was:

> I would never sort of argue to get rid of it necessarily but, um, personal reasons why I would choose to teach it, I'm less sure of …. I don't think it should be avoided but it's sort of, I don't really know why I feel it shouldn't be avoided.

Whereas at a later point in the year, another trainee discussing the same issue was able to present a clearer understanding as to why the topic should be taught.

> I would always advocate teaching the Slave Trade, it's an important thing to know about but I suppose it's also important to know about the fact that there have been white slaves and … it's not all about that slave trade then and that black people haven't always been victims.

Using this model it is possible to track trainees' views at different points across the training course and take steps to intervene to challenge or support trainees' thinking. What it also reveals is that trainees may adopt different positions according to the topic being discussed, or the aspect relating to teaching diversity generally and it depends on the point in the course when the trainees are questioned. Changes were perceived in the views of the trainees across the year of the study, and although these were not stark, they were nonetheless important and helped to understand the concerns trainees were experiencing at different points.

In a recent and very significant volume summarising the findings of a large-scale international empirical investigation on the role of intercultural competence in language teaching according to 424 language teachers in seven countries, Sercu et al. (2005) found that the great majority of teachers in Belgium, Bulgaria, Greece, Mexico, Poland, Portugal and Sweden regard themselves as being sufficiently familiar with the culture(s) of the foreign languages they teach despite the fact that teachers in Poland, Bulgaria and Mexico have fewer possibilities for travel and tourist contacts. Nevertheless, according to this study, the participating teachers' profiles do not meet all expectations regarding the knowledge, skills and attitudes expected from a "foreign language and intercultural competence teacher". The objectives of foreign language teaching continue to be defined in linguistic terms by most teachers. The great majority of the respondents in Sercu's study focus primarily and almost exclusively on the acquisition of communicative competence in the foreign language. If and when they include culture in foreign language teaching, the activities they use primarily aim to enlarge learners' knowledge of the target culture, and not to encourage learners to search for information or to analyse this information critically. Interestingly for our work in the Pestalozzi Programme, this study concluded that a very large number of the

teachers claimed to be willing to integrate intercultural competence teaching in foreign language education, but the data also showed that this willingness was neither reflected in their teaching practice, nor in their definitions of the goals of foreign language education, which still focused on the transmission of linguistic competence (Sercu 2005:13-20).

A questionnaire study supported by the European Centre for Modern Languages and the Council of Europe on the frequency of culture-related activities in the English language classroom in four European countries showed similar results (Lázár, 2007). Activities that may lead to a better knowledge of the target cultures' civilisation were only "sometimes" or "rarely" done by the great majority of the nearly 400 participating teachers of English. Furthermore, it was claimed that activities leading towards intercultural communicative competence, as sampled in the questionnaire, were done even less frequently by the great majority of respondents. Aside from practising functions (for example, greetings and complaints), activities developing intercultural competence were not popular with teachers. Only 18.1% of the respondents said they always made sure to discuss with their students the choice of appropriate conversation topics in the target language culture. Only 15.6% and 17.9% of the teachers said they always discussed differences in non-verbal communication and personal space with their groups. The same lack of attention was found for negative stereotypes and culture shock, basic obstacles in the process of communication across cultures. This means that in over 80% of cases, students are very unlikely to learn anything about these issues from the teacher during their English lessons. As a result, they may end up learning about differences in conversation topics, values, norms, and gestures, and the importance of acceptance and non-judgmental attitudes through, perhaps unpleasant, personal experience if they learn about them at all.

When examining the factors that influence the frequency of culture-related activities in the English language classroom, a statistical analysis of the data described above revealed that both staying abroad and training do make a significant difference in the frequency of culture-related activities in the language classroom. Furthermore, it can be concluded from the statistical analysis of the questionnaires that those respondents who had received some form of cultural awareness or intercultural communication training prior to the survey did nearly all of the activities significantly more often than those who had "only" lived abroad for a while (Lázár, 2007).

Why trainees/teachers find it difficult to change

Interviews with secondary school English teachers (a follow-up to the questionnaire study described above) gave further insight into the factors that may influence the time spent on developing intercultural competence in the English classroom (Lázár, 2007). Aside from the participating teachers' relatively poor repertoire of classroom activities with a cultural focus, the difficulties they had when using ("digesting" and "embedding") the activities they had learned at a short training session, and their course books' apparent deficiencies, several other decisive obstacles were mentioned by the respondents. These included some of the participating teachers' lack of first-hand experience or knowledge of other cultures, others' (or their school's) strong grammar and exam orientation, some of the teachers' feelings of incompetence due to lack of training in the given area, younger teachers' preoccupation with discipline and motivation problems, and some teachers' reservations about whether developing intercultural competence was the task of the language teacher at all (Lázár, 2007).

Case studies focusing on the perceived role of developing intercultural competence in language teaching as well as on the impact of training (Lázár, 2006) were conducted with six pre-service English teachers who came from a variety of backgrounds, had very different life experiences and substantially differing personalities. In addition, three of them attended the researcher's 14-week elective course on the methodology of intercultural communication training (ICC course) at Eötvös Loránd University in Budapest in the autumn of 2004, while the other three did not attend any cultural awareness or intercultural communication courses before or during the project. Since all of the trainees did their teaching practice in 2005 and 2006, their lessons could also be observed, discussed and analysed. The lesson observations were followed by in-depth interviews in order to better understand the development of the trainees' personal theories about the intercultural dimension of language teaching.

The aim of the ICC course was to cover the basics of the theory of intercultural communication training in language education and to give practical guidance in incorporating a variety of culture-related activities in the language lesson with the final aim of enabling trainees to develop their future students' intercultural competence, this being one of the most important goals in the Pestalozzi Programme, too. The ICC course consisted of 14 90-minute sessions. In the autumn term of 2004, the number of trainees participating in the course was 16, three of whom participated in the research.

To sum up the results, the examined ICC course primarily served a cultural awareness-raising purpose. Perhaps not surprisingly, it became obvious that for many of the trainees this course appeared to have been the first time they had heard about the concept of intercultural communicative competence. Nevertheless, the post-course questionnaire and the interviews indicated that the impact on beliefs about the role of ICC in language teaching seemed quite powerful.

As for changes in the participants' teaching practice, two of the three trainee teachers who attended the course on the methodology of developing ICC showed evidence of conscious efforts – if varying degrees of success in their implementation – to teach culture through language during their teaching practice as well. The three other trainees who had not attended any courses on cultural awareness or intercultural communication did not show any sign of intending to incorporate the intercultural dimension into their teaching during the observed lessons.

In what follows, the major findings of this case study project are presented (Lázár, 2006). The points below represent many different conclusions that are intertwined and seem to resemble a spiderweb of pedagogic variables. This research obviously does not allow us to generalise, but it is important to note the following insights gained from the study of the personal theories of six pre-service teachers of English whose experience and insights might easily be similar to those of teachers of other languages and other subjects. The conclusions are illustrated by quotations taken from the interviews with the pre-service English teachers who participated in the study.

– Travel broadens the mind but it does not necessarily raise trainees' cultural awareness, nor does it automatically make them competent intercultural speakers or teachers. Extensive intercultural contacts often – but not always – raise cultural awareness but do not usually give sufficient knowledge and tools to language teachers so that they develop intercultural communicative competence in the classroom.

> I lived abroad for two years, and it wasn't easy to adjust but I never thought I should talk about these experiences to my students.

– The lack of first-hand experience in other cultures or with people from other cultures can make trainees feel incompetent in incorporating the cultural component into language teaching.

> I haven't been to the US and I only spent a week in England so I don't know enough…

– The methodology course on the development of intercultural competence provided the trainee teachers with new information, new perspectives and new tools.

> Before taking this course I had never thought that there are other cultural issues that can be incorporated than differences in vocabulary and pronunciation between British and American English… or that it's okay to talk about a variety of other cultures, too. This course made me see language teaching in a new light, and I've already used the role-plays and simulation games I learnt there.

– Communicative language teaching methods can be used in schools – and they can be taught to trainees – based on culture-free or neutral content with the focus still largely resting on grammatical accuracy and without raising cultural awareness or developing intercultural communicative competence. Furthermore, trainees who are used to the dominance of grammar and the perceived importance of passing language examinations may not be able to exploit culturally minded course books for other purposes than the development of linguistic competence. The lesson observations proved that it was actually possible to analyse very interesting culturally loaded texts in the course book from a purely grammatical viewpoint.

– Future English teachers consider that the inclusion of the intercultural dimension into the syllabus demands a significant amount of extra work at a time when they are novices in the field with many other difficulties to overcome. Even culturally conscious and devoted novice teachers are often too preoccupied by their own developing teacher personality to have the time and energy to incorporate the cultural dimension into language teaching, particularly if they do not get any support in this from the teaching materials they use and/ or the more experienced colleagues they work with. It is the course book that teachers use which decides largely what is in the syllabus and what is omitted. As a result, teaching materials with no cultural focus or with a very superficial one, will not promote cultural awareness raising and the development of intercultural communicative competence.

> My mentor teacher said [during teaching practice] that I should go on with the coursebook and can only bring in a supplementary cultural activity with the class on Friday.

> If coursebooks gave teachers a little more help in teaching culture, it would be a lot easier.

– One or two sessions on the intercultural dimension of foreign language acquisition in compulsory methodology or elective specialisation courses at university can sometimes raise the students' awareness of cultural differences and their importance in communication but they will not provide future language teachers with sufficient knowledge of and practical skills in methods that

would help develop intercultural communicative competence in the foreign language classroom.

> It was completely new to me how many useful things you can teach through the language in English lessons … [but] … I'm still not always sure how culture can be incorporated without it being an artificial add-on to learning the language proper.

– Trainee teachers whose personal theories about language teaching in general dismiss or exclude the educational potential of language teaching for intercultural communication purposes may not accept the new roles teachers should play in order to develop intercultural communicative competence.

> The way I see it now, having completed the course, the teacher can weave the cultural dimension into practically any activity if he or she has the energy, and creativity… and of course the inclination to do so.

– Trainee teachers sometimes leave the intercultural communication course believing that the development of intercultural competence is for classes of mature students at an advanced level of proficiency, even if the contrary had been taught and demonstrated to them during the course. Some of the input of a course on the methodology of intercultural communication training is sometimes completely lost and some of it is often reinterpreted by the teachers to fit their own beliefs about language teaching in general.

