IAIE International Conference 2023
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7-10 October, 2023

Children as Peacemakers
in Divided Societies

EDUCATIONAL APPROACHES

Book of Abstracts

Editors:
Ferenc Arató
Aranka Varga
Máté Fridrich

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Children as Peacemakers in Divided Societies: Educational Approaches

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Organizers

War Childhood Museum Foundation (WCM)
The International Association for Intercultural Education (IAIE)

With the support of

COI Step by Step
EuroClio - European Association of History Educators

In collaboration with

Hellenic Association for Intercultural Education (HAIE)
Korean Association for Multicultural Education (KAME)
National Association for Multicultural Education (NAME) SIRIUS Network

About the conference

This Conference builds on previous IAIE conferences and focuses on the intersection of intercultural education and peace education. The intersectional approach becomes all the more vital at a time when intolerance and challenges to democratic principles, as well as ongoing wars worldwide, threaten to unravel the fabric of societies everywhere. The conference further connects to the fields of Multicultural Education, Human Rights Education, Citizenship Education, and Education for Democracy and Global Education. The international conference will enable teachers, students, and academics to exchange insights and experiences, all the while exposing them to state-of-the-art research on issues relating to peace, diversity, and education.

Book of Abstract Information

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Strand 1
Peace Education

About the Strand

Focusing on the fact that the absence of war does not necessarily entail peace, this strand aims to explore the pro-active and retroactive aspects of peacebuilding and peace education. For decades, the world has seen the repercussions of intergenerational hatred, othering, and violence. What role can peace education take to ensure a systemic end to this cycle? For this strand we especially invite papers that explore: the necessity of addressing mindsets for successful peacebuilding efforts in conflict and post-conflict societies; the power of the arts in restructuring divided societies; approaches that incorporate conversations with children on justice and ethics within peace studies curriculum, as well as civil society projects; best practices that address bias and mindsets to enable and reinforce values in children that prevent conflict; the psychological implications of children who have experienced violence and displacement first-hand playing an active role in reconciliation; best practices of psychological rehabilitation of children in post-conflict societies with the aim of inspiring them to become peacebuilders.

Chair: Meena Megha Malhotra

Co-chair: Maja Nenadović

Any space for the positive past? Pedagogical potential of the experiences of communities which resisted ethnic and sectarian divisions in divided societies

Valentina Otmačić
Center for Peace and Conflict Studies, University of Rijeka, Croatia
valentina.otmacic@uniri.hr

Violent conflicts in divided societies are mainly characterized as ethnic or sectarian conflicts, implying that group identities are at the very root of the violence. Such belief is often reinforced and transmitted to new generations, including by the educational systems, through dominant narratives focusing on violent, negative past. However, in those societies there are communities which resisted ethnic divisions and remained ethnically mixed during and after the violent conflict, despite all odds. They invested significant efforts and applied insightful strategies to sustain inter-ethnic peace at the local level. Currently, the experiences of such communities and their narratives are mostly ignored and exposed to directed forgetting, largely because they do not conform with the dominant discourses and representation of such conflicts. Using the examples of two ethnically mixed communities from Croatia and Bosnia-Herzegovina, namely the communities of Gorski kotar and Tuzla, in this paper I explore the pedagogical potential of such experiences for peace education. I show how lived experiences of inter-ethnic solidarity and cooperation during conflict are an excellent educational tool that can support future violence prevention and promote critical thinking about ethnic conflict, among other things. I also propose a set of options for using the experiences and narratives of ethnically mixed communities in formal and informal education.

Can schools create a different reality in a situation of conflict? Lessons from 25 years of experience in the Jewish-Arab bilingual schools in Israel

Amin Khalaf

The Ono Academic College, Israel

amink1965@gmail.com

Unlike many other school systems, where students from different backgrounds study together, in Israel the education system is also divided, with Jewish and Arab students learning in separate schools, each in their own language. In 1997, a group of activists decided to break this 'wall' and to establish shared bilingual schools. 26 years later there are 7 such schools with more than 2000 Arab and Jewish students and several thousands of graduates, but are schools the right place to try and promote peace and equality among Jews and Arabs? Can equality be created in a space marked by growing inequalities, can change be promoted in a system that is inherently conservative and strictly controlled by the state which prefers to emphasize other values? As one of the founders of the initiative and later the director of the NGO which promoted the establishment of these schools, my PhD. Research tried to evaluate the successes and failure of these schools, so many years later. Based on interviews with several former school directors and other policy makers, both Arab and Jewish, my lecture will try to answer such questions as: o How do the groups involved in the school's activities experience the inequality between the two groups, if at all? o Do Jews and Arabs see, interpret and react in similar or different ways to the challenges arising from inequality? o What strategies for promoting equality are used in the daily activities in the schools? My findings show that in light of the general policy of separation between Jews and Arabs practiced by Israel's Ministry of Education (Shweid et al., 2014) and in light of the economic, cultural and political inequality between these two communities, the bilingual schools constitute a unique educational, cultural and political project that connects Jews and Arabs in Israel. And yet, it seems that the schools' success in bringing about a positive change in the relations between Jews and Arabs has very clear limits that largely reflect the asymmetric power relations between the two groups in Israeli society. From this it follows that while the very creation of the integrated schools is a radical action, the results of the meeting between the two groups show an improvement of the existing reality (a significant achievement in itself) but not the creation of a fundamentally new social and political reality.

Children's rights… and duties! in pedagogy and intercultural and peace education

Anna Aluffi Pentini
Department of Education, University Roma Tre, Italia
anna.aluffipentini@uniroma3.it

The contribution deals critically with the issue of citizenship and children's rights, identifying a silent void starting from the change we have witnessed with the progressive questioning of the principles, secular and religious, of adult authority and the sacrosanct affirmation rights of minors and their defense against violence and abuse. This questioning, for example in Italy, took the form of the abolition of the concept of patria potestatis, replaced with that of parental responsibility. However, looking at the juridical, pedagogical and children's literature, it seems that in the face of numerous publications which speak of children's rights, very few are those that deal with the theme of (any?) the duties of minors. In our understanding this can lead to neglect a proactive educational perspective of assuming responsibilities and the fruitful possibility to encourage a renewed debate about what were once considered the duties of state. In an intercultural and peace education perspective, the issue of citizen's rights cannot be separated from that of duties and therefore even with the minor, if considered a citizen, the issue of duties can no longer be dismissed as obsolete but must be appropriately addressed according to age. The contribution illustrates on the basis of concrete examples and intends to stimulate reflection on this issue and to explore the boundary between "duty" as a violent imposition and "duty" as an exercise of effective citizenship and therefore of empowering a truly important and precious role of minors in the society.

Creating a Safe Space for Student Sharing in a Country in Conflict

Jen Sundick,
David Yellin College of Education, Israel
jsundick@gmail.com

Manal Yazbak Abu Ahmad
Sakhnin College for Teacher Education, Israel
manalyazbak@gmail.com

Despite Israel's multicultural population, Israeli Palestinian and Jewish students rarely study together, including in higher education. Teacher education institutions perpetuate these divisions by specialization according to demographics, namely Jewish religious often single gender populations (accommodating their religious concerns and educational priorities), Israeli Palestinian students (offering courses in Arabic versus Hebrew and addressing cultural/community priorities), and, in the "mixed" colleges, both Israeli Palestinian and Jewish students, who might nonetheless have limited contact. Accordingly, the TEC (Technology, Education and Cultural Diversity) program was created to facilitate positive interactions. The TEC Model builds trust between participants based on the "contact model" of coping with conflict (Allport, 1954; Miller & Brewer, 1984; Ron & Maoz, 2013). We will discuss the course "Exploring Cultures through Literature in English," which differs from other TEC courses through its curriculum–incorporating potentially sensitive topics–and use of English. Most other TEC courses feature neutral content, for example science, and are in Hebrew, the L1 for most Jewish Israeli students, but a problematized second or third language for students in the Arab sector, and which therefore creates a language imbalance between participants. The syllabus highlights contemporary Arab and Jewish literature written in English. All activities and tasks are in English, in which most participants are similarly proficient; this has the benefit of providing the course with a neutral language. Course topics include home, identity, holidays, and relationships. This year personal narrative was incorporated to strengthen the reflective element, including a unit on oral storytelling. The course also hosts meetings with featured authors. The course attempts to create a non-political safe-space to share personal experiences. While the topics could potentially raise conflict, absence of politics is asprimary criterion for selecting literary texts. Conflicts have rarely arisen in the 11 years during which we, the presenters, have taught the course. We will discuss several situations in which conflicts did arise, in particular, a session during the spring semester of 2023 when we hosted the NGO Roots/Shorashim/Judur as part of the personal narrative element of the course. This session upset some students, as reflected in feedback to the speakers and in written reflections. We will discuss how we as lecturers could more empathetically support our students' experiences and feelings, and more effectively situate complicated content, a reflexivity Adams contends is inherent to critical autoethnography (2017). We will also relate to the greater context of a course taught in a situation of ongoing conflict that straddles the personal and political, and consciously touches upon sensitive topics. These insights might help guide academic encounters in other potentially divisive settings.

Creating Short-term Classes on Unification in South Korean Universities

Andrea Rakushin Lee
Austin Peay State University, USA
leea@apsu.edu

This presentation aims to shed light on the perceptions of South Korean university students (n = 33) regarding the development of short-term classes on unification through the lens of peace education. The division of the Korean Peninsula has been a long-standing issue, making it critical for the younger generation to acquire knowledge on unification issues. The case study comprised open-ended surveys, interviews, and focus groups. The results reveal that most of the participants expressed an interest in taking short-term classes focused on unification issues. The findings have been categorized into four major themes. The first theme is limited discussion of unification in university classes, with none of the participants having taken a specific class on unification in university, and only a few mentioned discussing unification-related topics in their university courses. The second theme is gaining insight into unification issues in university with various benefits being mentioned. The third theme is learning about diverse issues impacting the Korean peninsula through broad unification-related topics such as politics, human rights, history, and cultural differences. Finally, the fourth theme is questioning the need for unification classes, with some participants indicating that they are not necessary or that they would be too busy to attend. This presentation will conclude with practical implications and suggestions for future research.

Everyday Peacebuilding: mapping of educational approaches for peace

Taylor O'Connor
Independent peacebuilding consultant and founder of Everyday Peacebuilding

Hanna Siarova
PPMI Group, SIRIUS network, and Everyday Peacebuilding team member

This poster presentation will aim to showcase mapping of educational approaches for peace developed (and currently being developed) by the Everyday Peacebuilding blog in collaboration with the People Building Peace Facebook group/community. Everyday Peacebuilding is a blog for idealists of all kinds seeking to build a more peaceful and just world. The blog team develops accessible learning resources to support people from all walks of life to find creative ways to transform social issues they care about. People Building Peace is a global community of peacebuilders (including peace educators) created by Everyday Peacebuilding. It provides a forum where peacebuilders from over 100 countries come to share their experiences, discuss emerging issues and challenges, get exposure to new resources and information, and collaborate. Some of the resources the community is working on that will be made available for free download on the Everyday Peacebuilding website include: A mapping of 365 Actions for Peace which includes a wide variety of approaches for Peace Education as one of the thematic areas for peace action; A Peacebuilding Lexicon which presents peacebuilding terms and concepts in a practical and accessible manner. Peace Education is one thematic section of the Lexicon; A review of learning frameworks for peace education with guidance on how to develop contextually relevant and actionable peace-learning frameworks as a basis for curricula and programme development. The poster presentation will come with prepared handouts, each of which will feature a snapshot of the Peace Education sections in these resources with links to further details. We also plan to showcase some examples from peace educators in the People Building Peace Community to show how these resources can be applied in practice. The poster will feature testimonies from educators from different parts of the globe on their experiences in designing peace education approaches and contributing to successful peacebuilding efforts in conflict and post-conflict societies.