> I still believe that kids have to mature first and learn the language well enough to be able to learn about culture.

– Even trainees who choose to attend an elective course on the methodology of developing intercultural communicative competence often find the theoretical and practical input too concentrated within a very short period of time to be able to internalise it and use it in their teaching.

> This course was a true revelation for me… but one semester was not enough. I feel we are chased through the methodology and pedagogy courses, which leaves us very little time to absorb things and to try them out.

Harris' (2009) research into the teaching of cultural and ethnic diversity revealed that trainee history teachers also had many concerns. These included a lack of understanding why such topics mattered and why they should be taught, and consequently there was little understanding about what would be suitable topic content for a more culturally and ethnically diverse course. Concerns were also raised about trainees' subject knowledge, their limited insight into how pupils might react to a more diverse curriculum (both majority and minority ethnic groups) and a limited appreciation of appropriate pedagogical teaching approaches. However, simply taking steps to improve trainees' subject knowledge or exploring why such

topics matter is unlikely to bring about change; it may improve trainees' awareness of such issues but is unlikely to change how they work with young people in the classroom. This is because trainee teachers, and by extension, teachers, work in complex environments, which create competing demands on teachers. For example, in a teacher training setting there is interplay between the ideas of the trainee, the ideas of the tutor and the ideas from the department (and the host teacher(s)) in which the trainee is placed. This in turn can create a series of tensions for the trainee. In Harris' (2009) study it was clear that there was a tension over priorities; promoting cultural and ethnic diversity was a priority in the training course, but whether it was a priority for individual trainees varied considerably based upon their own circumstances and the issues they were facing in their own teaching. It also mattered whether it was a priority for the departments in school. It was clear from the interviews with trainees that few were willing to challenge what was done in school, as they did not feel they had the status, as trainee teachers, to question the stance of the department in relation to diversity in the curriculum. Another tension, related to the previous one, is the willingness of trainees to experiment with new teaching ideas and/or topics and the opportunities that exist for them to do so. There may be opportunities for trainees to experiment with new ideas but they may not feel willing to try them out, or conversely they may be willing to experiment but not have the opportunity. Another issue that emerged from this study was the problem of reflection and time to reflect during a busy training course. The opportunity to reflect in a structured way could enable trainees to see the value of promoting diversity, but this could provoke the other tensions mentioned above. Alternatively, trainees could find, due to the intensive nature of the training courses, that they lack the time to think deeply enough about the issues and so fail to engage with the issues. There is a strong interplay between these factors, yet even these occur within other factors that shape education, such as the school context, or the regional or national educational priorities.

The difficulties facing teachers from any subject area or phase of education can be explained in psychological terms using the notions of self-efficacy and outcome expectations (Bandura 1997; Poulou, 2007). In this sense, teachers may appreciate the anticipated outcomes of a change in their practice, but lack the belief in their ability to carry this out, or conversely may be confident in their ability to effect change but not see its value. According to Bandura (1997) this may be because teachers have not had an "authentic experience", a "vicarious experience", nor been subject to "verbal persuasion" to support them in their ability to bring about desirable change. "Authentic experience" is seen as the most powerful stimulus for change but is often the hardest to provide.

Working with teachers of any subject to bring about desirable change in their practice is therefore a very complicated matter, and requires careful encouragement. As can be seen, there is a need to be clear about the trainees' or teachers' existing ideas and beliefs about teaching and to help them see any tensions between what they espouse and what they actually do in practice. At the same time, there is a need to pay attention to the context in which the training occurs and what tensions this may create. By addressing these areas it should be possible to work with teachers at different stages in their careers and help them to re-evaluate their ideas, and support them in developing the self-belief and desire for change which in turn should help move them towards a different position.

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Ways to bring about change

Richard Harris and Ildikó Lázár

Many of the points contained in this section elaborate on issues raised in the previous contribution, but here we try to identify principles for bringing about change rather than simply acknowledging the problems that may be encountered. This is done based on the research studies reviewed above, as well as the authors' experience as trainers in the Pestalozzi Programme.

There is also considerable overlap between many of the points in the following section, but for the sake of clarity, ideas have been separated out as far as possible to make it easier to identify the key principles.

The need to provide challenge, experience and reflection

There are different models of teacher training, some generic like Korthagen et al.'s (2001) ALACT model or the Oxford internship model, or subject/module specific ones. What seems to underpin them all is the need to provide challenge, experience and reflection (though not necessarily in that order). There is a need to be quite specific about what type of challenge is required, what experience is desirable/possible and what teachers are expected to reflect upon. It will be difficult to offer any challenge without knowing where trainees/teachers "are at", and quite often the challenge will come via the experience, but may not have any impact without guided reflection.

According to Byram (2003), teacher education should provide both experiential and analytical understanding of intercultural communicative competence. He rightfully claims that teachers need to experience intercultural interactions with people of quite different perspectives, and they need to be taught how to analyse their own and other people's cultural values, perceptions and interpretations. On the basis of this, they can then acquire methods of teaching intercultural competence to their learners. Intercultural competence, as the ability to decentre, to accept new perspectives in interactions with people of other cultures, should be a fundamental goal of education. However, even then it is not guaranteed that teachers will learn from such a process. In the field of multicultural education it would be ideal if all teachers had the opportunity to teach in a multicultural environment, but this is not possible, nor do all learn what is expected from such an experience; Cross (2003) shows how such field experiences can actually

reinforce trainee teachers' stereotypes about minority ethnic pupils. It is therefore necessary for teacher trainers to be aware of a number of factors when trying to develop new practice.

The need to explore and reflect on teachers' beliefs and attitudes and to plan courses accordingly

As previously mentioned, it is important to help identify teachers' initial ideas about teaching; quite often these ideas are held implicitly and teachers need help to reveal them to themselves. This is one way to bring challenge and reflection into teacher education. Thus Lamb (1995) suggests using awareness-raising activities at the onset of a course and the input will always have to be moderated accordingly. Similarly, the case studies described above (Lázár, 2006) revealed that a teacher education course on the methodology of intercultural communication training has to assess the needs of the particular group of trainees carefully in order to build on their knowledge, their experiences of the cultural dimension of communication, and their existing personal theories about language learning and teaching. The course also has to balance cultural awareness raising, theoretical knowledge about inter-cultural communicative competence and practical skills development in teaching methods with many opportunities for trainees to talk about their own experiences, and to verbalise their reflections and possible reservations.

Exploring and reflecting on teachers' beliefs and attitudes can be achieved through asking fundamental questions about the nature and purpose of educa-tion, and this allows ideas to be opened up for debate. Techniques that support awareness raising include the use of "silent conversations", the "wall" (Korthagen et al., 2001) and the "moral analysis chart" (Lunenberg et al., 2007). The silent conversation can be carried out in several ways, but has been used successfully where trainees, working in small groups, have to write answers to a series of questions, written on flip chart paper. Next they move silently round the room looking at the answers written by other groups and write down additional ques-tions or comments. Finally the groups return to their original answers and now have to answer the new questions written down or respond to the comments. The "wall" requires blank paper "bricks" or post-it notes. Individuals or small groups write down key principles on each "brick" that guide their thinking about teaching. The next step is to construct a "wall" using these "bricks", with the most important ideas forming the foundations at the bottom of the wall. This opens up ideas for scrutiny and discussion. The "moral analysis chart" is based around five

columns. The first identifies a particular value, the second defines what is understood by this value, whilst the third describes how this value is put into practice. This in itself can identify tensions or discrepancies in what people say and do, but the fourth column asks "how should I behave as a teacher to promote this value?" and the final one focuses on what teachers want pupils to achieve in relation to this value. This has the potential to force trainee teachers and teachers to explore how they put their values into practice and where there is dissonance between values and practice.

The need to work with the trainees'/teachers' context

As explained above, the context in which teachers work does impact on their ability to implement change. It is therefore important that trainers recognise this and offer reassurance about the uncertainties that change may bring to their practice. Thus Reichelt quotes Johnson, who argues that in most cases the problems teachers face are not so much the consequences of a lack of theoretical knowledge, but the results of the constraints imposed on teachers "within the social, cultural, economic and educational contexts" of the classroom (as cited in Reichelt, 2000:350).

It also means that teachers need to understand the context within which they work and to recognise the obstacles that may exist, which requires reflection. This can be achieved through various exercises. Reichelt, following Johnson, advocates the use of case studies, asserting that they offer trainee teachers the opportunity to better understand theory. A critical action research approach also offers opportunities to help teachers understand their context and look for ways to improve their practice, though this generally requires a greater investment in time. It is also worth getting teachers to build on the exercises mentioned in the previous section and ask them to explore what helps or hinders them in putting their values into practice and to devise possible solutions. It is helpful, in this context, if the school has the features of an "expansive learning environment", as described by Hodkinson and Hodkinson (2005). Figure 2 (on page 115) provides an outline of what they describe as a continuum of expansive-restrictive practices within a school. The greater the number of features that can be described as "expansive", the more likely it is that such an environment will encourage teachers to learn, by sharing practice, exploring the practice of others and so forth.

It is also important to recognise that teachers, at whatever stage in their career, do have knowledge, ideas and expertise that need to be acknowledged. Sercu

(2005) emphasises that it should not be surprising that teachers who have been in the profession for a long time seem to be taking a sceptical stand towards new ideas, especially if they are treated as inexperienced trainees who are learning about culture teaching methods which not only pass on facts about the target culture's civilisation, but aim at raising intercultural awareness and developing intercultural communicative competence. Both of these concepts may seem threatening to teachers who have only been taught and required to teach linguistic competence for many years. This in turn raises the question of how to get teachers to value new ideas.

The need to raise awareness of the importance and benefits of developing certain competences

In many ways this elaborates on the ideas about identifying teachers' attitudes and beliefs about key principles underpinning education, but goes beyond this by focusing on specific aspects of subject teaching or certain values. In particular it is important to question the purpose(s) of what is being taught. For example, Harris (forthcoming) got his trainee history teachers at an early stage in the course to write an assignment looking at the purposes of history teaching and what young people should study in history, with a view to making the connections between purpose and curriculum content. This was then used as a reference point for subsequent discussions about the place of culturally and ethnically diverse history in the curriculum. This proved a useful tool for getting trainees to ask fundamental questions about their own ideas and how appropriate these were, and in the longer term allowed them to question the curriculum they encountered in schools. As such it provided a means of challenging ideas, whilst providing a reference point for reflection.