Holocaust & Peace – Lessons from the Past for the Future: a practical guide for educators

Velma Šarić
Post-Conflict Research Center, Bosnia and Herzegovina
velma@p-crc.org

Michele Parente
Forum Civil Peace Service, Bosnia and Herzegovina
parente@forumzfd.de

Kate W. English
Educators' Institute for Human Rights, USA
kate@eihr.org

PCRC, forumZFD, and EIHR propose presenting two sessions: an academic presentation and a teacher orkshop of Holocaust & Peace – Lessons from the Past for the Future: a practical guide for educators. The goal is to discuss and share this peace education journey and its outcomes. The Holocaust & peace project brings a unique intersection of intercultural education and peace education through examples of successful pedagogy drawn from decades of Holocaust education research. These examples are infused with the wisdom and experience drawn from communities and individuals of contemporary conflict. The collaborative partnership between PCRC, forumZFD, and EIHR serve as a model to explore cross-sector peace education. Together, these partners developed and published a new teaching manual which reflects a commitment to education about the Holocaust and its consequences, informed through the lens of today's peacebuilders. The result is a practical guide for educators, particularly those who work with high school and first year university students, as well as young people in non-formal educational sectors. Holocaust & Peace has been piloted in classrooms across BiH and is newly accredited by the Ministry of Education of the Canton Sarajevo, with plans for integration in the official school curricula in the 2023-2024 academic year. Educational institutions and teachers are by definition, vocation, and profession natural multipliers of knowledge. Teachers in still ethnic-divided communities may create a safe space of dialogue in their classrooms, modeling tools for nonviolent communication and generating understanding of complex issues such as inequality, human rights, critical thinking, empathy, and moral courage. The process of creating the resource took several years. It required cooperation from educators, scholars, practitioners in the fields of education and human rights, and others from across Bosnia and Herzegovina and internationally. The manual itself is a testament to the stamina required for sustainable peacebuilding.

Learn to inhabit the "Common Home". What educational action for a "craft of peace"?

Margherita Cestaro
Research Fellow Salesian University Institute Mestre, Italia
Adjunct Professor at the University of Padua, Italia
m.cestaro@iusve.it
margherita.cestaro@unipd.it

"Taking care of the world around us and supporting us means taking care of ourselves. But we need to constitute ourselves in a 'we' that lives in our Common Home." (Fratelli tutti, 17). It is contained, in these brief but salient words of Pope Francis, one of the main human, educational and ethical emergencies that characterize our complex, liquid and plural time, which ceaselessly returns to us the "disencounters" and "clashes" that daily tear our "living in common": the urgency of recovering the sense of a common human belonging as an existential, educational and ethical prerequisite for being able, together, to inhabit the common home in which, consciously or not, we reside. What emerges, therefore, is "a great cultural, educational and spiritual challenge" (Laudato Sì, 202) that engages, among the various human sciences, pedagogy in the first place. Referring to a phenomenological-hermeneutic and dialogical epistemology (which finds in the relationship the existential, ontological, and ethical dimension of the human being) placed in dialogue with the human, educational and ethical perspective of integral ecology, the contribution focuses its attention on the "need [urgent today] for artisans of peace willing to start processes of healing and renewed encounter with talent and audacity" (Fratelli tutti, 225). The intent pursued is to highlight the "how" educational action, declined in particular in an intercultural perspective, can become the promoter of a "handicraft of peace" (Fratelli tutti, 231) capable of educating each and every one to become peacemakers in the different educational and socio-cultural contexts in which daily one's own life unfolds together with others, different from oneself also for culture and religion.

Peace Education in divided societies: teaching about the difficult past in multiethnic schools

Krystyna Bleszynska

Malgorzata Orlowska

The subject of the presentation will be interactions of education, upbringing and ethnic socialization in creating the Peace Culture in schools with students representing conflicted groups in the past or present time. On the example of the situation of Ukrainian children in Polish schools, the problems of revitalization of the memory of the genocide committed against Poles in the 1940s by Ukrainian nationalists and the long-term Polish-Ukrainian conflicts in Poland will be outlined. Problems related to the presence of students of Russian origin in schools will also be presented. At the center of the discussion will be the problem of conflicted group narratives as well as intergenerational transmission of collective memory serving to build a sense of cohesion and setting the boundaries of the in-group through the sacrum of blood and suffering: memories of evil, crimes, rape, humiliation and plunder committed in the more or less distant past by members of other groups or nations. Finally, the issues of overcoming the heritage of the difficult past will be addressed by balancing the impact of post-memory, changing its pattern from idiopathic to heteropathic, understanding the multidimensional consequences of armed conflicts and resigning from collective and intergenerational responsibility.

Keywords: Peace Education, intergroup conflicts, post-memory

Recognizing the global importance and challenges of Peace Education in Early Childhood

Siobhan Fitzpatrick

Recognizing the global importance and challenges of Peace Education in Early Childhood (EC), this presentation will display a cohesive, international perspective of the topic, developed and applied by the International Network of Peace Building with Young Children (INPB). The Network comprises organisations and individual members from countries living in, emerging from or under the threat of conflict. Its members include EC programme developers, children's rights advocates, researchers, and civil society organisations, working to promote a peaceful and safe life for young children, their families, and communities. INPB's main objective is to make visible the role of EC development as a space for reconciliation and peace building in regions experiencing or emerging from armed conflict. Specifically, the Network aims to serve a facilitating agent and a leading voice for the creation and strengthening of international programmes and strategies which recognise the importance of EC to build integrated and peaceful societies. INPB's theoretical foundation is a Children's Rights Socio-Ecological Model, which draws on the conceptual ecological framework informed by Bronfenbrenner. In addition to the life circles in Bronfenbrenner's' model, the network's circles include the stage of conflict that children are exposed to. Relatedly, the network applies a children's rights and social justice approach, acknowledging the interdependence between adults' and children's rights, as well as the richness of diversity. In accord with its mission and theoretical framework, INPB focuses on three key areas: advocacy, programmatic development and implementation, and research. We will describe local, as well as international advocacy campaigns, aimed at raising awareness of- and supporting collaborations peace building efforts in EC in different regions and contexts. We will then present guiding principles and examples of evidence-based peace building programs, e.g., capacity building and mentoring for adults who support young children, developing curriculum and related resources, contributing to the development of appropriate accredited graduate and postgraduate programmes. Finally, we will describe INPB's research approach and provide examples of studies carried out by the network's members and colleagues, which can support countries, communities, and families in advancing peace education and additionally, enrich further research. Importantly, we will discuss barriers and challenges in promoting peace education in EC and call for further collaborations in addressing growing divisions and conflicts that harm children. We will conclude by sharing lessons and insights, that will hopefully assist in reinforcing international EC peace building efforts.

Safarni Workshop: Children as drivers of inclusion in their communities

Raphaelle Ayach
Safarni
raphaelle.ayach@gmail.com

For ten years (2012-2022), Safarni Workshop, a Cairo-based grassroots organization, supported children in informal neighborhoods in Egypt to drive inclusion in their communities. The program worked with children in informal neighborhoods of Cairo who had limited contact with people of different cultures, yet lived side by side migrant and refugee communities. Despite living as neighbors, relationships between low-income Egyptian and refugee and migrant communities is to a large degree distant and fraught, with migrants and refugees often the victims of discrimination, harassment, sexual and gender based violence. At Safarni, groups of 30 children from the community, half of which Egyptian and half non-Egyptian, would take part in a 14-day program of discovering diversity from a macro (global) level to a micro (community) level, thus becoming agents of inclusion in their community. In the first program of the series, "Diversity in the World" (eight days) children embarked on simulated travel adventures around the world. Safarni passports in hand, children entered a "plane" (a room) and saw themselves "take off" and "land" thanks to a video projection. Upon landing, children exited the room to discover a new country. Here, foreign friends from the actual country introduced children to local dances, songs, language, games and food, and to a local social challenge. To avoid stereotyping, all content was designed by people who identify as from the culture. At the end of the day, children boarded the plane again, and headed home. Countries visited were chosen strategically so as to ensure that first three simulated travels were to countries which children were already excited about discovering, allowing them to develop their intercultural competencies in an "easy" environment (i.e., the US, France, India). The following simulated travels were then to the countries of local migrant and refugee communities including Somalia, Sudan or Eritrea. This provided an opportunity for Egyptians to learn to appreciate the cultures of migrants and refugees, but importantly, it also provided a safe space for migrants and refugees to feel seen and valorized by the host community. After "Diversity in the World", in the second program "Diversity in the City" (3 days), children lead their own field trips throughout the city, completing interviews and group projects on local diversity, and sharing their findings with the community. Lastly, in "Diversity in the Community" (3-6 days), children reflected critically on inclusion in their community, and were given seed funding to design, plan, and implement their own initiatives to promoting inclusion in their community. The Safarni program succeeded in reducing Egyptian children's negative perceptions migrants and refugees from 88% to 0%, and reducing migrants and refugee children's negative perceptions of Egyptians from 100% to 39%.

Teaching controversial and sensitive issues: evaluating a school-youth work partnership approach

Rebecca Loader
Queen's University Belfast, Northern Ireland
r.loader@qub.ac.uk

Joanne Hughes
Queen's University Belfast, Northern Ireland
joanne.hughes@qub.ac.uk

Schools in Northern Ireland have long been important sites for peacebuilding, both during the 30-year ethno-national conflict and in the 25 years since the Peace Agreement. Interventions to attenuate conflict have included curriculum initiatives in areas such as history, civics and religious education to promote intergroup understanding; integrated schools to educate children from Catholic, Protestant and other backgrounds in the same institutions; and, latterly, the model of shared education, which fosters collaboration and contact across separate denominational schools. While research has demonstrated some success from each of these initiatives, it has consistently highlighted as a limitation teachers' lack of confidence to engage with contentious issues, particularly those pertaining to inter-communal differences and the conflict. This, consequently, impedes children's opportunities to engage in the types of learning and dialogue that would "promote good relations… respect for identity, diversity and community cohesion" through schools, in line with the Department of Education's aims (DENI, 2022). In this paper, we present the findings from an evaluation of a recent initiative to build capacity among teachers to address controversial and sensitive issues in culturally and religiously mixed settings. This was targeted at primary school teachers participating in shared education, which brings pupils from separate schools together for regular joint classes and activities. Funded as part of a wider EU Peace IV programme, the initiative engaged experienced youth work practitioners to provide training, support and mentorship to teachers over a six-month period. Initial analysis of programme data identified three mechanisms by which this was expected to build participants' capacity: creating physically and psychologically conducive spaces for dialogue between participants of different backgrounds; providing practice-based support via mentoring and modelling from youth workers; and offering opportunities for teachers to reflect individually on their practice and their identity and position vis-à-vis locally contentious topics. Drawing on pre- and post-programme surveys and interviews with teachers and youth workers, this paper examines the effectiveness of the initiative, and specifically these three mechanisms, in achieving its aims. Identifying notable improvements in teachers' self-reported confidence and competence to explore sensitive issues through dialogue with pupils, and thus to develop the latter's capacity as peacemakers, the paper considers the future potential and application of this approach.

Using illustrated children's book in order to strength fracted/ Cracks identity of the 'Otef Gaza' Children in Israeli Children's

Baratz Lea

Achva College of Education

lbaratz@netvision.net.il

In Israel, in the border area in the Gaza Strip, children live in a unique socio-political context. There are 21 children's books describing the war and the dream of peace. It is very important to use Literature as social agent tool in order to influence the child's mental and spiritual environment, with experiences that sharpen his self-perception, insights and his self-identity. Using political literacy through literature written about war makes it possible to understand political reality, develop social awareness, discover involvement in what is happening in the environment, cultivate critical thinking and stimulate a desire to act for change. It provides tools to analyse and explain the political situation and to formulate a personal position. More than that, while using Children's books one can give the child an endless possibility where they can open their minds to broad horizons, create new perspectives, and try to find alternative solutions to problems, develop their strengths, such as self-confidence and resilience. 'Fractured identity' is a result of the war situation, In the process of cracking, binary concepts were created, presenting a sense of belonging (insider) and non-belonging (outsider), being 'here' and 'there', thoughts about 'then' and 'now', in another conscious way a linguistic formulation that defines the new identity. educator can use those books in order to specified in this term, mostly because all the book are illustrated. The illustrations summon the child into a rich colourful world, and can also help him explain the verbal text, if in is not understood. Children's literature, including illustrators, can influence understanding reality and contribute to their initial structuring of the ideas to which they are exposed. The illustration perceived as a meaning transferring sign, and as one of the channels for cultural 'engineering', by the sheer fact that it is a typical product of the society in which it was published. The functions of the illustration in books for preschool children are numerous. It is parallel to the written words, demonstrates abstract concepts or provides concretization, when the figure of the character and its surrounding are not described in the text. It emphasizes or contradicts a certain aspect of the text, and broadens and explains its meaning by images that do not exist in the text.

Strand 2
Intercultural and Human Rights Education in Divided Societies: Theory and Practice

About the Strand

This strand focuses on the broader spectrum of the intercultural and human rights education, in both theory and practice. The strand welcomes the following topics: (1) Teachers' intercultural and global competence(s), as part of their professional development. Also, students' intercultural and global competence(s) as an important tool for them to act as intercultural citizens; (2) practices and methods that teachers can use to support their students to become and act as global citizens; (3) Human Rights Education, especially in times of war and conflict, since they highlight the importance of providing intercultural policies based on respect, dignity, and equity for all the students. The strand welcomes research, practices, and case studies relating to the above issues, in different national and international settings.

Chair: Mattia Baiutti

Co-Chair: Agostino Portera and Nektaria Palaiologou

A critical approach to developing effective multicultural human rights program in Korea

Sang Hwan Seong
Seoul National University, South Korea

Many multicultural education programs have been initiated in South Korea under the supervision of public organizations and civil societies. However, the number of multicultural programs for Korean adults in general is not enough. Also, the target population and topics for many of these programs are limited to immigrants only, providing education programs for these immigrants to fit into the Korean society. In order to shift the current trend and bring in a new paradigm of coexistence and cooperation in the multicultural society that Korea is becoming, on top of the protection of migrants' other rights and interests, the general public's acknowledgement of human rights issues and cultivation of welcoming attitudes toward immigrants would be necessary. As one way of approaching the issue, the current study aims to raise awareness of the importance and necessity of human rights education programs by analyzing the discrimination types and patterns experienced by the immigrants in Korea. According to a South Korean government's recent poll (2021), the degree of multicultural acceptance is higher among adolescents than among adults. The current study can serve as a useful reference for developing more effective multicultural education programs for the adults in Korea.

A route or a barrier? Teachers' perspective on the role of language to educational inclusion

Michalis Kakos

This paper reports on the findings from an evaluation study of a project which aims to assist the educational inclusion of Newly Arrived Migrant and Refugee Students (NAMRS) in Greek schools. The study was conducted in seven schools that participate in the project. Data was collected from surveys administered to teaching staff and to students and interviews with staff. The discussion in this paper concentrates on the analysis of data collected from school staff which focuses in particular on the priorities of the educational provision to NAMRS and the challenges to inclusion. The findings indicate that according to teaching staff, their inclusive practice is being developed in the confined space between policies that consider language as a condition for access to curriculum and the reality of limited opportunities for provision of the holistic support that NAMRS require. Within such context, language operates as a condition for inclusion and places the burden for integration is on the NAMRS (Sedmak, 2021: 17). Reception classes, often resemble to multilingual ghettos in which students share the experience of a type of in-school exclusion (Barker et al, 2010). Teachers report that even when attending mainstream classes, language barriers prevent NAMRS from any meaningful participation. As a result, language becomes a barrier to access not only of the curriculum but also to the other two key elements of school life: communication with peers and participation in school life. The evaluated project offered significant opportunities to teaching staff to reflect and to challenge this reality. However, long-term and sustainable changes require interventions that target several areas, including curriculum development, educational policies and teacher training. It requires also the engagement of the educational community in a continuous, critical evaluation of the role of national language as a means and as an obstacle in the right of all children to education.

Bridging cultures outside classrooms: students' reflections on outreach initiatives at United World College in Mostar

Sonia Rawat
Head of UWC Mostar, Bosnia and Herzegovina

Irma Husić Pandur
Endowment an alumni officer at UWC Mostar, Bosnia and Herzegovina

Burdened by the legacy of the violent wars in the 90's, young people in the Western Balkans often live secluded within their immediate ethno-centric environments. The official school curricula (within the segregated education system) are designed in a similar fashion and rarely provide opportunities to learn about the other and the different. For UWC Mostar, a school part of the global UWC movement, celebration of diversity and the promotion of intercultural and international understanding is at the core of its mission, with the goal to make education a force to unite people, nations and cultures for peace and a sustainable future. Understanding that as a small school that can educate up to 30 students from the region in one generation, we needed to take further steps to extend the mission of the school in the region and to contribute to the peacebuilding process, especially among the youth.

This paper focuses on one of those initiatives, namely the Bridging cultures short course, organized in the form of summer school every year. In this course, we situate the topic of multicultural understanding within the context of Bosnia and Herzegovina, exploring multiculturalism in this state and focusing on peace building, but we also approach it from a large-scale point of view, introducing the notion of systems of oppression, which we further explore through literature and theater. The focus is put on this specific outreach initiative as a very intense replication of the UWC model of education in a short period of time. The study findings are based on small sample of students, facilitators and coordinators of this initiative. The data is collected from written and oral reflections of the short course participants in years 2019, 2021 and 2022. Students' experiences suggest that this approach to education fosters intercultural understanding and places multicultural educational practices more centrally within schooling. This includes focusing on what is distinctive in the international model of education in relation to the topics of international and intercultural understanding, celebration of difference and personal responsibility and integrity. Students' concerns and reservations about the effectiveness of the program relate to ongoing segregation in the state schooling system, as well as to limited outreach of positive practices to other schools in the county and the region.

Convivialist Multilingual Education: Theoretical perspectives and practical suggestions from a Norwegian Perspective

Frédérique Brossard Børhaug
VID Specialized University, Stavanger, Norway
frederique.borhaug@vid.no

Mallika Manral
Former MA student at VID Specialized University, Stavanger, Norway
manralyashu@gmail.com

The paper presentation aims at exploring the use of multilingual education to build a convivialist society. The presentation firstly will reflect theoretically about how to combine convivialist education (Hétier & Wallenhorst, 2021) and multilingual education (Cummins, 1981; Skutnabb-Kangas et al, 2009) for nurturing social justice and biocultural diversity (Brossard Børhaug, 2021, forthcoming; Maffi, 2018; Zask, 2022). Secondly, the presentation will demonstrate through a particular case study [Master dissertation] in a Norwegian school context the significance of mother tongue education for mitigating climate change and promoting biocultural diversity in school curriculum (Manral, 2022). Today's hyperdiversity in society is facing a dual challenge in terms of accelerating and unsettling climate change with simultaneous fading of democratic and humanist ethics. Addressing this fundamental threat, the convivialist manifesto (Convivialist International, 2020) entails five key principles namely: *common naturality* where humans are interdependent with nature; *common humanity* which must be respected in each person beyond any differences of appearance, ethnicity, gender etc.; *common sociality* based on long-lasting and rich relationships with others; *legitimate individuation* where the singularity of the person contributes to the common good in interdependence with others and with nature; and eventually, *creative opposition* where conflicts are dealt in a fertile, peaceful and deliberative manner. These key principles additionally are subordinated to the need to control human's desire of hubris and never-ending possession which represents a political alternative to material growth ideology (Convivialist International, 2020). The data collection for the case study in the master dissertation was gathered by conducting focus group discussions with three mother tongue teachers and two Norwegian language teachers working in a language school for newly arrived immigrant pupils in Norway. The findings identified the limitation of the Norwegian Education Act (1998, section 2-8), lacunas in the bilingual learning curricula and it argued for the need to strengthen mother tongue education and the role of mother tongue teachers in promoting sustainable development in school curriculum (Manral, 2022). Based on the study's specific contextual findings and theoretical perspectives combining convivialist and multilingual education, the paper presentation infers that promoting multilingual education in schools can help mitigate climate change, promote biocultural diversity, and build a more convivialist society. The presentation thus aims to suggest some practical suggestions as well as exploring an expanded theoretical frame for *convivialist multilingual education*. The paper is accepted for manuscript submission in a special issue "Forced migration in education: challenges and opportunities" at the journal of *Frontiers in Education* in November 2023.

Keywords: Convivialist Paradigm, Multilingual Education, Mother Tongue Education, Climate Change, Biocultural Diversity

Culture of Remembrance and Education: About the Strengthening of Social Responsibility

Sarina Bakić

Associate Professor, Department of Sociology, Faculty of Political Science, University of Sarajevo, Bosnia and Herzegovina

sarina.bakic@fpn.unsa.ba

This paper explores the significant relationship between the culture of remembrance and education underlying the importance of systematic work on the education of young people in entire Bosnia and Herzegovina. Education of young people by introducing them to historical facts and learning about past traumas, sufferings, exoduses, fears, and atrocities of war, serves as a reminder that these atrocities must not happen again. An adequate programme in the context of education contributes to the struggle against xenophobia, prejudices, and discrimination in all spheres of life. Education is the groundwork and substance of every modern society today, and a culture of remembrance as the part of education system can contribute to young people learning about the past and being able to create a future of Bosnia and Hercegovina society fulfilled with more freedom and justice for every single member of the society. The author will emphasise the lack of general social responsibility in Bosnia and Herzegovina bearing in mind that social responsibility is an ethical framework in which an individual is obligated to work and cooperate with other individuals and social groups for the benefit of the community that will inherit the world that individuals and groups leave behind. Education in the context of the culture of remembrance can strengthen the social responsibility of everyone in society, especially among younger generations.

Keywords: culture of remembrance, Bosnia and Herzegovina's society, education, social responsibility

'Diversity Culture' in Schools: Theoretical and Practical Issues

Rina Manuela Contini
University of Chieti-Pescara, Italy
rm.contini@unich.it

Contemporary societies are increasingly culturally diverse. As Barret (2013) notes, this diversity may manifest differently in different social contexts across the globe. European educational systems face the critical challenge of guiding the manifestation of true plurality present among European cultures. As part of this goal, educational systems and processes must embody a commitment to equal dignity of all and educate towards an 'active and responsible citizenship' (Bekemans (2012). This paper tackles a complex discussion surrounding interculturalism and its translation and implementation into the context of education. The first part of the presentation focuses on a critical analysis of interculturalism as a conceptual and political framework (Council of Europe, 2014; Cantle, 2016; Contini, 2017; Pica-Smith, Veloria, Contini, 2020; Zapata-Barrero, R. & Mansouri, F. (2022). I propose an analysis of interculturalism and its stated multilayered goals, which are often ambiguous, in tension with one another, and divergent. The second part of the paper focuses on the sociological, educational philosophy, and pedagogical extensions and manifestation of the intercultural framework. Here, too, I focus on problematizing the educational intercultural framework illustrating parallel problem dynamics. Finally, the presentation concludes with a third part, an empirical case study in Italian schools. The qualitative study we highlight was carried out in nineteen Italian schools with 87 educators (68 teachers and 19 administrators) and takes an in-depth look both at intercultural education as practiced by Italian educators with the aim of promoting plural and global citizenship.

Keywords: Diversity Culture, Intercultural Education, Global Citizenship.