Similarly, Ingram and O'Neil (1999) argue that language teaching does not automatically achieve cross-cultural attitude change in students: "If language teaching is little more than the presentation and manipulation of rules and verbal symbols, there is no reason to believe that it will be any more successful in changing cross-cultural attitudes than algebra" (1999:42). It follows that teachers need to question what the purpose of language teaching is. Their conclusion is that if language teaching is to play an effective role in generating more positive cross-cultural attitudes conducive to life in multicultural societies, then it must be structured specifically to do so, incorporating in the normal methods applied in language classrooms those activities that, on the best evidence available, are most conducive to effecting

positive cross-cultural attitude change. Therefore, language teachers will have to understand how their teaching activities can best be structured to have a positive effect on attitudes. They need to be trained to handle counselling roles, to lead their students to critical reflection, and to subject their ideas and reactions to rational processes (Ingram and O'Neil 1999:36; 42). It follows, if it is accepted that language teaching has educational purposes beyond training in linguistic competence, that language teachers themselves need much more than just training in teaching grammar and vocabulary. As Byram points out, what teachers need is an education which helps them to understand their role, and the significance of their work for individuals and societies, and "an education which enables them to become involved in educational values, in moral and political education and in the promotion of democracy" (2003:7). An appropriate education for such European teachers of languages should enhance plurilingualism, it should focus on intercultural competence, and it should prepare teachers to engage with education in values and democratic citizenship (Byram, 2003).

The need to show and try out methods and techniques as well as materials

Modelling practice is important, as this can provide one of the experiences or challenges to ideas that can move teachers forward. It does though need to be accompanied by reflection and so teachers need to have criteria to reflect upon. Thus, for example, when developing materials for teaching about the Holocaust, it is important to help teachers explore why they are teaching this topic and what they hope to achieve; only by doing this initial stage can teachers then make judgments about the value of activities they try out. It is also important to help teachers identify key principles that underpin any activity, otherwise they are unlikely to transfer the ideas into other teaching contexts. In language education, Heyworth et al. (2003) emphasise the importance of a new paradigm, describing the contributions teachers could make to explore their educative role as language teachers and to promote learners' intercultural competence as well as their social and personal development in multicultural societies. This point is supported by Szesztay (2003) who examines the implications of such requirements for teacher education programmes, and through a number of enlightening examples, concludes that reflective, practice-oriented programmes could help trainees achieve the above aims more easily, not only by transmitting knowledge about these issues but primarily by modelling the methodology that pre-service teachers are expected to use in their classrooms.

The need to create time for reflection and internalisation of new ideas

Having introduced new ideas to trainees or teachers, the latter need time to absorb them, see how they fit into their existing ideas or how their existing ideas have to be modified to accommodate them. This is probably the most important part of the process if long lasting, meaningful change is to occur. It is important to recognise that teachers' learning will occur in the training institution and in school, and that trainers may have to operate in both environments to bring about change. Clearly this may present difficulties, particularly for those involved only in initial teacher education and whose influence in schools is restricted, but it is an area worth developing.

It is essential to recycle new concepts and to allow time for trainees to reflect on, experiment with and then hopefully internalise at least some of the new ideas about the content and the methodology of teaching their subject(s). The results of the case studies conducted with pre-service English teachers (Lázár, 2006) suggested that attending only one course on the theory and practice of inter-cultural communication in foreign language learning and teaching was not – in most cases – sufficient for educating teachers, who will consciously and systematically incorporate the intercultural dimension into language lessons. This is especially true if all the other input they receive in their teacher education programme plays down the importance of the intercultural competence.

As such, it can be helpful to assign new roles to teachers and teacher educators, for example to promote variations on the traditional patterns in teaching their subjects. According to Heyworth (2003:29-31), innovations in (language) education have to be preceded by "scouting and entry" before planning and action. Scouting means determining readiness for change by observing and identifying obstacles and sizing up the costs and benefits of initiating a change, while entry means taking decisions about the people who will be responsible for planning and implementing the innovation and what the contributions to be made by each person will be. This type of reflection can aid teachers in gaining commitment to new ideas.

The Pestalozzi Programme's response to teachers' resistance

The teacher training seminars and workshops and the trainer training modules organised within the framework of the Pestalozzi Programme have given many

teachers and trainers the opportunity to be challenged, and to experiment with and reflect on the ideas above. Furthermore, the many teacher training materials[21] on intercultural and diversity education as well as history teaching and education for democratic citizenship, developed by the participating teachers and trainers in the Pestalozzi Programme's activities have integrated the approaches described in this chapter on the ways to overcome obstacles in teacher education.

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Figure 1: "Confidence continuum" for teachers

Confident (views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment) [clear expression of views, draws on experience to support view]		*Uncomfortable* (but willing to have a go, shows appreciation of problems)
Confident (ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity) [clear expression of views but mainly in an abstract sense and untested]	*Uncertain* (yet to make up their mind) [e.g. I don't know, I would like to think]	*Uncomfortable* (but open to change) [e.g. not at the moment because … not willing to challenge department approach … not a priority at this point]
Confident (ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity)		*Uncomfortable* (unwilling to change) [characterised by certainty]

Figure 2: Continuum of expansive-restrictive learning environments for teachers

<<<Expansive	Restrictive>>>
Close collaborative working	Isolated, individualist working
Colleagues mutually supportive in enhancing teacher learning	Colleagues obstruct or do not support each others' learning
An explicit focus on teacher learning, as a dimension of normal working practices	No explicit focus on teacher learning, except to meet crises or imposed initiatives
Supported opportunities for personal development that go beyond school or government priorities	Teacher learning mainly strategic compliance with government or school agendas
Out of school educational opportunities including time to stand back, reflect and think differently	Few out of school educational opportunities, only narrow, short training programmes
Opportunities to integrate off-the-job learning into everyday practice	No opportunity to integrate off-the-job learning
Opportunities to participate in more than one working group	Work restricted to home departmental teams within one school
Opportunity to extend professional identity through boundary crossing into other departments, school activities, schools and beyond	Opportunities for boundary crossing only come with a job change
Support for local variation in ways of working and learning for teachers and work groups	Standardised approaches to teacher learning are prescribed and imposed
Teachers use a wide range of learning opportunities	Teachers use narrow range of learning approaches

Source: Hodkinson and Hodkinson (2005).

The benefits of networking: an example from Cyprus

Pavlina Hadjitheodoulou Loizidou

Introduction

A network is, according to the Oxford Advanced Dictionary, defined as a closely linked group or as an interconnected system of people who communicate with and within the group. Networking is also defined as the act of meeting new people in a business or social context or as clusters of organisations or people enabling interaction and co-operation. According to Alter and Hage (1993) networks constitute the basic social forms that permit:

– interactions;

– exchange;

– concerted action;

– joint production.

In the case of professional organisations, networks refer to inter-organisational structures through which professional groups exchange information, co-ordinate research efforts and approaches and other activities driven by the attainment of proficiency. In this respect the benefits of building professional relationships engaging in dialogue with peers and supporting each other, opening up new learning environments, reconceptualising notions and roles are well supported in literature (Mayer 2002; Ferjolja 2008).

In this paper networking refers to education professionals, members of educational institutions who interact and are committed to exchanges, action, and production of teacher change through professional routes and through sharing of individual perspectives on educational issues (Berry, Norton and Byrd 2007).

Change in the case of adult learning and in particular teacher learning, is a process of learning new ways of making meaning and transforming existing meaning perspectives. Adults, in our case teachers, can move toward a more inclusive, differentiated, permeable, open and integrated meaning perspective through transformative learning (Mezirow 1991; Nagata 2006).

> This involves experiencing a deep structural shift in the basic premises of thought, feeling and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. Such a shift involves our understanding of ourselves and our self locations, our relationships with other humans and the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awareness, our visions of alternative approaches to living, our sense of possibilities for social justice and peace and personal joy.[22]

This shift in the case of teachers cannot, according to Clarke and Hollingsworth (2002) be achieved in a linear process. Rather the teachers' world consists of different domains and different "significant others" and this creates a multiplicity of pathways through which teacher learning and change can be promoted. Thus teacher change is achieved through an interactive process in which the environment, the teacher's personal beliefs, old and new experiences, practice and evaluation of consequences are taken into account via two routes: the route of enactment as a translation of a belief or a pedagogical model into action and the route of reflection as a way of structuring perceptions of a pedagogical situation, actions or learning as altering or adjusting these structures. This may include reflection of theories and behaviours, of feeling how we perceive others, of the effectiveness of certain theories and approaches, critical reflection, etc. (Mezirow 1991).

This multiplicity of pathways through enactment and reflection does indeed require an interconnected system of educators who communicate with and within the group in order to achieve change. As a matter of fact, other teachers and opportunities of networking were ranked highest in relation to professional development (Connell 1991, in Ferjolja 2008) and co-operation and interaction in networks was found to provide added value for in-service training products that bring about (teacher) change (Theunissen and Veenman 1996). These two components of networking – co-operation and interaction – seem to be the key issues which depend on certain prerequisites:

– willingness to co-operate;

– need for expertise;

– need for funding and task sharing;

– need for adaptive efficacy.

Furthermore these factors are supposed to be related and affected by:

– the complexity of the task;

– the culture of trust;

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22. O'Sulivan et al. cited by Nagata (2006:46).

– the existence of specialised knowledge and skills;

– and the emergence of small units (Theunissen and Veenman 1996).