Enhancing social inclusion of young children on encompassing the VOICE of children

Wastijn Bert
Erasmus Brussels University of Applied Sciences and Arts, Belgium

Verhaeghe Kaat
Erasmus Brussels University of Applied Sciences and Arts, Belgium

Helms Rochelle
Amsterdam University of Applied Sciences, Netherlands

Spee Odette
Amsterdam University of Applied Sciences, Netherlands

This abstract proposes a cocreation workshop that integrates the concepts of children's rights, agency, and critical interculturality based on ongoing research that reflects our expertise and the research agenda of both EhB and AUAS to promote social inclusion in Early Childhood Education (and Care). It aims to empower participants to listen to and respect the voices of children, considering their rights, agency, and diverse cultural backgrounds (Pantić & Florian, 2015; Robinson, Phillips & Quennerstedt, 2020). The workshop consists of two activities designed to enhance participants' understanding and application of inclusive practices. Unveiling Children's Rights and Agency (Convention on the rights of the child, 1989): This activity encourages participants to explore the concept of children's rights and their agency in the ECEC context. Participants engage in interactive discussions and reflective exercises to understand the significance of children's rights, including the right to be heard and participate in decisions that affect them. Small group discussions foster the exchange of experiences, challenges, and strategies for recognizing and promoting children's rights and agency. aims to deepen participants' understanding of the importance of upholding children's rights and fostering their agency for social inclusion. Encompassing Children's Voices and Critical Interculturality: In this activity, participants discover practical strategies to value the voices of children no matter their cultural backgrounds. Through interactive exercises and case studies, participants explore how critical interculturality can enrich their understanding of children's experiences and perspectives. They engage in child-led art-inspired activities, such as photovoice, to promote dialogue, empathy, and mutual respect among children and the professionals. Participants discuss the challenges and opportunities that arise when supporting children's voices in an intercultural context, focusing on fostering social inclusion. Through critical reflection, participants identify ways to adapt their pedagogical approaches and curricula to create culturally sensitive and inclusive learning environments. Our workshop integrates the principles of children's rights, agency, cocreation and critical interculturality based on leading scientific research to effectively promote social inclusion. By unveiling children's rights and agency and amplifying their voices through critical interculturality, participants gain a deeper understanding of the importance of valuing and respecting diverse perspectives. The workshop equips participants with practical strategies and methodologies to enhance inclusive environments where children from diverse cultural backgrounds can thrive. Empowering participants to see children as active participants, considering

their rights and agency, and fostering critical interculturality contribute to building an inclusive European civil society from an early age.

Fostering students' global competence: an overview of practices and teaching methods in Croatian higher education

Ružica Jurčević, PhD

Faculty of Humanities and Sciences, University of Zagreb, Croatia

rjurcevi@ffzg.unizg.hr

Today's world is in a period of great uncertainty caused by climate change, economic fluctuations, pandemics, poverty, and many other challenges that affect the entire global community. Young people are particularly exposed to these challenges because they are expected not only to face them, but also to take leadership roles in their communities and develop innovative and creative solutions for a better and more secure future. This is precisely why it has become necessary in recent decades to develop new competencies that will help future generations successfully address new social, political, economic and environmental challenges. This refers primarily to the development of their ability to critically analyze social problems, interact, communicate, and work effectively in diverse settings, but also to the development of tolerant and socially sensitive behaviors and the need for proactive action to achieve overall well-being. All of this is part of a new set of competencies called global competencies, the importance of which is increasingly recognized by many universities as an important learning outcome. In this paper we present the practices and methods used to teach global competence to pedagogy students at the Faculty of Humanities and Social Sciences in Zagreb, Croatia to help them become and act as global citizens in their professional and personal futures. Specifically, we will focus on providing examples of good practices in the three main components of the course: Course Content, Student Work, and Assessment.

Keywords: globalization, competence, student, citizen, teaching methods

Intercultural education as a strategy for the development of values and human rights

Joan A. Aparisi-Romero
University of València, Spain
japarisi@uv.es

When we are confronted with societies that value a certain culture more highly than other cultures, we are in a process of struggle and conflict. Building societies that are democratic, free and respectful of human beings is costly work and requires a great deal of courage. It is true that not all people participate in the same way and with the same enthusiasm in this social construction. In fact, it is difficult for many immigrants to participate in democratic societies because their dignity and identity are not recognised. This complicates things enormously. This text aims to search for those theoretical ideas that we need to have in mind for the social construction of an intercultural education. Education has to aim at the person and his or her dignity. In many places this idea is not fulfilled, because cultural diversity is seen as something negative and conflictive, and therefore we think of working for its elimination. Eliminating cultural diversity is an idea of hegemonic and dominant societies that consider diversity as something that should not be encouraged. Therefore, many policies have to be developed with a goal of social and cultural domination. This is considered normal in many societies, as the cultural diversity that is valued is folkloric, or in gastronomic matters, but not in other matters. Building societies that respect the values of each culture and human rights is a laudable goal, as long as the legal framework of each country is respected. Otherwise, we are introducing diversity, but not as a fundamental part of identity. When identity is not worked on and there is a cultural assimilation of the life offered by the dominant groups, there is a rejection by the immigrant or host person of the lifestyle offered. Reflecting on what intercultural education means in our societies is an important objective in order to try to find meaning in the education that we are offering in schools. Therefore, we are going to look at the meaning of current education and whether it is offering values in accordance with human rights and democratic societies. Analysing the different policies at work will be an objective in the text in order to understand where we are going and how we are educating.

Intercultural sensitivity and leisure time activities of future teachers

Denis Jurković
Teaching Assistant, University of Zadar, Croatia
djurkovic@unizd.hr

Globalization has significally contributed to the complexity of modem societies. But, cultural complexity of societies does not necessarily result in positive relations between members of different cultures (Bennett, 1993). Moreover, it often contributes to greater negative diversification of societies. This raises the question of young people's general attitude towards cultural diversity, but also influences to their attitudes about cultural differences. Given that the educational system certainly has a part of its influence to their attitudes, it is important to take into account teachers influence on attitudes towards the cultural diversity of young people. Namely, it is assumed that a positive attitude of teachers towards diversity will also result in a positive attitude of their pupils (Previšić, 1999). In this sense, it is important to pay attention to the intercultural sensitivity of future teachers. Among other things, their attitudes towards cultural diversity may stem from their experiences, but also from the way they spend leisure time. Although it is a fact that positive multicultural experiences mostly contribute to a higher level of intercultural sensitivity (Fantini & Tirmizi, 2006), the experiences of young people, and at the same time future teachers, are not necessarily multicultural. They, especially in leisure time, are shaped by various activities. It is scientifically interesting to examine the impact of these activities on their level of intercultural sensitivity as a starting point of their intercultural competence development (Chen & Starosta, 2000). This presentation will try to summarize the results of two separate studies on the intercultural sensitivity of future teachers in the Republic of Croatia. This includes an examination of the level of intercultural sensitivity concerning the multicultural experiences of these students and research of their leisure time activities.

Keywords: future teachers, students, leisure time, intercultural sensitivity, intercultural competence

Korczak's Declaration of Children's Rights and his educational model for Humanistic-Democratic education in the 21st century

Zipora Mar Haim
Levinsky College, Israel
tsipimar1@gmail.com

The Democratic Movement of Human Rights was taken into ccount by Janusz Korczak (1878-1942), who spoke of the need for a Declaration of Children's Rights in the Geneva Convention in 1924. Korczak emphasized Human Rights Education after the first world war and during the second world war, long before any such document was drawn up. Korczak started to write a declaration, but it was left uncompleted at the time of his death. On 20 November 1959 in the UN Documents was written the Resolution adopted by the General Assembly about the Declaration of the Rights of the Child. In Principle no.7 it was declared that the child is entitled to receive education, which will promote him on a basis of equal opportunity to develop his abilities, his individual judgment, and his sense of moral and social responsibility, and to become a useful member of society. The children's rights expressed a clear understanding of and respect for the children. In the years 1912-1942 Korczak presented a revolutionary and unique Democratic-Humanistic educational legacy included: approach, ideas and implementations. Freedom was the foundation of Korczak's humanistic-democratic approach. His respectful approach to the child as a person, especially the special needs child, provides inspiration for educators. He wrote about the child's right to dignity and the right to be loved. The Jewish and Polish orphanages that Korczak administered were based on direct democracy as a way of life, with self-government and equality among children. His model provided opportunities to develop the children's social skills relevant to the children. Both children and adults were active participants in parliamentary discussion and in the Court of Peers. They were involved in the decision-making process through discussions, listening and determining laws. The children learnt the essentials of relationships and tolerance within society. They learnt their rights and the rights of others. The changing reality in the world raises fundamental humanistic questions. It is important to devote attention to human rights education in the educational system. There is a need to educate children to live in a democratic state based on humanism, pluralism and democratic principles, as well as to adopt a dynamic and flexible approach to global education. Korczak's character, his educational path and his approach, which are expressed in his writings, serve as a role model for learning. Incorporating his ideas into an educational system can provide the educational needs and environment for the present time.

Keywords: Human Rights, Children's Rights, Humanistic- Democratic education

My involvement as a European with refugee children: Intercultural competence in practice

Andreja Pevec
Teacher, Šumarska i Drvodjeljska Škola Karlovac, Croatia
andreja.pevec@gmail.com

This presentation demostrates an example of a good practice of developing students' intercultural competence in secondary education. It is based on the experience of a project My involvement as a European with refugee children (Erasmus+, 2017.-2019.) in "Šumarska i drvodjeljska škola Karlovac", a vocational school in Croatia. The project was carried by secondary schools from four European countries (Croatia, Germany, France, Greece) who worked together and developed the model of intercultural training in four modules. The project aimed to promote intergration of refugee children and establishing a welcoming and inclusive school culture by acquiring and fostering pupils' intercultural competence. Four sessions training was conducted over a period of two years with the support of intercultural trainers. Training modules were: (1) Culture and identity, (2) Intercultural communication, (3) Intercultural soft skills and (4) Intercultural learning environment. Each training session consisted of several sets of acitvities grounded in the method of experience-based learning. After completing one session, students took the role of intercultural ambassadors at their respective schools by transmitting their newly acquired knowledge and skills. They have planned and conducted workshops for their schoolmates and also initiated diverse project activities which further deepened the awareness of the situation of the refugee children. Project activities had positive impact on school community and soon first students who came to Croatia as refugees enroled to the school. The material collected during intercultural trainings and workshops was made available to all teachers to be included into their future work. This model of intercultural training is going to be addressed in the context of the recent curricula reform in Croatian educational system. Presentation is going to include examples of learning outcomes and activities that were used to develop students' intercultural competence.

Place-Based Peace Pedagogy and Picturebooks

Jennifer Miskec

In this presentation, I will discuss using place theory and picturebooks as a peace pedagogy method. I found my discussion within the place-based theories of Human Geographer Tim Cresswell, who argues: "But place is also a way of seeing, knowing and understanding the world, When we look at the world as a world of places we see different things. We see attachments and connections between people and place. We see worlds of meaning and experience. Sometimes this way of seeing can seem to be an act of resistance against a rationalization of the world . . . To think of an area of the world as a rich and complicated interplay of people and the environment - as a place - is to free us from thinking of it as facts and figures." In my presentation I will extend Cresswell's ideas about place into a way of reading picturebooks to foster a sense of compassion and collaboration that brings more peaceful intensions into real world interactions. Using picturebooks whose authors and illustrators are especially thoughtful placemakers, I will discuss the difference between setting and place and using place-oriented reading strategies when reading and analyzing picturebooks. I will use _Berry Song_ by Michaela Goade, _Home in the Woods_ by Eliza Wheeler, _The World Belonged to Us_ by Jaqueline Woodson, and selected works of Corinna Luyken, to name a few, as examples.

Promoting Interculturality and Human Rights Education with contemporary fiction

Barbara Lapornik
L. S. "France Prešeren", Trieste, Italy
barbara.lapornik@gmail.com

To adhere to the main theme of this year's conference, Children as Peacemakers, we will start this presentation by immediately focusing on child and teenage main characters taken from literatures in English from different parts of the world, each of them facing issues deeply connected to racism, discrimination and diversity. Children and teenagers, whose literary stories bear witness to the urgent necessity of Human Rights, Peace and Global Citizenship Education, in our case aimed at our students' education.   Thus we'll meet   Starr Carter (from the American novel The hate you give by Angie Thomas) Sissy and her grandmother Odette (from The White Girl , the Australian novel by Tony Birch), Amor Swarts (from the South –African novel The Promise by Damon Galgut) and Anna Chin (from the Australian novel The Surprising Power of a Good Dumpling by Wai Chim). We will start by focusing our attention to some short texts taken from these contemporary novels and linking them to the above-mentioned global citizenship and human rights education (Byram, 2021). Then we will refer to some specific aspects of intercultural education: we will first consider the integration of literature and intercultural studies (Schaft et al. , 2023;   Matos A.G., Melo-Pfeifer S., 2020). We will then engage in the question of identity and postcolonial contexts (Risager, Dervin, 2017) and finally outline   the link between academic theory and classroom practice (Wagner, Conlon Perugini, Byram, 2017).
At the end we will briefly propose and discuss some possible student activities.