The structure of the interactions between the actors and the cultural and structural characteristics of the social action systems in which they participate seems to be of critical importance in the construction of the network as a social system, that is, as a structure that co-ordinates the action with respect to interdependency that can result in different forms of interaction and in particular of co-operative action. In co-operative actions the actors are oriented toward the attainment of a common goal and they are interdependent because of the complementary contributions they can make to the attainments of these goals (Williamson in Theunissen and Veenman 1996).
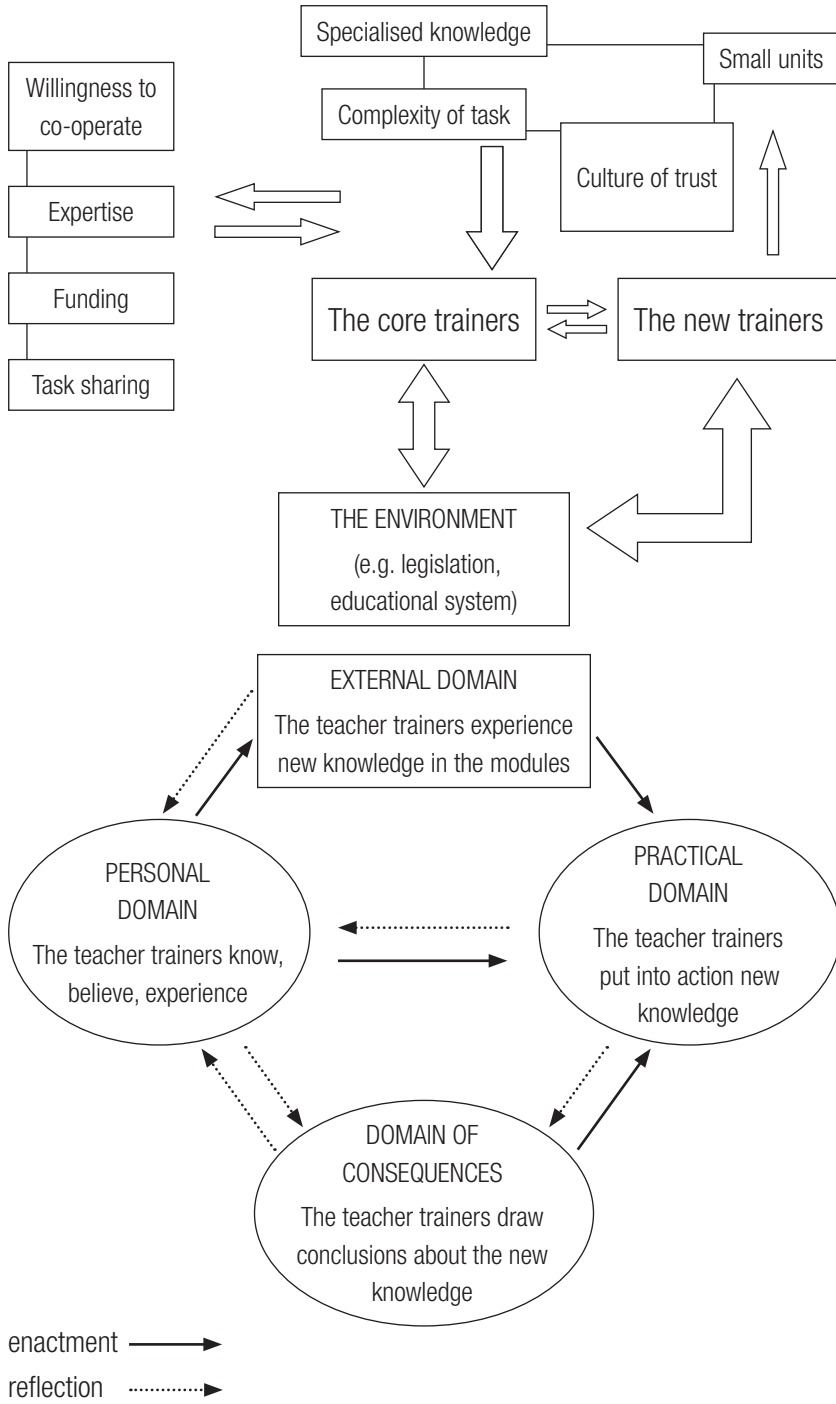
These interactions of different individuals, in diverse contexts, and the entities to which they belong result in different network types, varying from exchange networks to developmental ones (Godfroj in Theunissen and Veenman 1996) which are all loosely coupled systems, in the sense that actions are co-ordinated in such a way that the autonomy of the actors or participating organisations is not curtailed.

In the case of the Pestalozzi Programme, networking, as defined above, is used as a vehicle to promote proficiency and quality in teaching through teacher change. The Pestalozzi network unites professionals in education with the ambition of sharing and creating front-line teaching and learning in order to develop education and training through a welcoming atmosphere of trust, respect, reflection and change. A loosely connected group of individuals and institutions, driven by a will to pool their expertise for the benefit of the wider European teacher community, aims at developing true identity in which each member brings to the common project their own specific area of expertise in a spirit of collaboration and co-operation.

The effort starts from the assumption that the most effective way of fostering the take-up of new pedagogical approaches is to involve teacher trainers in the process right from the beginning. Seminars and discussion groups via the modules give trainers the opportunity to express their needs, to learn by doing through proactive and reflective approaches whereby teachers gain hands-on experience of the tools, units and methods available to them. Placing the trainers in the position of teachers themselves, using collaborative approaches in their own learning, will enable them to better envisage the learning process and thus to better integrate these methods in their own teaching practice as trainers.

This perspective of thinking draws on the notion of the support function of a network of different types of learning activities on the themes of "relate", "create" and "donate" (Kearsley & Shneiderman 1998). By relating different learners and experts from different fields and disciplines, by supporting collaboration and communication, by facilitating community building, providing (peer) feedback and by stimulating grouping, the relate-type activities are achieved. The create-type activities would be enhanced through organising active learning, co-construction of knowledge, problem-based learning, designing and exploring as learning and critically reflecting. The donate-type of learning activities can be supported by real-life learning activities, learning by working in a real situation and reporting the results of learning during the in-service training. This can correlate with the model of Clarke and Hollingsworth (2002) on achieving teacher change via the routes of enactment and reflection. At the same time it relies on the fact that teacher networks have the potential to transform traditional concepts of teacher input and teacher development and counteract the culture of underestimating the complexity of teachers' work and their potential to contribute substantively to the dialogue about change:

> Networks – both physical and virtual – make it possible for teachers to draw on external communities that promote divergent thinking. Such networks support the view that teachers have unique insights that can improve education and accelerate student achievement. … they enable some of the best teaching minds … to bond together into powerful professional learning communities. (Berry et al. 2007:49)

Specialised knowledge

Small units

Willingness to co-operate

Complexity of task

Culture of trust

Expertise

Funding

The core trainers

The new trainers

Task sharing

THE ENVIRONMENT

(e.g. legislation, educational system)

EXTERNAL DOMAIN

The teacher trainers experience new knowledge in the modules

PERSONAL DOMAIN

The teacher trainers know, believe, experience

PRACTICAL DOMAIN

The teacher trainers put into action new knowledge

DOMAIN OF CONSEQUENCES

The teacher trainers draw conclusions about the new knowledge

enactment ⟶

reflection ┈┈▸

Based on Clarke and Hollingsworth (2002).

The case study

In the following we focus on an example of a Pestalozzi seminar in Cyprus offered in December 2007 and December 2008, to investigate how reflection and enactment – as integral parts of the workshops of the seminar – interrelated with a particular network of trainers and promoted teacher change, co-operation and proficiency. It is shown that willingness to co-operate, expertise, funding and task sharing, and adaptive efficacy were used to achieve the aims of the in-service training. These factors were interrelated with the complexity of the task, the culture of trust, the existence of specialised knowledge and skills and the emergence of "small unit organisation". Two actions taken were of great importance:

a. Discussions with the "core network" with relation to the aims and the structure of the seminar

In Cyprus the small size of the country and the fact that all trainers involved in the first phase of the Pestalozzi training modules worked in the same institution enabled the creation of a core network of these four trainers that was characterised by specialised knowledge and small unit organisation. The trainers, though having diverse personal and professional experiences, training and ideologies, had converging ideas on how to approach learning in Pestalozzi. The organisation and implementation of the Pestalozzi seminar "Teaching managing and enhancing diversity: intercultural education approaches and challenges in the curriculum and the hidden curriculum" was the common goal.

One of the most important things was that the network had a practical slant and thus the co-operation was built up from the "work floor". This proved to be crucial to the co-operation and the final result since it emphasised concrete activities to be performed within a particular framework that took into account key issues, data and participants (Achinstein and Athanases 2005; Clarke and Hollingsworth 2002). The sense of joint conduct of the in-service training and the concentration of forces did have an added value. (Theunissen and Veenman 1996). As a local, national "exchange" network developed it gave a sense of complementarity between the people constructing and exchanging knowledge and materials from the Pestalozzi modules. The members were interdependent. This exchange actually became a motive for quality development, proficiency and teacher change. Also, the appointment of a co-ordinator to function as a contact person seemed to be crucial in order to foster understanding praise and critique through reflection. Since the key theme was intercultural education the teacher

trainer involved in the intercultural education module for training the trainers was the co-ordinator.

The seminar dealt with themes and issues that are congruent with the efforts of the Council of Europe to identify ideas, guidelines and procedures which can prevent exclusionary mechanisms in the education systems concerning diverse groups. It aimed at offering professional knowledge, understanding and attitudes that are needed to respond adequately to classroom diversity through the use of the everyday curriculum. The seminar focused on intercultural education as a process of teaching, managing and enhancing diversity which moves away from the notion of intercultural education as a mere add-on to the curriculum in occasional projects. Intercultural education was regarded as an integral part of school life and the curriculum which can change the "monocultural *habitus*" of schools through new perspectives on: a) diversity and identity, b) methodology of teaching and c) use of the socio-political context of education.

The relationships between the students, the school culture and curriculum and the community culture were key issues in building up the content of the seminar. In all three Pestalozzi modules (democratic citizenship, intercultural education and plurilinguism) in which the core network members and trainers had participated, issues relating to the dynamic concept of culture, the different facets of diversity, methodological strategies and issues for today's multicultural classrooms and schools had been discussed as core elements. The aim was now to use that experience, knowledge and resource to understand, investigate and put into practice approaches and challenges in the curriculum, and enable teaching, managing and enhancing diversity by emphasising the intercultural character of education.

Thus the seminar focused on the interaction between the three themes mentioned above and on how they affect the implementation in the school and classroom of the aims and objectives, the content, the methodological and assessment suggestions as prescribed by the official educational policy, as well as the silent teaching of values and ideas through the use of everyday activities in the school routine and the students' participation in those "lessons" not included in the curriculum. So, at the first stage, the four core network trainers decided on particular core activities that would reflect that. Actually they covered the basic ideas through a modification adaptation of certain activities in the Council of Europe European modules for trainer training on intercultural education, active citizenship and linguistic diversity.