Promoting Young Children's Positive Attitudes towards Diversity and Shared Life in a Divided Society: Implementation of the Persona Dolls' Approach in Israel

Margalit Ziv

Kaye Academic College of Education, Beer Sheva, Israel

International Network of Peace Building with Children

margalit.ziv@gmail.com

Reut Kidron

aChord Center of Social Psychology for Social Change, Hebrew University, Jerusalem, Israel

reut@g4f.co.il

During early childhood (EC), children develop awareness of differences among people, mainly related to race, ethnicity, and gender (Nesdale & Brown, 2004). Their intergroup preferences reflect the socio-cultural structure and narratives of the society they are brought-up in. Growing up in contexts of divided societies, and/or armed conflict, as in Israel, strengthens children's positive bias towards their in-group and negative attitudes towards out-groups. Indeed, Israeli Jewish preschoolers depict negative attitudes towards the Arab ethnic minority and dark-skinned Ethiopian descendants, among others. Thus, a major challenge of Israeli education is to promote children's positive attitudes towards diverse socio-cultural groups and to support them in creating inclusive and just kindergarten environment and social worldview. According to Contact Theory, positive interactions between members of different groups are essential for improving intergroup relations and mutual understanding. Education in Israel consists of four separate streams: State Jewish secular, State Jewish religious, State Arab, and Independent Ultra-Orthodox. Thus, an efficient indirect contact approach for promoting positive intergroup attitudes is required. We will describe implementation of the Persona Doll's Approach (PDA), which enables authentic contact of children with child-like dolls, in Israel. Seven Israeli Persona Dolls (PDs) were designed to represent the Israeli society's diversity. First, the efficacy of PDA in positively affecting children's intergroup attitudes was explored in an intervention study (Nasie et al., 2021). 110 Jewish kindergartners participated in structured interactions with four persona dolls, over four weeks. Children gained new knowledge about diverse groups and were more willing than before to be in proximity to out-group children. To better actualize the potential of PDA, the researchers recommended implementing it in kindergartens, facilitated by teachers. The effect of PDA, systematically, yet flexibly led by teachers, on children was then explored via observations and documentation of children in multiple settings in kindergarten. Children were curious about the PDs' lives and cultural customs and were empathic and caring towards them. They naturally included the PDs in their play and other activities and helped them in coping with difficulties and challenges. The Israeli experience will be discussed in light of the challenges, opportunities, and accomplishments of applying PDA in a strongly divided society, also involved in an ongoing armed conflict. Hopefully, it will enrich thoughtful and fruitful communication among EC professionals worldwide, who regard children as active participants in promoting shared life in just and peaceful societies.

Social and ecological equity through diversity-sensitive intercultural education: Results from a research in primary schools

Barbara Gross
Chemnitz University of Technology, Germany
barbara.gross@phil.tu-chemnitz.de

One of the main goals in education is to provide just educational opportunities for all learners with inclusion and equity as leading principles (UNESCO, 2017). This complex agenda is not yet sufficiently considered in education policy documents (e.g., Kelly, Hofbauer & Gross, 2021) and in educational practice. Besides this, one of the challenges is to link ecological with social justice. A diversity-sensitive intercultural pedagogy aims at developing a culture of acceptance of heterogeneity and of democratic equity of people with different life experiences. Thus, diversity-sensitive educational institutions strive for inclusion, equity (Ainscow, 2020; see also the SDG n.4; UN, 2015) and reflexivity, and recognize and work against disadvantages that derive from intersections of categories (Holzbrecher, 2017). Learners are thus asked to actively engage in issues of social and ecological justice and to develop corresponding problem-solving strategies, social and personal competences to sensitize, shape and further develop social spaces. This paper presents first results of a study in a public school in Chemnitz, Saxony (Germany) and addresses the following questions: a) To what extent do learners shape and transform their reality and future in an inclusive and sustainable way? b) What theoretical and practical knowledge, problem-solving strategies and competences for social and ecological justice do students acquire? Following an ethnographic research methodology, participatory observations and narrative interviews are used to provide an in-depth description of the social and pedagogical reality. To investigate to what extent the school has already implemented instruments and procedures in its everyday pedagogical life to promote social and ecological justice and whether and how all learners are addressed as actors in shaping a sustainable future, a method triangulation of participatory observations of pedagogical practice and ethnographic interviews is used. Participant observations are complemented by an analysis of visual data – i.e., the inclusion of images, photos, video and audio recordings and digital documents of the school (Gobo & Molle, 2017; Pink et al., 2016). The data analysis is carried out using the software MAXQDA. The expected results give insights in the learners' participation in shaping educational institutions towards inclusivity, sustainability, and social and ecological justice, and their contribution to transform the own environment and social reality.

The Dynamics of Teachers' Beliefs about Just Education and Their Experiences of Intergroup Contact in Culturally Responsive Teaching Practices

Hyunhee Cho
Assistant Professor, Hongik University, South Korea

Eunhye Lee
Research Professor, Instructor, Gyeongin National University of Education, South Korea

In recent years, the growing number of immigrants in countries across the globe has caused schools to become increasingly culturally and linguistically diverse. With this demographic shift, teachers are now responsible for integrating the cultural and linguistic assets of heterogeneous student populations into the classroom environment to provide equitable learning opportunities for students. South Korea (henceforth, Korea) began implementing multicultural education policies to support students from immigrant backgrounds in 2006. Nevertheless, the dominant discourse embedded in the Korean curriculum system is still centered on Korea's homogenous culture and history. Given this context, the present study assumed that the success of integrating nation-level curriculum standards with diverse students' knowledge and experiences is dependent upon frontline teachers. Drawing on concepts and theories about teachers' professional judgment, intergroup contact, and culturally responsive teaching, this study sought to unravel how South Korean teachers' conceptions of good and just education interact with their experiences of intergroup contact in their daily practices of integrating national-level curriculum standards and students' cultural assets. Research question that guided this study was how South Korean teachers' beliefs about good and just teaching interplay with their experiences of intergroup contact in their daily practices of culturally responsive teaching. Methodologically, this study employed a comparative qualitative case study approach: Data were collected from interviews, observations, and document review. The overall process of data analysis was guided by a constant comparison method. By synthesizing the lived experiences of three South Korean teachers, this study reveals that teachers' professional judgments about good and just education and their experiences of intergroup contact significantly affect how they are (un)aware of, interpret, and negotiate the tension between school knowledge (i.e., the national curriculum standards) and students' funds of knowledge. The findings of this study also demonstrate that individual teachers' perceptions of good and just education are highly influential in shaping their experiences of interacting with people from other cultural groups in their daily teaching and learning practices. More specifically, the findings indicate that it may be the asymmetrical relationship with outgroup members (i.e., from which social positionality outgroup members are contacted) that determines the dynamics of contact, rather than the density of contact per se (i.e., how many outgroup members are contacted in a given space). Based on these findings, the discussion highlights implications for teacher education.

Keywords: Teacher Beliefs, Professional judgement, Intergroup contact, Culturally Responsive Teaching, South Korea

Transcultural narratives and spaces in-between: from war and migration to interchange and interaction with the Other

Cinzia Zadra

Free University of Bolzano, Italy

cinzia.zadra@unibz.it

This paper presents an educational and research project that describes processes of awareness of differences and relations of interaction and interchange with the Other using transcultural narratives. Transcultural narratives are literary texts written by authors who are confronted with inhabiting different worlds and languages, in the interstices of different identities and in a transcultural and symbolic context. Due to their factuality and authenticity, the transcultural narrative texts offer direct access to reflection on concepts such as identity multiplicity, difference, interchange, and openness to the other (Waldenfels, 2011). Narrative texts written in Italian by Bosnian migrant writers who lived the migration experience following the Yugoslav conflict and were confronted with the social and personal implications of a new idea of identity made up of "interlocking different worlds" (Mujčić, 2016, p. 80) were read and discussed by student teachers. The theoretical frame of reference is based on approaches that emphasise the potential of hybrid and multiple identities (Bhabha, 1994), of the fluidity of culture, and picks up on Welsch's concept of transculturality, (1999) which opened the discussion in the field of cultural studies. This idea reflects the intertwining, interpenetration, and hybridisation of cultures, in a network vision in which it is necessary to start from the specificities of the subject, from categories such as gender, generation, age, sexuality, geopolitical social environment and others, going beyond the narratives of original and initial subjectivities to focus on moments and processes that are produced in the articulation of differences. Following the numerous studies recommending the introduction of narrative-reflexive qualitative tools within studies on difference and interculturality, we used reflective diaries as a tool to support students in reflecting on their ways of understanding and experiencing diversity, the relationship with the other and the other within themselves while reading and discussing the chosen texts (Moon, 2004). The data collected were examined through deductive and inductive content analysis (Mayring, 2000) revealed how the transcultural narratives: a. bear witness to how the memory of war in former Yugoslavia and migration to Italy is a tool for reflection and generation of self-awareness and awareness of others; b. support and enrich teaching practices that are sensitive to diversity and open to the challenges of complexity; c. highlight the importance of considering interdisciplinarity for initial teacher education; d. generate discussion on the multiple and ever redefining cultural and identity intersections of individuals living in a transnational dimension or in border territories.

Strand 3
Refugees and Education (both for and about refugees)

About the Strand

This strand focuses on both education about migration and migrants/refugees/asylum seekers, and education for migrants/refugees/asylum seekers within the receiving countries. We invite papers that provide insight into the educational backgrounds of migrants/refugees/asylum seekers before migrating to a new country, their access and adjustment to the educational demands in the receiving country and the impact of policies on this process, their educational achievement over time compared to their country counterparts, the initiative and agency they assume in attaining education, the benefits of the education and skills they bring from their home countries and the receiving country's system's openness toward utilizing these, and the value that education plays in their future endeavors. This strand also invites papers that explore approaches, good practices, formal education or non-formal education (civil society) projects that seek to sensitize the mainstream population about migration, integration of migrants/refugees/ asylum seekers into receiving countries, dangers of xenophobia and its various facets, including initiatives led by migrants/refugees/ asylum seekers themselves.

Chair: Hana Alhadi

Co-chair: Claudia Koehler

Active policies for the inclusion of refugees

Joan A. Aparisi-Romero
University of València, Spain
japarisi@uv.es

Today's societies maintain great social and cultural diversity. Communities are built with the contribution of different cultural and ethnic groups. In recent years we have seen many people fleeing their countries for different reasons, such as war, conflict, sexual orientation, religion and politics. There are other reasons for migration, such as economic reasons or also because of climatic processes that prevent subsistence. For these reasons, people go in search of improvements in other places and need to be welcomed in other territories. For this reason, policies for the care of refugees are important and necessary. In this text we are going to work on the different active policies that are being developed in different countries to care for refugees. It is important to know what policies and models are being developed in host societies so that refugees can find a place of welcome and personal development. This idea leads us to look at how the idea of reception has different meanings depending on the country and to establish which model may be better. It is true that it depends on the ideas and models we are applying, and also on the objective we are pursuing, be it only personal and social inclusion. We try to find the model that can best respond to the situation that refugees find themselves in. To do this, we will look for models that many European countries have developed, as well as other countries in the world that stand out for their efforts in the area of reception. It is not about having the best model, but about building ideas that can be taken into account when working with refugees. This idea can help us to establish policies that can improve people's lives and also the lives of those who host. Improving the personal situation of refugees is an objective that must not be lost sight of. Therefore, there is important theoretical work to be done in order to build more inclusive and integrative societies through policy.