The core network of trainers, following the Clarke and Hollingsworth (2002) model of teacher change, explored the local environment (legislation, research,

etc.) in order to pose the educational dilemma which would be at the centre of this particular in-service training. Knowledge, key issues and competences from the different modules were put forward in order to design the seminar. Both the environment (local practices and situation) as well as the trainers' personal domains and mainly their experiences in relation to the modules were explored to formulate the sequence of activities in the seminar. The trainers used the platform and the units that had been uploaded in order to take advantage of the European network of trainers and ideas in dealing with this particular seminar. As a result of this a variety of Council of Europe materials, units, personal beliefs and ideas were reflected on, modified and adapted to the Cyprus context in order to be used in activities for that particular seminar. Willingness to co-operate, a culture of trust and an adaptive efficacy were developed, based on the trainers' competence in getting into exchanging, enactment and reflection processes via the Pestalozzi module network and in using the specialised knowledge and skills to promote Pestalozzi aims. This effort expanded the networking potential to build a sense of community, shared experience and professional friendship (Berry et al. 2007).

b. Expanding the "core network" in relation to the aims and the structure of the seminar into a "newly Pestalozzi-oriented" network

However, there was a need to go further and deeper into the curriculum and school life in general. The network had to be expanded in relation to the expertise/ existence of specialised knowledge and skills, and task sharing in order to cover the complexity of the task. During the workshops, paradigms from language classes (teaching foreign languages and teaching the school language of instruction as a second language), maths, music, art, drama in education, cross-curricular activities and projects (social sciences, local history) had to be presented. This identified need led to the development of the Pestalozzi network so that it would embrace trainers who could work on the interaction between the three key themes – identity/diversity, methodology of teaching, socio-political context – and how these permeated the particular subjects of the curriculum.

So the complexity of the task was related to "new" trainers' expertise. Discussions and meetings were organised by the co-ordinator, either with the whole group of new trainers or in pairs, in order to elaborate the Pestalozzi approach and identify areas and activities that could give new perspectives to the participants' meaning schemata in order to answer the question: "How can intercultural education approaches in the curriculum and the hidden curriculum contribute to teaching managing and enhancing diversity?"

Reflection and interaction within the network showed the need to enlarge the local network to cover different subject areas that were defined as important. For example, it was decided that issues on metacognition, local history, mathematics and cultural teaching were to be introduced in order to contribute to the participants' formation of new knowledge. In-service seminars based on the Pestalozzi ideas and processes were designed and organised to be attended by the core trainers' colleagues in order that they become acquainted with the Pestalozzi perspective of thinking and teaching. New meanings were discussed and the routes of reflection and enactment were used in order to forward teacher change in the case of trainers.

The workshops on the different subjects aimed to show that the teacher must keep in mind that in all classrooms different identities are brought forth and diversity is always present, giving a dynamic character to the situation. In these classrooms both the curriculum and the hidden curriculum may pose limitations on student behaviour and obstacles to learning, or may open up new perspectives. The seminar conceptualised that students learn concepts and patterns – both implicit and explicit – and that some of these are written into the curriculum while others are not. It was stressed through the workshops that the teacher can take advantage of diversity, multiple identities or even "absence" of certain skills (for example, common language code) in the classroom and that even "folklore" items like food specialties or festivals may be used in a critical way to promote educational goals for all students and enhance diversity. It was concluded that what the teacher can do is to take advantage of the curriculum content, flexible methodological procedures and the students' dynamic input and "background" to teach, manage and enhance diversity so that the educational goals are achieved by all students. Both the workshops organised by the core trainers and those organised by the newly Pestalozzi-oriented trainers aimed at that goal.

Workshops organised by the core trainers

Separately from the core activities on diversity issues mentioned above, the core trainers organised a workshop on cross-curricular outdoor activities. It aimed at learning related to key concepts in intercultural education and teacher training through the interaction of reflection and use of real experience by discovering the different faces of the community and exploring the conflict and harmony in life by identifying structures, patterns and processes. Participants were asked to observe different things and situations and try to make connections and conclusions as well as to "transfer" the experience into their own environment. The

purpose was to observe and reflect on the mix of culturally diverse identities and communities and aspects of life and develop skills necessary for living in a multifaceted world. These included listening to local knowledge, learning to look anew and understanding the dynamic process of perception, cognition, identities and culture. Participants were asked to observe and focus on different places and different people and find clues either through "pictures" of people, buildings, and human activities:

– on how diversity and culture come up as dynamic concepts in the community;

– on how diversity is related to human rights and social justice;

– on how such activities can have an impact and contribute to the deconstruction of stereotypes, prejudice, racism and discrimination in the school and classroom.

Also, the workshop of teaching foreign languages focused on particular language functions that are part of the formal curriculum and at the same time had as a starting point a folklore item such as festivals. What was interesting was the ability to avoid being trapped in this folklore version of intercultural education. Instead interculturality focused on the methodology of teaching and the use and enhancement of students' diverse experiences.

Workshops organised by the "newly Pestalozzi-oriented" trainers

The lesson offered at a school that experiences diversity in different ways (children with different ethnic and linguistic origin, school premises at the edge of the buffer zone of Nicosia, etc.) introduced different activities related to the school curriculum (in particular the language curriculum). The purpose was to help pupils understand the concept of culture and civilisation and develop abilities for living with other people from different backgrounds, within the classroom, school and in life interaction. The activities were based on the key idea that through the understanding of our own culture and the way it shapes us, we become able to understand perspectives of other cultures, thus leading to increased respect for those who are "different". The visit to the school followed an introductory keynote speech on the relationship between intercultural education and the curriculum and the set of activities developed in the Council of Europe European modules for trainer training on intercultural education, democratic citizenship and linguistic diversity presented by the core

trainers that dealt with the issues of multiple identities, enhancing diversity and social inequalities.

The language workshops focused on teaching Greek as a second language and on how language teachers can differentiate instruction in classes with varying levels of linguistic ability. Examples of merging methodological strategies and pupils' experiences in order to share and achieve new educational objectives in multilingual classes were experienced (for example, enriching the vocabulary and working co-operatively with differentiated material). Moreover the issue of bilingual children in schools was enlightened through a short presentation on research results on the metacognition abilities of bilingual students. It was stressed that learning to distinguish two different languages forces the child to develop particular coping strategies which in some ways lead to the development of greater cognitive and linguistic ability. Where bilingual advantage can be shown, it appears to be largely meta-cognitive/meta-linguistic as the ability to reflect upon and manipulate the forms of language. The discussion was based on the results of research investigating referential communication skills. It was concluded that the teacher can take advantage of the curriculum content, flexible methodological procedures and the students' dynamic input and "background" to differentiate his/her teaching so that the language lesson goals are achieved by all students. This was related to the reflection that followed the foreign language workshops.

The art lesson objectives related to clay as a material used by artists and a distinctive area in the art curriculum was achieved during the workshop, together with objectives related to respect, finding alternative ways and channels of communication, and co-operating with other regardless of their "identity".
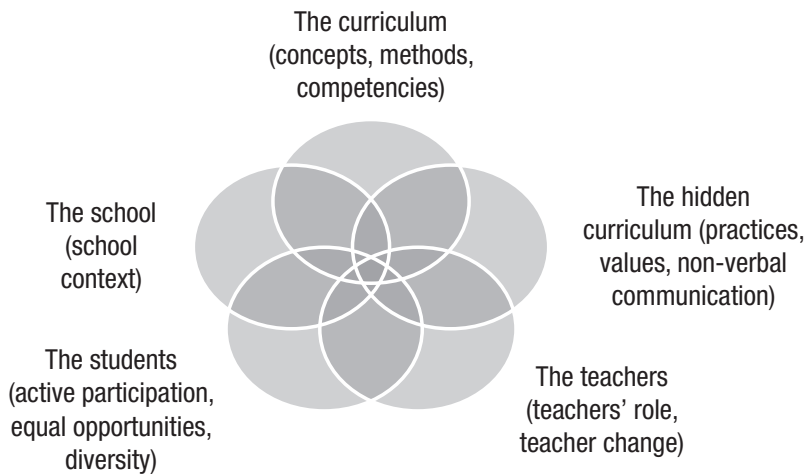
Identity and culture were also the central themes in the music workshop. Following an educational context where all musical cultures and identities were respected and celebrated, critical issues were "revisited". Examples of activities using instruments and music patterns which the participants acted out focused on aesthetic criteria regarding "high" and "low" music, musical ideologies and social parameters affecting music teachers' educational values and teaching strategies, and the construction of students' musical identities within global and local contexts.

The sessions on local history and maths showed results of research work: case studies and examples were presented to discuss how local history and the history curriculum can be integrated and can promote issues related to diversity

(migration, social inequalities, migration and social mobility, using authentic material in the classroom) and how "cultural diversity" can contribute to meta-cognitive learning in maths.

Similarly the presentation on CLIL (Content and Language Integrated Learning) presented the various models through which it is implemented around Europe. Participants viewed excerpts from CLIL classrooms and were invited to discuss ways in which intercultural education can best be promoted through CLIL. It was a great success that a teacher participating in the seminar was involved in the pilot application of the model and thus the videos presented were enriched with personal experiences.

To sum up, through the workshops offered by the trainers' network the seminar dealt with different facets of the curriculum and life in the classrooms and fostered a holistic view of education based on active roles for the teacher and the student, as shown in the diagram below:

The curriculum
(concepts, methods,
competencies)

The school
(school
context)

The hidden
curriculum (practices,
values, non-verbal
communication)

The students
(active participation,
equal opportunities,
diversity)

The teachers
(teachers' role,
teacher change)

The seminar proved that with regard to intercultural education the teacher can indeed take advantage of the curriculum to enhance diversity and secure learning and equal opportunities for all. In conclusion, it seems that the seminar fulfilled the objectives as set out and it could be regarded as an opportunity for the beginning of resourceful co-operation between the participants and the trainers for a fruitful school-based use of the material and ideas obtained. The methodology followed in the seminar and the work-shops was, in general terms, based on the Clarke and Hollingsworth (2002) teacher change model, which regards the teachers as active participants in a

process of change through enactment and reflection on their decisions in the classroom and was a key point in the approach which the trainers embraced and promoted.