Adaptation Challenges of North Korean Refugee Children in South Korea

Andrea Rakushin Lee
Austin Peay State University
leea@apsu.edu

This presentation centers on the adaptation challenges of North Korean refugee children living in South Korea. The presentation will begin with background information on North Korean refugees. It will proceed to discuss their experiences in South Korea. This transition from life in repressive, communist North Korea to capitalist, ultra-competitive South Korea can be very challenging for North Korean refugees. This presentation will discuss some of the primary challenges that young North Korean refugees face including discrimination and stigma, lack of resources and support to succeed academically, trauma and emotional difficulties, cultural differences, and English and Korean language barriers. North Korean refugees may feel ostracized by society and in the classroom, which can inhibit their ability to succeed. They also may not have access to the same academic resources and support that their South Korean peers have. South Korean families often spend a considerable amount of money on tutoring and other educational resources to help their children succeed academically in the ultra-competitive educational environment. Moreover, North Korean refugees come from one of the most isolated countries in the world that is notorious for vast human rights abuse. Many also face extreme hardships while trying to escape. Like other refugee populations, many North Korean refugees also experience trauma and emotional difficulties. Cultural differences can also make it difficult for North Korean refugees to thrive in the classroom and in society, especially since they are not accustomed to the competitiveness of South Korea. Although North Korean refugees speak Korean, there are significant differences in North and South Korean dialects and vocabulary making it difficult for North Korean refugees to adapt. English language proficiency is also emphasized in the South Korean workforce and education system. Unlike their South Korean peers, North Korean refugees may not have had much if any exposure to the English language making it difficult to compete and catch up to their South Korean counterparts. The presentation will conclude with suggestions for improving adaptation. Finally, practical implications that can be considered in other refugee educational contexts outside of South Korea will be provided. This presentation will examine the English language experiences of North Korean refugees living in South Korea.

But what if we don't click? Future pedagogues' storying of pedagogical relations with refugee students

Marija Bartulović
Associate Professor, Faculty of Humanities and Social Sciences, University of Zagreb
mbartulo@ffzg.hr

Ana Širanović
Assistant Professor, Faculty of Humanities and Social Sciences, University of Zagreb
amarkovi@ffzg.hr

In this presentation we will share a segment of a wider educational initiative aimed at providing support for refugee students, implemented in one elementary school in Zagreb. The initiative is the result of a 6 year-long partnership between the school and our department, formed in 2017 when a large number of refugee children were for the first time integrated in the school. The key element of the model is *pedagogical relation*, commonly described as eminently ethical and tactful (Friesen, 2017), between future pedagogues and refugee students, realized as various forms of pedagogical support, such as assisting refugee students in class, providing language instruction, and supporting their social skills development. The quality of the implementation of these activities is monitored through supervisory dialogues that we hold with our students (future pedagogues) every week as well as through reflexive diaries that the students keep during their engagement in the school. In an earlier paper we analyzed reflexive diaries as a form of cultivating future pedagogues' critical reflexivity (Bartulović & Širanović, 2021), and in this presentation the focus is on reflexive diaries as a form of future pedagogues' storying of pedagogical relations with refugee students, whereby the previously thematized critical reflexivity is now complemented by emotional reflexivity, as a framework for understanding pedagogical interactions with refugee students. The results of the reflexive diary analysis we conducted point to the critical importance of *pedagogical thoughtfulness* (van Manen, 1989) in negotiating complex realities of refugee students' everydayness.

Keywords: refugee education, reflexive diary, emotional reflexivity, storying, pedagogical thoughtfulness

Childhood Agency in Children's and Youth Literature: Adult Conceptions of Children in Violent Conflict

Helen Limon

The Hague University of Applied Sciences

Maja Savić-Bojanić

Sarajevo School of Science and Technology

Noteworthy children's literature draws on violent conflict as both a context and theme for exploring the lives of young and young adult readers. Across a full span of ages and forms, young protagonists are portrayed in a range of roles that position them as unwilling participants, innocent victims, and even active agents, in war and other military conflict. In this paper, we will present four exemplary works of contemporary fiction for young readers that illuminate the child's experience of conflict and the ways in which they are able to negotiate their role. We argue that a close reading of these texts in an educational context creates a space in which adult conceptions of the child in conflict can be challenged and a richer understanding of the child as peacemaker can emerge.

Keywords: children, conflict, children's literature, childhood agency, children as peacemakers

Education Coordinators for Refugees - a pioneering and challenging role

Maria Afentaki
Phd Candidate University of Western Macedonia Greece
afendakimaria@yahoo.com

The aim of this paper is to explore and present the innovative practice of Education Coordinators for Refugees followed by the Ministry of Education in Greece after the great influx in 2016 and the impact of Coronavirus in refugees' education. The institution of education coordinators for refugees in Greece refers to the organization and management of educational programs for refugees and migrants residing in the country. Education coordinators are responsible for the organization and implementation of educational programs for refugee children and adults. They collaborate with the Ministry of Education and institutions dealing with migration and asylum, such as the United Nations High Commissioner for Refugees (UNHCR) and non-governmental organizations to ensure the effective provision of educational services to refugees. The coordinators aim to ensure that refugees have access to comprehensive and quality education, including language learning and socialization. This includes facilitating the enrollment of refugee children in educational institutions, providing special language classes for learning the host country's language, and supporting educators in addressing the specific needs of refugee children, and the challenges that arise when teaching multilingual students. Their role can be considered pioneering and groundbreaking in the context of providing educational services to refugees and migrants since this approach addresses the unique needs of refugees. Research on the problems faced by has revealed several key challenges. Some of these include: High number of refugees: challenges in terms of access, enrollment, and support for the large numbers of refugee children in schools; Language difficulties: language support programs must be developed to enhance communication and integration of refugees into the educational system; Psychosocial needs: challenges in providing psychosocial support and managing emotional needs that may impact the behavior and progress of refugee children; Lack of educational resources: limitations in terms of resources and funding. The COVID-19 pandemic had significant impacts on the education of refugees, causing many problems and challenges. Depending on specific circumstances and regions, the effects may vary, but some common problems observed include: Lack of access to education: movement restrictions and limitations on the provision of education by social organizations and educational institutions created difficulties for many refugees; Lack of technological infrastructure: limited access to suitable technology, to participate in remote learning; Language difficulties: challenges due to a lack of language skills in the host country's language.

Everydayness of Polish school from the perspective of students with refugee background. „Hearing their voice" research results

Anna Młynarczuk-Sokołowska
Faculty of Education, University of Bialystok, Poland
a.mlynarczuk-sokolowska@uwb.edu.pl

The aim of the presentation is to show selected results of research on the experience of everydayness in Polish schools by students with refugee background (from Ukraine, Crimea, Chechnya, etc.). The theoretical field for research was Alfred Schütz's concept of everyday life (2008), Geert Hofstede's cultural dimensions theory (2010) and analyzes of school everyday life (Krzychała, 2010, Cierzniewska, 2014, Lin, Bates, 2014, Mason, Danby, 2011, etc.). The study was conducted through participatory photography and narrative interviews with 15 participants (aged 10 – 16). Photovoice was the main research strategy. The research results indicate that students perceive the school through the prism of a whole range of emotions and intensity. From the research participants' school perspective is mainly a world of social interactions in which a number of processes take place (related to learning, functioning as pupils, peers, etc.). Students with refugee backgrounds positively perceive Polish schools (peers, teachers, their space, etc.). Despite the fact that in the initial period of education they experienced language and educational difficulties, discrimination from their peers, they spent time mainly in the company of their own group, etc. The research participants revealed a huge personality potential. However, their narratives shown that optimizing the education and integration processes of children and youth with a migrant background requires help from the teaching staff (e.g. teachers, intercultural assistants) and peers. Some pupils felt the lack of adequate support.

Keywords: everydayness of Polish school, students with refugee background, participatory research, education, integration

Foreign minors between education, freedom and active citizenship

Federica Matera
University of Turin, Italy
federica.matera@unito.it

Giulia Gozzelino
University of Turin, Italy
g.gozzelino@unito.it

The UN Convention on the Rights of the Child (1989) considers the child a citizen to be promoted and liberated (Milani, 2019), taking up the fundamental principle of non-discrimination, but disadvantages and violations emerge from the Italian framework. Foreign minors are one of the least protected categories in Italian society (Save the Children, 2019). The critical nature of the reception system dedicated to them alienates these minors from the exercise of active citizenship, reducing the achievement of decision-making freedom. Scientific research shows how institutional and social racism, media misinformation, and structural violence emanate from the institutional invisibility of these minors while reinforcing it, compromising their ability to self-determine, as well as their ability both to establish and maintain meaningful relationships with the local population (Gómez Quintero, Carreras Aguerri, Gimeno Monterde, 2021) and to participate in the construction of a more complex narrative about migration, which is often deficient or flattened on the side of deviance (Galtung & Vincent, 1992; Penalva & La Parra, 2008; Matera, 2021, 2022; Milani & Matera, 2022; Matera & Serrano García, 2022). This invisibility both causes and is incentivized by the lack of opportunity to actively participate in the design of one's own growth path, a capacity already compromised by strong predestination logics, the adult-centric view of the protection system, and the widespread absence of recognition of prior knowledge and skills (UNICEF, UNHCR, IOM & ISMU, 2019). These are all factors that cage the child within stereotypical views and limit his or her participation in both the definition of welfare policies that affect him or her and in the narrative about him or her, incentivizing social discrimination and educational poverty (Save the Children, 2014; Gozzelino & Matera, 2020). Starting from two qualitative academic researches carried out by the authors (Gozzelino & Matera, 2020; Matera, 2021, 2022a, 2022b) the contribution provides a critical pedagogical reading of the connection between media, social and political invisibility of foreign minors in Italy and their self-determination, proposing actions and visions of practitioners in the development of opportunities and experiences to foster active citizenship and diffuse learning, minors' empowerment and intercultural encounter in their social contest. The focus is on the role of educators in promoting migrant minors as protagonists in the re-foundation of inclusive narratives and experiences for a more complex and co-constructed culture of migrant childhood and adolescence, with a view to global, shared and democratic citizenship education.

From the Margins to the Mainstream: The Refugee Action Support program in Western Sydney, Australia

Loshini Naidoo
Western Sydney University, NSW, Australia
l.naidoo@westernsydney.edu.au

The Greater Western Sydney region boasts a socio-culturally diverse population reflected in the considerable number of humanitarian refugees who have settled in the area over the past few years. Many refugees have come from countries experiencing civil unrest and war, with long-standing conflicts. Many have spent years in refugee camps and experienced individual and family trauma, and social and emotional dislocation. These factors create considerable resettlement and acculturation challenges for refugee background students. They must quickly learn a foreign curriculum; adjust to the regulations and expectations of schools while simultaneously learning a new language, adapting to different socio-cultural expectations and negotiating their new environment. Formal schooling for refugee background children is frequently limited or disrupted, with some having never attended school at all and this includes young people up to the age of 15 or 16 years. Under these circumstances, school 'failure' and/or early leaving are very real possibilities. This paper will review the Refugee Action Support (RAS) program within the context of 'best practice'. Refugee Action Support is a partnership program that assists high school students of refugee backgrounds make the transition from intensive English centres to mainstream classrooms. The program resulted from a partnership between Western Sydney University, the Australian Literacy and Numeracy Foundation, and the NSW Department of Education. It is built on school-based tutoring centres that use pre-service teachers as tutors. The findings from the program evaluation showed that the program provided a platform for tutors to learn about their students, to learn from their students, and to perceive schooling and the broader social context from unique perspectives within the refugee community. The reciprocal nature of these relationships provided a space where the refugee young people found an audience, discussed goals and developed key cultural understandings. In turn, the volunteer preservice teachers (tutors) modelled, discussed and negotiated a range of knowledge and skills to understand the complex terrain that refugee-background students navigated. The program evaluation subsequently impacted the design of the university teacher preparation course and school sites by signifying a change in long-standing pedagogy. These included a targeted system of support for students of refugee background, a holistic approach that recognises the learning, social and emotional needs of these students, partnerships with parents and the refugee community, and the celebration of diversity through an ethic of care and inclusivity.

How are L2 teachers navigating the complex reality of refugee students in Polish schools?

Agata Wolanin
Institute of English Studies, Pedagogical University of Krakow, Poland
agata.wolanin@up.krakow.pl

It has been estimated that, as of April 2022, approximately 160 000 Ukrainian children entered Polish schools without any preparation, fleeing war in Ukraine, Poland's neighbouring country. This sudden increase in the refugee students in the Polish classrooms forced teachers to improvise on spot, in an effort to navigate through this challenging situation and provide appropriate learning conditions for the newcomers. The paper will be organized into three sections. The first section is devoted to the research findings collected prior to February 2022 (Rokita-Jaśkow et al. 2022), by means of a qualitative study investigating language teachers' needs with respect to the increasing multilingual landscape, having adopted the ecological approach (Bronfenbrenner 1979; van Lier 2004). In this presentation, the emphasis will be placed on the extent to which L2 teachers and their multilingual learners felt supported by the system. The second part is centered around an intervention that took place in March 2022, which was targeted at assisting primary school teachers in adapting to the dynamic situation in their classrooms. Eight workshops were offered to help the teachers with the challenges of their emergency language teaching. And finally, the third stage involved a survey study administered in late April 2023, in which language teachers were asked about their experience in working with refugee students and how their teaching practices evolved and adapted to the dire circumstances. The preliminary findings will be shared in this part of the presentation.

Learning in a context of mobility - Opportunities and challenges for educational inclusion in the Lobito refugee camp

Marielena Groos
Technische Universität Chemnitz, Alemania
marielena.groos@phil.tu-chemnitz.de

Chile, specifically the Tarapacá region, is currently facing a unique migratory phenomenon in the midst of a health and humanitarian crisis since 2020. As a result, there has been an increase in unauthorized border crossings and, consequently, a rise in irregular migration. This new situation has presented numerous challenges that have not been comprehensively addressed by the government. For instance, due to the lack of accommodation facilities, migrants have become more visible in public spaces, leading to anti-migrant protests in Iquique in 2021 and 2022. In addition, there was a violent police raid on a Venezuelan camp in Iquique. As a response to the occupation of public spaces by migrants in Iquique, the government established a night shelter located 22 kilometers away from the city. This measure was implemented after being contracted by the production company Grupo 370. However, the production company did not provide access to the road network, formal basic services, or reliable food supply for the refugees. Consequently, various NGOs have raised concerns about the precarious conditions of the shelter. As a result, not only are the lives of migrants becoming precarious, but so is their education, and subsequently, their ability to learn. In the case of children residing in the shelter, attending school presents significant challenges. Due to the considerable distance from the city and the lack of public transportation, some students who were accepted into schools were unable to attend. Nevertheless, it is important to mention that there is a school within the Lobito refugee camp. In a study conducted by Stefoni et al. (2022), the authors highlight that including children and young people in situations of mobility within the school system is a considerable challenge. They emphasize that inclusion in the school system should commence even before a student is enrolled in a specific school. Therefore, discussions and analyses on inclusion need to surpass traditional notions of established schools. Given these considerations, it raises the question of what role a provisional school can play in promoting school inclusion within the context of mobility, especially considering that the school in the Lobito refugee camp is located in a center that is largely rejected by the host society and is not considered a permanent place of residence by migrant families. Consequently, this article aims to explore the role of schools during this interim period and examine the perceptions of parents and teachers that shape learning within the shelter. To answer these questions, qualitative interviews will be conducted with teachers and school administrative staff, and focus groups will be organized with parents.

Migration, war and discrimination in children's literature for education

Isabelle Barth
Association pour la Promotion et l'Avancement du Multilinguisme - APAM
isabelle@multilingualcafe.com

Virginie Kremp
Association pour la Promotion et l'Avancement du Multilinguisme - APAM
projets@multilingualcafe.com

It is known that "a child who reads will become an adult who thinks". Children's literature is a very good means to raise awareness on present day questions such as war, migration, discrimination of minorities and glottobophia. Children's books are helping to make children become aware of the world they live in. According to Bruel (2008), schools should be democratic places, where children have to have access to culture. Teachers should be trained to know how to read both texts and picture in children's book which help them become citizens aware of the stakes of the world at geographical, political and linguistic levels and people open to linguistic and cultural diversity. Some books are called "albums résistants" by which Marion Gingras-Gagné (2016), i.e. books which are not necessarily giving an answer to our questions, but they make us think, they can leave the reader shaken or puzzled. In each picture book, there are two people narrating: the person writing who is the person who says and the person drawing who is the person who shows (Cécile Boulaire, 2009). Those two narrating persons present two views of the same story. When reading, you then add the narration of the reader. So, there are different manners of telling the same story. Petit (2002) states that reading can be a refuge, a safe place, especially for people and children who experiences war, migration or cultural uprooting. This presentation will be in two parts. First, we will look at some children's books and how teachers can use them to educate children at peace and how images and words have an impact. As texts, drawings, colours interact, and send a message, teachers should know how to use them in the class and we will give didactical guidelines. Secondly, we will look at the testimonies of three young writers [from Tajikistan (in 1990), China (in 2010) and Guinea Conakry (2019)]who wrote their migration journey in books. We will see how writing has been therapeutic for them. Getting the chance to be edited changed their lives as well as the vision the readers had on migrants, migration as well as languages and cultures seen as minorised or belittled. Writing is an exercise that can also be done by teachers.

Refugees and displaced people in literature and media

Martina Vičić Crnković
Gimnazija Karlovac, Croatia
vicrmartina@gmail.com

In my presentation I would like to show one of the possible approaches to the subject of war childhood, displaced people and refugees in teaching Croatian language and literature. Literature that was chosen for that purpose was the autobiographical novel Hotel Zagorje (2010) by Croatian writer Ivana Simić Bodrožić and two articles that were published in Croatian media in the last three years. All three of them are connected by the fact that the main characters are children presenting their war and refugee experiences. The reasons why I decided to include this topic in my class are various. First of all, nowadays students don't know much about Homeland War and that topic isn't really in the focus of their interest. The only source of knowledge about the Homeland War are history lessons and articles in the media published on special occasions such as Independence Day when the media tends to address this topic from two perspectives: self victimization and pathetic patriotism. The author of this novel manages to avoid both of these ways, trying to present her own experience by telling the true story of a little girl growing up in a "hotel" for displaced people during wartime in Croatia. Second, in our current reality we are also facing war consequences such as many refugees from Ukraine and Syria in European countries. Many of them tried to find asylum in Croatia so a lot of Croatian students, including mine, had an opportunity to meet these children or even go to high school with them not knowing the details of their life stories or experience that led them to Croatia. It is understandable because refugee children frequently tend to avoid that topic. They are either trying to put aside their painful experiences or trying to be more focused on their present situation - assimilating into their new environment. All of these factors lead me to believe that reading these book and articles was helpful for both our new students that had direct war experience and can relate these stories to their own and Croatian students who became more empathetic towards them, understand them better and hopefully try to be more helpful for them in their future experiences.

Students with a migrant background in the transition phase to the second cycle of education: what perspectives for parental involvement and education orientation

Francesca Peresson

Phd student in "Learning Sciences and Digital Technologies" at University of Trento, Italy

francesca.peresson@unitn.it

This contribution aims to provide an updated synthesis of the state of the art in scientific research on the educational orientation of students with a migratory background. These students can be considered as a structural and regular part of the Italian school population (MI, 2022). However, this presence requires further investigation as it hides important issues related to foreign schooling, such as academic delays, grade repetitions, dropouts along the educational path, academic performance, and educational and career choices after lower secondary school (MI, 2022; Chiurco, 2022; Santagati, 2018; 2019; Chiesa et al., 2017; Settembrini, 2019; MIUR, 2014; Riccardi et al., 2019). Regarding this last aspect research highlights that students from migratory contexts tend to choose technical-professional fields and three-year courses of education and vocational training more often (Riccardi et al., 2019; Santagati, 2019; Bonini, 2019). Furthermore, migrant families face difficulties in accessing and understanding information and autonomously evaluating different study paths (Colombo, Santagati, 2021; Favaro, 2000; Moro, 2002; 2010). In order to further explore this issue in the research process, in-depth interviews will be conducted with a group of parents with a migratory background to understand whether family involvement in school transition phases can be considered a predictive variable for the individual's future academic and professional success (Epstein, Sanders, 2002; Hess, Holloway, 1984; Axford et al., 2019; Van Poortlviet et al., 2018; Capperucci et al., 2018; Mori et al., 2022; MIUR, 2006; MPI, 2007). Additionally, through mapping the school guidance paths proposed at the italian level, the research project will seek to demonstrate the importance of structuring continuous school guidance processes (MIUR, 2015; Riva, 2020; Lagomarsino, Bartolini, 2019; MI, 2022) to empower students to actively make their own choices and ensure that these choices align with their real needs, aptitudes, and competences. Consequently, teachers involved or who will be involved in the educational guidance process need to acquire teaching and guidance competences (Savickas et al., 2009; Sibilio, 2015; OECD, TALIS 2019; Ricciardi, 2021; Zanetti, 2017; MIUR, 2014).

Keywords: educational orientation, second generation migrants, family involvement, teacher training

Supporting early childhood development of refugee children through play. A mobile playhub project

Ivett Judit Kovács
Partners Hungary Foundation
kovacsi@partnershungary.hu

Éva Deák
Partners Hungary Foundation
deake@partnershungary.hu

Most families fleeing the war from Ukraine only pass through Hungary. In contrast, the poorest, most vulnerable Hungarian-speaking Roma families tipically remain in the country. The discrimination of Roma people, which is still a strong feature of not only in public education, but in all means of life in Hungary, makes their inclusion even more difficult. The literature agrees that play is an essential tool and context for early childhood education and learning (Bettelheim, 1972; Moyles, 1989; Vygotsky, 1978; Whitebread, 2012). Play also provides a natural resource to meet the challenges of adversity (Fearn & Howard, 2011), which is especially important in the case of refugee children from Ukraine. Therefore, with the support of international organizations (EPIM and ICDI), the Partners Hungary Foundation brings the joy and developmental power of play to the refugee shelters using the Toy for Inclusion method (ICDI, 2023; Kernan & Cortellesi, 2021). A mobile playhub, a van equipped with toys and development tools, provides free and facilitated play to children. The analysis of the data collected through questionnaires, unstructured interviews, informal conversations, and participant observations reveals the strength and importance of this innovative program. The regular arrival of the van is an eagerly awaited event for the young children living in the shelters; their enthusiastic participation strengthens their psychosocial well-being and sense of inclusion. The chosen games and activities ensure complex skill development, which is particularly important due to the children's situation. The professionals of the playhub place special emphasis on developing social and communication skills, as it is a priority from the perspective of social inclusion. The presentation summarizes the successes and challenges of the program, revealing the possibilities for further progress.

Keywords: refugee children, mobile playhub, toy for inclusion

The permanent problems of temporal refugees from Ukraine: experiences from the Polish school

Anzhela Popyk
University SWPS, Warsaw, Poland

Education is pivotal for the development of the state and individuals. For migrant children, education is often a mean to equal to their non-migrant peers to be competitive in the further labour market and life chances. But more important, education and school are key for getting to know the new culture and society, enrich not only educational capital, but also social and cultural ones, develop self-identity and a sense of belonging. Though, to be able to carry out learning for migrant and refugee children, schools, including teachers, principals, pedagogues and administrative stuff should be able to ensure multicultural and inclusive education along with proving necessary psychological, pedagogical support and establish safe environment. Polish schools, however, have been struggling with providing sufficient methodological and technical support for intercultural education and pedagogy (Markowska-Manista, 2021; Popyk, 2022). The nationally and ethnically homogeneous school population for many years effected the hermeneutic approach with a quite rigid nationalistic education curriculum framework (Kopińska, 2022), result in the invisibility of children with migrant or refugee, nationality or ethnicity different backgrounds. Along with the Russia's escalation of war in Ukraine in February 2022, the subject of migrant and refugee children at the Polish schools became a debating point in public, political and academic discourse. The teachers' approach and multicultural competences have turned from the individual needs and achievements to a critical competences to be able to work with a class. This paper aims to discuss how the increase of Ukrainian refugee children in Polish schools has effected the changes in the school education system in Poland, and the teachers' experiences and competences. The data derives from two qualitative studies, aimed at researching migrant children's experiences in education and socialization in Poland, funded by the National Research Center (grant no 2019/35/N/HS6/03682 and 2021/43/B/HS6/00009). The analysis included the data from the interviews with school teachers in Warsaw and Poznań. The result point out the distinction between the positive reception of refuge children from Ukraine, individual teachers agency in supporting children and their parents, and a growing bordering between the homogenic classes and 'foreign' children, who have been living in a 'temporal bubble' neither 'here' nor 'there'. The analysis underlines the necessity introduce the decolonization of primary education in Poland (Markowska-Manista, 2021; Moncrieffe, 2022) through applying the bottom-up and top-down changes into the school curricular, schools' approach to the diversity and inclusive education, and individual teacher's competency and knowledge.