According to the results of the evaluation questionnaire the aims of the seminar were more than met as is shown in the following diagram. The majority of the 22 participants who answered the questionnaire in December 2007 strongly agreed that the seminar enabled them to develop a critical stance towards teaching, managing and enhancing diversity.
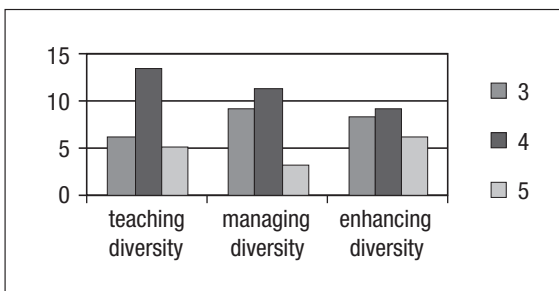
Diagram 1
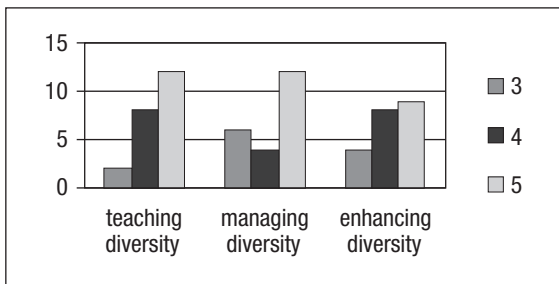
December 2007 participants' responses to the question "Indicate the degree to which the aims of the seminar 'to develop a critical stance towards teaching, managing and enhancing diversity' were achieved" (scale used: 1 = strongly disagree, 5 = strongly agree).

The diagram above shows that all 22 participants who answered the question-naire used the positive – "agree" part of the scale (that is, answers 3, 4 or 5) and in all cases the majority of the participants strongly agreed that these aims of the seminar were indeed achieved.
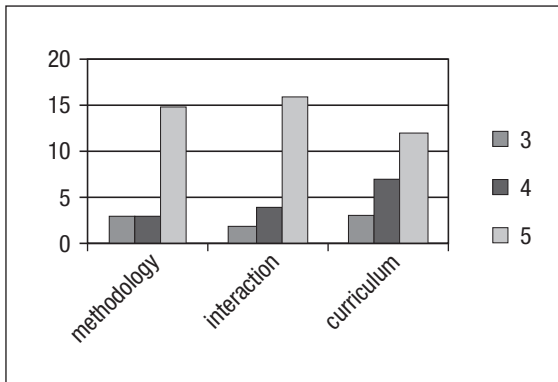
Diagram 2

December 2008 participants' responses to the question "Indicate the degree to which the aims of the seminar 'to develop a critical stance towards teaching, managing and enhancing diversity' were achieved" (scale used: 1 = strongly disagree, 5 = strongly agree).

In December 2008, according to the results of the evaluation questionnaire, the aims of the seminar were also achieved as is shown in Diagram 2. The majority of the 24 participants who answered the questionnaire agreed that the seminar enabled them to develop a critical stance towards teaching, managing and enhancing diversity. The diagram above shows that all but one of the 24 participants who answered the questionnaire used the positive "agree" part of the scale (that is answers 3, 4 or 5) and in all cases the majority of the participants agreed that these aims of the seminar were indeed achieved.

It could be assumed that the methodology followed in the seminar expressed the Pestalozzi philosophy of teacher change which regards the teachers as active participants in a process of change through enactment and reflection on their decisions in the classroom and this seems to have satisfied the participants. Also, the evaluation showed that the workshop sessions were the most appreciated item though the participants demanded more time for discussion and reflection. The participants' answers to the open question of the questionnaire ("What did you like most about the seminar?") mainly referred to the workshops, the active participation of trainees and the professionalism of the trainers and their suggestions for further improvement of the seminar, and to the need to give more teachers the opportunity to attend the seminar.

The participants in the December 2007 seminar agreed that the seminar succeeded in introducing them to a range of flexible participative and active methodological procedures which enhance diversity and can be applied in the classroom, and provided the opportunity for the participants to exchange ideas and identify common areas of interest for further co-operation. It also seemed to have enabled them to develop a critical stance to the role of the teacher in dealing with the curriculum and the "hidden" curriculum in the classroom. All participants answered using the "agree" part of the scale (that is, answers 3, 4 or 5) and in all cases the majority of the participants strongly agreed that these aims of the seminar were achieved as shown in Diagram 3.

Diagram 3

December 2007 participants' responses to the question "Indicate the degree to which the following aims of the seminar were achieved: Introducing to a range of methodological procedures which enhance diversity and can be applied in the classroom" provided the opportunity for the participants to exchange ideas and identify common areas of interest for further co-operation, develop a critical stance to the role of the teacher in dealing with the curriculum and the hidden curriculum (scale used: 1 = strongly disagree, 5 = strongly agree).

In December 2008, the participants also agreed that the seminar succeeded in introducing them to a range of flexible participative and active methodological procedures which enhance diversity and can be applied in the classroom and provided the opportunity for the participants to exchange ideas and identify common areas of interest for further co-operation, though in the latter case there seems to be possibility for improvement. It also seemed that the seminar enabled the participants to develop a critical stance to the role of the teacher in dealing with the curriculum and the hidden curriculum in the classroom. Once again all participants answered using the "agree" part of the scale (that is, answers 3, 4 or 5) and in all cases the majority of the participants agreed that these aims of the seminar were achieved as is shown in Diagram 4.

Diagram 4
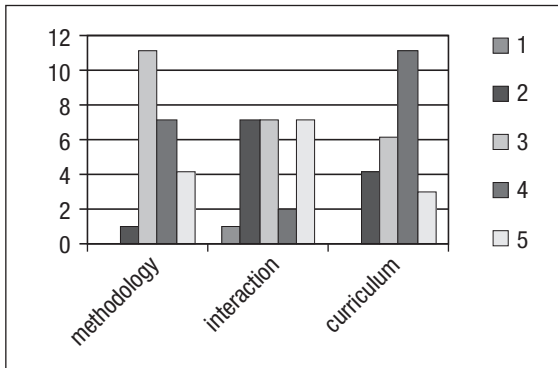
Participants' responses to the question "Indicate the degree to which the following aims of the seminar were achieved: Introducing to a range of methodological procedures which enhance diversity and can be applied in the classroom" provided the opportunity for the participants to exchange ideas and identify common areas of interest for further cooperation, develop a critical stance to the role of the teacher in dealing with the curriculum and the hidden curriculum (scale used: 1 = strongly disagree, 5 = strongly agree)

However, the differences between the answers of the participants to these questions in the two seminars (December 2007 and December 2008) were discussed among the core trainers and the head of the department, through reflection of the co-ordinator and trainers after the workshops. These differences in the results were related to changes in the network of trainers – both the core and the new trainers. It seemed that some obstacles in developing and making use of the network were present. For example, where the "newly Pestalozzi-oriented" trainers had the chance to work or participate as trainers or trainees in other workshops with the core trainers, the philosophy of Pestalozzi training was more successfully promoted in their workshop. The fact that in December 2008 two of the core trainers were not very involved in the seminar as one of them had a heavy work schedule and the other one no longer worked at the institute must have affected the results. It could thus be assumed that obstacles in the network could become obstacles in teacher change. Issues were raised on the selection of trainers, opportunities to participate in Pestalozzi training for trainers, as well as willingness to co-operate and change in order to engage in a culture of trust and in task sharing. However, limited autonomy of the organisation in relation to the above should also be taken into account in reorganising the seminar, since some of the new trainers were imposed on the co-ordinator of the project.

Expanding the network

Finally it should be noted that during and after the seminar a network of schools and active teachers was also created. The core trainers were engaged in providing practical experience of teaching, managing and enhancing diversity and in certain cases there was close interaction with the core trainer network. This interaction included giving feedback on teacher needs in relation to socio-cultural diversity and in creating opportunities for research activities. As a matter of fact, two trainers were involved in coaching small-scale research projects on diversity issues that were led by Pestalozzi participants and their students.

Pestalozzi seminars proved to be a fruitful way to create a network of workers in teacher change who interact and collaborate with and within the group and aim at participating with larger networks of trainers and teachers to promote and improve trainers' and teachers' competences in diversity and teacher learning. Despite difficulties and limitations of participation and the involvement of "new" trainers to the Pestalozzi philosophy, the Cyprus example showed that working and expanding on the local level can articulate the Pestalozzi mission. It can provide a forum for professionals embracing a holistic view of education and concerned with professional development in education and training.

These networks of trainers and teachers can pool and build on experience and develop structures for Pestalozzi in order to generate outcomes beneficial to the teaching community. The Pestalozzi network can indeed embrace practitioners in schools, trainers, researchers and other educational experts within the whole range of educational actors in order to achieve change and proficiency.

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Conclusion

Making a difference

Josef Huber

Open your arms to change, but don't let go of your values.
— Dalai Lama

Teacher education for change! Yes, but change for what?

Change is the only permanent feature. Many have expressed this wisdom in one way or the other. For example Herakleitos of Ephesus:[23] "Everything flows, nothing stands still." This doesn't however imply that every change is desirable. We need to agree with the direction the change takes, more, we need to be active and be the actors of the change we would like to see. So, the first question certainly is the one about direction: "Where do we want to go?"

Today, the Pestalozzi Programme of the Council of Europe adopts and advocates an approach to training and development based on a number of central assumptions. First and foremost the conviction that education must mirror the principles and values of the society we want to live in today and we want our children to live in tomorrow.

The contents of our teaching and the desired learning outcomes must be in line with what we want to achieve. Most people will agree with this. However, the pedagogy and the methodology we adopt are by no means interchangeable, nor neutral, either.

Over the past decades (from the 1980s until the first decade of the 21st century) we have witnessed a strong move towards considering pedagogy and methodology much more as something "technical", probably also as a side effect of the technological revolution during these decades. "How to teach?" became more a question of "What is useful knowledge?" and "How to structure the learning process?" rather than answering the fundamental questions "How do learners learn?", "How do we facilitate their learning?", "What vision of society do we educate for?'

It is time to look, again, at the underlying philosophy of learning and at the desired effects of education. The Pestalozzi Programme has started to move in this direction and currently bases its work on the following assumptions.

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23. Ἡράκλειτος (Herakleitos; Heraclitus) of Ephesus (535 BC-475 BC).

– The principles and values of the Council of Europe, its standards, frameworks and guidelines in education are the basic ingredients of education for sustainable democratic societies.

– Training, in order to be effective, needs to build on trainees' knowledge and experience. It needs to be interactive, learner-centred, and offer an opportunity to learn by doing and to work collaboratively over time to find fit solutions suitable for different contexts.

– The competences education professionals need are varied and need to be acquired in a balanced way. Training has to encompass the development of sensitivity and awareness, of knowledge and understanding, of individual and societal practice.

– The medium is the message. Training needs to be organised and delivered in a way that models its content and the competences we wish to develop.

– Trainees should become multipliers of their acquired expertise. For this to come about effectively, issues relating to the cascading and dissemination processes must be built into the training itself.

– The promotion of intercultural understanding is central to each training activity, whatever its specific topic.

– The training activities help to create networks of education professionals across the continent; these networks need continued support and are maintained and strengthened through virtual platforms.

The priority issues of the Council of Europe in the field of education have been moved to the centre of the training activities the programme offers every year.

Central issues such as education for democratic citizenship and human rights, intercultural education and education for cultural diversity, gender equality and equality in education, media literacy based on human rights, as well as innovative methodology feature high on the agenda of our training programme.

The groups of education professionals which are targeted have been extended to reflect the changes in society and the increased importance of including all stakeholders in the process of change. Although the main group remain teachers and teacher trainers, a growing number of training activities over the past years have specifically addressed, for example, school heads or parents.

In the four years between 2006 and 2009 about 5 000 education professionals from across the continent, though not in an even distribution per country, have been in direct contact with the priority issues of the Council of Europe in education, have been trained in the use of Council of Europe standards and tools and have been motivated to disseminate and multiply this information and expertise.

This represents a non-negligible scope of direct impact. However, through a strong focus on further dissemination in the form of cascading ("snowball effect"), this direct impact can be multiplied by those who are trained and taught by the directly participating education professionals (indirect impact).

> A study carried out[24] in late 2008 on a group of 80 trainers who completed the trainer training of the Pestalozzi Programme between 2006 and 2008 showed that they had directly used their new expertise on the issues with over 25 000 teachers or trainers who in turn have touched some 240 000 other teachers or learners.

The study does point out that the quality of the message will get diluted in such a process of dissemination. However, a clear and coherent initial message, a purposeful methodology and effective planning of the cascading process will reduce this washout effect and increase the chances of impact of Council of Europe standards and values in every classroom in Europe.

A special effort in the development of its information, communication and documentation function further improved the potential impact and effectiveness of the programme. The website of the Pestalozzi Programme has adopted a more dynamic and user-friendly interface offering relevant information on completed and planned activities as well as a developed documentation section. This includes easy access to the relevant Council of Europe standards and project results for each of the themes taken up, the outcomes of training activities and the specific training resources developed within the modules for trainer training.[25]

A customised online platform (social networking platform) was put into place so that the participants in the training activities of the programme can communicate and exchange before, during and after the training activities and document their work online. This not only provides a convivial space for exchange and communication but, above all, it increases the quality of the work and the exchanges

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24. The study was carried out by Jean-Michel Beaucher, visiting fellow to the Pestalozzi Programme from Quebec, Canada.
25. More information available at www.coe.int/pestalozzi.

and feedback from the peers and the opportunities for monitoring and follow-up. Currently there are about 400 education professionals participating in this social network which constitutes a living resource and needs to be further developed into a pan-European community of practice of education professionals upholding and disseminating Council of Europe standards and values.

These are the results of the past four years of development work, which set out to shape the programme into an effective tool of the Council of Europe for the promotion of its values and principles in the field of education.

The above results were achieved by focusing the developments on a number of central issues, starting in 2006 with the newly established strand of activities, the modules for trainer training, and, in time, permeating the whole training.

Focus on the Council of Europe principles and standards

The themes selected for the modules for trainer training over the past three years reflect the core concerns of our Organisation: democracy, human rights and the rule of law as well as intercultural understanding and respect for diversity. The re-focusing on those priority concerns and their educational aspects will be continued and will also be extended to the other training activities of the programme in order to make best use of the project results of the different parts of the Organisation as well as to disseminate their standards and principles to education practitioners.

Focus on trainers

While the existing training activities already included teacher trainers as one of the target groups, the newly established strand of activities was created to exclusively target teacher trainers in pre-service and in-service training. Successful implementation of change needs to start in pre-service teacher education in a medium-term perspective, and in the short term the contribution of in-service training is equally crucial.

Teacher trainers are at the top of the cascading process and the modules for trainer training set out to train them to become multipliers for Council of Europe standards and principles in educational priority areas.

Focus on cascading

The process of cascading makes it possible to have an educational impact on a large number of addressees through the direct training of a far smaller number. It

is a process adapted to the nature and scope of our Organisation. The modules for trainer training have made the cascading process a central element of the training process. The training is organised around the production and piloting of training material by the trainees themselves. This ensures that the materials are appropriate for their specific professional purpose and that they undergo a practice test.

Focus on methodology

Methodology is not neutral. The way we train and teach needs to reflect and model the principles we train and teach for. In other words: the medium is (also) the message. Participative, democratic skills and behaviour cannot be taught in the same way that mere knowledge can be transmitted. The training approach adopted focuses on collaborative work and knowledge construction, learning by doing, and it builds on the potential and expertise of the trainees as much as on the expertise of the trainers. It aims to mobilise the trainees' knowledge, skills and attitudes in order to further develop them through a collaborative process of challenge, experience and reflection.[26] Such a process needs time. The learning outcome of a training process that covers a certain period of time, with phases of face-to-face meetings and phases of individual work coupled with mentoring and peer support largely exceeds one-off training activities that do not build on organised and structured follow-up.

Focus on communication and networking

Two-way communication and communication channels are a key factor when working with networks and individual professionals from about 50 countries on an ongoing basis. The programme has adopted online collaborative workspaces as the privileged communication channels. Online working spaces are provided for the participants in modules and seminars, for the network of trainers and for the network of National Liaison Officers. Networking supported by appropriate means of communication offers a wide range of advantages. It increases communication and exchange of experiences and practices between network members, if offers ample opportunity for peer learning, promotes and channels the existing expertise of the network members as well as the expertise developed through the training events and it reinforces the identity of the training programme. It also offers the possibility to develop into a real community of practice of education professionals across the continent.

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26. See the contribution of Richard Harris and Ildikó Lázár in Chapter 3 of this book.

Focus on visibility

Visibility helps to maximise the impact of activities. Comprehensive and updated information attracts a wider audience and potential target group to the activities offered by the programme. User-friendly documentation on background information and documents as well as on the concrete products of the training programmes allows a wider professional public to benefit from the outcomes of the programme. The website of the Pestalozzi Programme has undergone a complete remodelling and is continually being improved. A new set of publicity material has been developed to facilitate the spread of information and develop the branding: a flyer giving key information, a brochure describing the purpose and nature of the programme, a sleeve and a redesigned poster.

Looking back over the past years and at the current state of the Pestalozzi Programme we can undoubtedly observe a number of strengths. However there are also remaining weaknesses and there are threats lying ahead.

Table 1: SWOT analysis Pestalozzi Programme, January 2010

Strengths	Opportunities
→ A clear and specific Council of Europe profile → A coherent message on training, teaching and learning → A methodology which works and which is in line with the fundamental messages of the Council of Europe → Adapted information and presentation tools → Effective communication and documentation structure; potential availability of resources online → Large number of people reached directly and indirectly (multiplication of impact)	→ Increased recognition of the importance of bridging policy and practice and the role of practitioners (education professionals) → Decreasing support for quick fixes and continuous reforms → Increasing acceptance of and wish for collaborative and interactive training schemes and offers → Interest for partnerships from international and national institutions and organisations → Focus on education professionals by 23rd meeting of the Standing Conference of European Ministers of Education in June 2010 in Ljubljana, Slovenia

Weaknesses	Threats
→ Difficulty of medium-term forward planning → Slow processing of available documentation for online presentation → Insufficient follow-up of growing networks → Lack of consistent two-way flow of information between the national and international level → Lacking strengths of national networking and support in a number of countries → Unsatisfactory certification and recognition schemes → Uneven distribution of participation per country	→ Increased difficulty for education professionals to accept and participate in (international) training opportunities → Decreasing funds for education in times of economic crisis on the national and international level → Underestimation of the preventive function of educational action on the national level or within the Organisation

Where to go, if we want to make a real difference?

If we want the Pestalozzi Programme, the Council of Europe training programme for education professionals, to reach a critical mass for a truly pan-European impact helping to integrate Council of Europe standards and values in the everyday practice in the classrooms of our member states, then we must build on its strengths, work on the weaknesses, counteract the threats it faces and try to benefit from the opportunities which lie ahead.

However, and above all, it will be crucial to focus on the specific and added value of such a programme from the Council of Europe. In other words, the programme shall do what it is best suited to do and not duplicate what can be done as well or even better by other actors on the national or international level. Promoting the basic standards and values of the Council of Europe – democracy, human rights and the rule of law – in education, offering training for the transversal *savoirs*, *savoir-faire* and *savoir-être* which all teachers need so that their educational practice contributes to making our societies durably democratic, are issues which

are specific to our Organisation and which can offer the necessary complement to policy debate, standard setting and monitoring.

The coming years offer an opportunity not to be missed. They must be dedicated to the consolidation of the new approach and of appropriate support mechanisms. Work in the following areas will be crucial:

– *Dissemination, documentation and information*: wide dissemination of information and presentation documents, user-friendly presentation of pedagogical resources, presentation and dissemination of the theory behind the selected training approach to teacher education institutions in the member states.

– *Intensified social networking*: the development of custom-built online tools for a pan-European social network of education professionals (including online databases, survey and research tools, etc.) to create a Europe-wide community of practice of education professionals.

– *Developing evaluation*: a focus on issues of evaluation and assessment of transversal *savoirs, savoir-faire* and *savoir-être* is necessary as well as finding ways to qualitatively evaluate and assess the impact of the Pestalozzi Programme (for example, through techniques such as Most Significant Change[27]).

– *Development of the training on offer*: elaboration of a stand-alone training package on the basic *savoirs*, *savoir-faire* and *savoir-être* promoted by the Pestalozzi Programme; evaluation of these soft skills; exploration of new types of training events on offer (for example, distance training, blended training, etc.).

– *Improved recognition and certification*: special attention will be given to the development of different possible schemes for the certification of the training received and completed within the Pestalozzi Programme and their recognition on the national level.

– *Development of partnerships*: increased partnership arrangements will be sought with sectors within the Organisation, international organisations, teacher training institutions in member states and other potential partners.

– *Development of networking and support on national level*: the level of networking and mutual support on a national level determines whether the impact of the training received within the Pestalozzi Programme will go beyond the individual participants and have an impact on their peers. It is a crucial factor for the lasting impact of the training offered by the programme.

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27. For more on MSC see www.mande.co.uk/docs/MSCGuide.pdf.

– *Developing political support and stability*: education and training are by definition medium to long-term actions. For the Pestalozzi Programme to reach a critical mass and to have a measurable impact on the practice of teaching and learning in our member states, it needs political support within the Organisation as well as in the member states

The programme needs a stable structural basis within the Council of Europe to allow medium-term planning and the implementation of a quality programme. It also needs the support of the member states to facilitate the participation in and the recognition of the training as well as strengthened support for the dissemination of information and results and for networking of education professionals involved in the programme.

The 23rd meeting of the Standing Conference of European Ministers of Education in June 2010 in Ljubljana, Slovenia, focusing on the role of teachers for education for sustainable democratic societies, is a unique opportunity to assess and appreciate the value of a Council of Europe training programme for education professionals and to set the basis for its long-term effectiveness and ensure that the programme can "make a difference". It can be the necessary complement to policy debate and the setting of standards by making the voice of the Council of Europe heard more strongly in the practice of education across Europe.

We should also ask ourselves whether the experience of participation in pan-European teacher training as is offered through the Pestalozzi Programme could not become an integral part of every teacher's professional life, be it as part of the initial preparation for the profession or as part of lifelong professional development. The changes in European higher education brought about by the Bologna Process, creating a European Higher Education Area, could be instrumental in changing the place and importance of international exchange and involvement in teacher education. The 3 + 2 formula (BA and MA) applied to pre-service teacher education could offer the opportunity to dedicate part of the MA to involvement and participation in European training activities dedicated to the knowledge, skills, attitudes and dispositions necessary for sustainable democratic societies in Europe.

The importance of these so-called soft skills has long been underestimated and the challenge presented by their assessment is central to their recognition. Today we start to realise that only through the convergence of competences, specialist and subject-specific competences on the one hand and transversal, "soft" knowledge, skills and attitudes on the other, will it be possible to reach the nature and

level of learning outcomes which are essential to make our societies politically, socially, economically and environmentally sustainable and democratic in the Europe of today, and above all, tomorrow. In this context "education for all" takes on a new dimension. It is not any longer enough to offer some education provisions for all citizens. If we want to meet the challenges our global world faces today, the education offered needs to develop the full potential of every citizen in our diverse democracies so that they can contribute with all their experience and expertise to the way forward. This has moved beyond a humanistic wish, it has become a necessity for the survival of our democracies.

About the contributors

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Salomėja Bitlieriūtė is an in-service teacher trainer in the Education Development Centre in Lithuania for social sciences, history, religion and ethics and a teacher of history, citizenship education and law in a secondary school in Vilnius. She is also an author of five textbooks for students and teachers on history and citizenship education (2004-09). Her main areas of interest are civil society building, citizenship education methodology, and democratic school society.

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Professor Degésys has published books and papers on philosophy of education, philosophy of art and social philosophy, he is also the author of eight books of poetry: *The Green Bird* (1984), *The Eyes Of Love* (1985), *September's Star* (1989), *It Is A Night* (1990), *From Nowhere* (1995), *The Zoo* (1998), *Meadow. Menagerie* (2007), and *Flowers of the Dream* (2008); he is also the author of books of selections of philosophical essays: *The Roundtrip* (2007), *Otherwise than Other* (2008), *Remembrances of Remembrances* (2010).

Professor Degésys is also the author of nine textbooks and manuals for secondary schools and instructional manuals for teachers as well as textbooks for university students.

He has translated several textbooks from Russian and English and is also the translator of poetry from Polish, Russian and English and has translated some poetry from Lithuanian into Russian and English.

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Dr Pavlina Hadjitheodoulou Loizidou is a teacher trainer in Intercultural Education at the Cyprus Pedagogical Institute since 2000. She got her MA in Education and Society (1989-90) at the University of Reading, UK and her PhD in Pedagogics at the University of Ioannina (1996). She has worked at ASPAITE Pedagogy School

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Hadjitheodoulou Loizidou P. and Tambaki E. (2002), "Social identity of Rountar in Zefyri, Attica", in *Rom in Greece*, Greek Ethnology Society.

Hadjitheodoulou P., Melero M., Kiefer S. (2005), "Diversity, culture and education" in Kiefer S. (ed.) *European Counsellor for Multicultural Education Teaching and Learning Material Linz*: Publications of Pedagogische Akademie des Bundes in Oberösterreich.

Hadjitheodoulou Loizidou P. and Symeou L. (2007), "Promoting closer ties and cooperation between the school, the family and the community in the framework of intercultural education", *Int. Journal about Parents in Education* 1(1), 63-72.

Richard J. Harris

Richard Harris currently works as a Lecturer in Education at the University of Southampton in the UK, where he runs the history PGCE course and teaches on Masters level programmes. Prior to this role he taught in schools for 16 years, as a history teacher, head of department and head of humanities in three different comprehensive schools, as well as being a teacher consultant for history in West Berkshire.

Richard is currently the Chair of the Historical Association's Secondary Committee. He has run a number of in-service training workshops, including at the SHP conference. He has written extensively for *Teaching History*, as well as academic research articles and has recently been involved in a series of projects examining the state of history teaching in England. He has recently had articles accepted for the *Curriculum Journal*, *Journal of Curriculum Studies* and *Research Papers in Education.* He has many interests in history education, stretching from A-level teaching to meeting special education needs (SEN) in history, and is in the process of completing his PhD.

Josef Huber

Josef Huber works in the Education Directorate of the Council of Europe, where he is currently responsible for activities in the field of intercultural education

and for the Pestalozzi Programme, the Council of Europe programme for the training of education professionals.

Up until July 2006 he was involved in the Council's Higher Education and Research Division and was responsible for the organisation of two higher education fora on higher education governance (2005) and on the responsibility of higher education for a democratic culture (2006) and was co-editor of the ensuing publications.

From 1998 to 2004, as Head of Programmes and Deputy Executive Director of the European Centre for Modern Languages he was responsible for the centre's programme of activities and research and development projects and its publications series on language learning and teaching, intercultural communication and language education policy.

He was involved in language education policy development by the Austrian Ministry of Education between 1992 and 1998 and was a language teacher in schools and at universities in Austria and abroad before that.

Arthur R. Ivatts OBE

Arthur Ivatts worked initially as a teacher and youth leader. Following a higher degree in anthropology, which focused on the Gypsies/Roma in England, he become involved with the early efforts to secure education for Roma/Gypsy and Traveller children. After some years working within the voluntary NGO sector concerned with Gypsies/Roma and Travellers, he joined Her Majesty's Inspectors of Schools (HMI) in England in 1975 and soon became the HMI with national responsibility for the education of Gypsy/Roma and Traveller children. He held this post, together with responsibilities for the education of asylum seekers and refugees and intercultural education, until 2003 when he decided to do consultancy work for government departments and intergovernmental organisations.

Arthur Ivatts worked on the HMI team which inspected and reported on policy and provision for Traveller children. He has recently been involved in Roma/Gypsy related projects in Bulgaria, Slovakia, the Czech Republic, Hungary and Romania. Six years ago he worked with a small research team on a report for the European Commission in relation to Roma and EU enlargement: "The situation of Roma in an enlarged European Union". He has also worked recently on a number of priority issues for the UK government. He was previously contracted to the Council of Europe Roma Education Project and completed work for UNESCO on Early Childhood Education re Roma and Traveller children. In 2004 he was awarded an OBE for his services to education.

Ildikó Lázár

Ildikó Lázár is a lecturer and teacher educator at the Department of English Language Pedagogy of Eötvös Loránd University in Budapest, Hungary, offering courses in language teaching methodology and intercultural communication for pre- and in-service English teachers. She obtained an MA degree in English and French Language and Literature and a PhD in Language Pedagogy. She wrote her doctoral thesis on the role and status of intercultural communication training

in teacher education in Hungary. She has also been coordinating international research and training projects for the Council of Europe at the ECML in Graz and in the Pestalozzi Programme for the last 10 years. She has published articles and co-authored and edited books on the methodology of developing and assessing intercultural communicative competence. Her interests also include planning and running professional development courses for teachers to use ICT tools for intercultural web collaboration projects and to benefit from linguistic and cultural diversity in the classroom.

Danielle Leclercq

Danielle Leclercq has a first degree in history and a post-graduate higher qualification (*agrégation*) in education. She was a teacher of history and social sciences (1970-91), a trainer in history and social sciences at CAF (Centre de formation continuée de la Communauté française, In-Service Training Centre for the French Community) (1991-2001) and Director of the Training Centre (2001-06).

Danielle Leclercq is the author of school textbooks and teaching guides in the fields of history and education for citizenship.

She has also taken part in numerous projects (especially with museums) in these fields as well as in those of heritage and critical media education.

Claudia Lenz

Born in 1968, Claudia Lenz took her MA in Philosophy, Political Science and Psychology and PhD in Political Science at the University of Hamburg. Her current position is Research and Development Co-ordinator at the European Wergeland Centre for Education on Human Intercultural Understanding, Human Rights and Democratic Citizenship. Her fields of research and publication are historical consciousness, memory cultures and memory politics with regard to World War II. and the Holocaust. She has been teaching at different universities in Germany and Norway and works as scientific adviser for the University of Luxembourg and the Center for Holocaust Studies in Oslo/Norway.

Pascale Mompoint-Gaillard

Pascale Mompoint-Gaillard is a social psychologist who has worked in the area of intercultural communication, education and leadership training for the past 20 years. For the past 15 years, her professional activities in Paris and Seattle have reflected her strong commitment: giving voice to those who are silenced by society; providing tools to help marginalised communities to organise and have their dignity restored by their active participation. She has worked in poor neglected neighbourhoods with immigrant and refugee communities by offering community leadership training and capacity building, mostly in education and literacy projects. Today, and since 2006, she has been involved in international teacher training programmes and consultancy on educational issues related to living together in mutual understanding and promoting education for democracy. Her partners are the Council of Europe, the Anna Lindh Foundation and French training institutions for teachers and social workers.

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