The policies and practices of educational leadership for the management of diversity in Slovakia

Panagiotis Geropoulos
Aristotle University of Thessaloniki, Comenius University in Bratislava
pcgeropo@edlit.auth.gr, geropoulos1@uniba.sk

Maria Karadimou
Aristotle University of Thessaloniki
mkaradim@edlit.auth.gr

Kostis Tsioumis
Aristotle University of Thessaloniki
ktsioumi@edlit.auth.gr

The great diversity of modern societies has as a direct consequence the emergence of the concepts of multiculturalism and interculturalism, the former referring to the coexistence of different cultures and the latter focusing on the communication and the interaction between them (Georgoyiannis, 2008: 82). A key feature of multiculturalism is otherness or diversity, which according to Banks refers to a set of characteristics and variables that differentiate specific individuals or communities in terms of religion, culture, language, age, ethnicity (Inegbedion et al ., 2020; Macpherson, 2018; Montero-Sieburth, 2014) but also regarding the differences in their choices. Diversity can take various forms since according to Gotovos (2002:11) otherness constitutes "the national, ethnic, religious and linguistic differentiation of the members of a society and specifically of the population living and operating in the territory of a national state". School as a part of society is called to manage diversity through approaches to integration and inclusion of foreign students in the educational system of the host country. Otherness also includes related concepts such as diversity, multiculturalism and "inclusive education for all" (Ariana, 2016; Reygan & Steyn, 2017). The value of inclusion is highlighted by the fact that it aims to understand diversity and acceptance to teach all children collectively (Felder, 2021). It is interesting to note that due to the existence of linguistic and cultural pluralism, the term "general education" is being redefined (Govaris, 2011: 11-12), in a way that the newest educational policy is in line with the principles of equality and freedom of expression. The purpose of this paper is to present at a national and local level of school units the pedagogical approaches regarding the management of immigration as well as otherness in Slovakia. The data were collected from February to July 2023 via the interview method. In this context, management members of educational institutions express their views on the phenomenon of immigration, its effects on the educational community, the characteristics of otherness and the framework of actions they form aiming to support vulnerable social groups. In addition, an attempt is made to capture whether the existing education system promotes the integration of immigrants and the relationships they develop with society in general. The results of the research demonstrate the presence of a large number of immigrants, especially from Ukraine, making the need to adapt the educational system to current developments imperative.

Keywords: leadership, management, diversity, educational policy

The Wellbeing Club Uganda: Highlighting Refugee Youth Leadership, Coping, and Positive Development

Amy Vatne Bintliff
University of California San Diego, USA

Beinomugisha Peninah
Victoria University, Uganda

Zaharah Namanda
Africa Education and Leadership Initiative, Uganda

The Ugandan Well-being Project is a four-year research practice partnership (RPP) between the University of California, San Diego (UCSD) and Africa Education & Leadership Initiative (Africa ELI), a nongovernmental organization that supports education for refugee youth who reside in Uganda. Our RPP focuses on enhancing learning through trauma-informed care teacher professional development, mental health awareness and advocacy, and through school clubs that promote youth development and leadership for refugee youth living in Uganda. The RPP has facilitated intercultural education through undergraduate and graduate student involvement in research, presentations at each other's respective universities, co-authored writing, country to country visits, as well as monthly meetings. Youth in Uganda, especially refugee youth, faced heightened challenges during the COVID-19 pandemic, including lengthy school closure (77 weeks), sexual violence, abuse, harassment, food insecurity, overcrowded living conditions, a lack of access to water and sanitation, lack of health care, and teen pregnancies (Africhild, 2021; Fanelli et al., 2020; Kinloch, 2021; Parkes et al., 2020). As such, mental health concerns like adolescent depression (Logie et al., 2021) have risen (Ainamani & Gumisiriza, 2020). In efforts to mitigate the effects of trauma and to showcase the resilience and leadership skills of refugee youth, Africa ELI and UCSD founded the Wellbeing Club Uganda, an arts-based 12- module positive youth development curriculum piloted in Kampala in 2022 and in a secondary school serving 90% South Sudanese refugee students in Arua, Uganda in 2023-2024. This presentation will showcase IRB-approved research results including how 40 refugee youth define and experience well-being in their daily lives, as well as the effects of club participation including growth in voice and confidence, coping skills, creativity, academics, school leadership, family and peer relationships, and self-empowerment. Youth voices are highlighted through interviews, art work, radio talk shows, and other creative works that we will share with the audience. This pilot project highlights the initiative and agency that each adolescent has for pursuing educational attainment, the challenges they face in the Ugandan context as refugees, and the way that they have utilized the Wellbeing Club as a jumping off point for other leadership opportunities in their school and community.

Volunteering program with refugees

Margareta Kulaš
Gimnazija Karlovac, Croatia
margareta.kulas@gmail.com

In the autumn of 2020, six families from Syria arrived in Karlovac and received asylum in Croatia. As the state support in the form of language learning, assistance in hiring, escorting to doctors and pharmacists was soon proven to be absent, the same had to be organised through the volunteers of the Jesuitian service, where I got involved soon afterwards. As an educator of Gimnazija Karlovac, I have created and developed as part of the voluntary club and the electoral subject of Politic Geography, a Learning Assistance programme for the refugee children. The educators were students of Gimnazija Karlovac who helped refugee children every Saturday from 10-12 am to follow the school curriculum easier, but also to integrate 15 students into the Croatian society. This kind of assistance has been organised for the third consecutive year. There is also sometimes a joint excursion, a sports event (gaming of football, skating, rowing on the Karlovac rivers). The usefulness of this programme meets all the needs of refugee children, but has many benefits for the children who are educators in this programme. They acquire better communication and social skills, develop empathy and tolerance and strengthen self-confidence. This programme was chosen as the city of Karlovac's best volunteering programme in 2022.

When Refugees access Education and Training. Stories from 5 EU countries

Virginia Signorini
Department of Education Studies - University of Bologna (IT)
virginia.signorini3@unibo.it

Marta Ilardo
Department of Education Studies - University of Bologna (IT)
marta.ilardo@unibo.it

Marta Salinaro
Department of Education Studies - University of Bologna (IT)
marta.salinaro2@unibo.it.

This paper is grounded on the findings of the EU Asylum, Migration Integration Fund (AMIF) research project INTEgreat dealing with existing policies and practices in the field of asylum seekers and refugee's integration and focusing on four key areas: employment, training, healthcare and social cohesion. The research takes place in 5 European local contexts (Athens-H, Limerick-IE, Nicosia-CY, Varese-I, Barcelona-ES) and confirms the existence of gaps and obstacles which discriminate migrants in accessing services, hindering them from feeling integrated. Considering integration as a dynamic concept involving the intersection of personal trajectories, diasporic networks and hosting society, the INTEgreat project has developed pilots' experiences in each EU country in the above mentioned 4 areas. The first phase of the INTEgreat project has been dedicated to the theorization of the Integration Strategy Framework (ISF). Based on the experiences gathered from interviews with migrants and stakeholders from the local contexts, the ISF has been fundamental to highlight strengths and weaknesses of existing policies and practices in the field of migrants' integration withing the 4 areas, in all 5 EU countries. The ISF has offered suggestions to the INTEgreat's partners to design and implement their pilot activities, included those related to Capacity-Building & Training. In order to support INTEgreat's partners drawing their pilots, the project also provided Guidelines, designed as a practical and easy-to-use tool to verify the consistency of pilot projects and adherence to ISF principles. This presentation will focus on the INTEgreat project's area dedicated to Capacity-Building & Training, thus considering both the access to education and training opportunities for asylum seekers and refugees' inclusion. They both represent key factors in the development of integration's best practices and at the same time, carry out complexities - such as the recognition of qualifications, skills, and previous experiences – affecting forced migrants. The local dimension of the piloting experiences represents a privileged opportunity to observe how the macro dimensions of integration effectively falls into the every-day practices. Considering the ISF's as the theoretical starting point and drawing on empirical data from pilot projects experiences, this contribute will explore connections and differences, weaknesses and best practices in the 5 EU partners of the INTEgreat project dealing with asylum seekers and refugees' access to education and training, thus contributing to share innovative ways to 'think and act' integration.

Strand 4
Museums as Educational Spaces; Critical and Engaging Geographies

About the Strand

The focus of this strand is on the critical examination of spatiality in relation to intercultural education and related fields, such as human rights education and peace education. In this context, the strand will consider issues concerning the dynamics of memorialization, power, and imperialism, as well as their psychological, social, and cultural impact on learning experiences. As such, this strand invites proposals that examine: spaces such as museums and art galleries as loci for non-formal education; geographical, historical, and other social science pedagogy; the physicality of schools and other formal educational spaces.

Chair: Leslie Bash

Co-chair: Merima Ražanica

From passive to critical learning of history through art

Dalya Markovich
dalya.markovich@beitberl.ac.il

In the last decade educators strive to integrate critical pedagogy within history education. Yet, growing empirical evidence shows that these efforts have often resulted in projects in which the teachers play an active role with the process, while the participants remain passive listeners. In this common scenario, the teachers become authoritarian moral guides of critical thinking and acting. The students are often found to be indifferent or play along to satisfy the teachers aspirations. These responses indicate that the message of critical pedagogy – transforming ways of thinking and acting – mostly do not fulfill its emancipation goals. This study investigated new art projects that wish to construct critical learning of history through art. The projects – "Museum in a Suitcase" and "(Re)naming the Streets" – conducted in Israel by Jewish-Ethiopian and Palestinian-Israeli artists, involved large groups of participants, and aimed to activate processes of re-learning the history of these marginalized groups. The projects were examined by using qualitative methods, that included in-depth interviewing of the projects' initiators and video observations. Findings shed light on the projects' unique pedagogical process: replacing the individual producer with a collaborative work; switching the finite work with an ongoing work; and transforming the passive learner into an engaged co-producer. The study analyzed different ways these projects used the tools of critical pedagogy, exposed how the new art projects avoided the prepackaged "critical" assumptions and praxis, as well as the limitations of critical thinking and acting through art. The findings invited researchers to explore new avenues for understanding and implementing critical pedagogy in history education.

Informal Engagement of Families with a Transnational Collection

Pieterjan Van Langenhove
Learning Department, House of European History, European Parliament, Belgium
pieterjan.vanlangenhove@ep.europa.eu

The House of European History aims to become the leading museum about transnational phenomena, which have shaped our continent. By interpreting history from a European perspective, not a summation of national histories, it connects and compares shared experiences and their diverse interpretations. It aims to initiate learning on transnational perspectives across Europe. Its primary mission is to enhance understanding of European history in all its complexity, to encourage the exchange of ideas and to question assumptions. The House strives to be a place for encounters and exchange, its multi-faceted interpretation of the past builds bridges to questions relevant for today's Europe. Focus on phenomena that: are originally European, that are widely spread all over Europe, and that are relevant up to now. The House raises awareness about the multiplicity of perspectives and interpretations. It preserves shared and dividing memories. However, how exactly is the House of European History taking this task on board? Moreover how does it do it in an engaging way with their audiences in a non-formal context? Utilising our transnational collection, exhibitions and programmes- and translating the content to a younger audience. The Family Program at the House of European History will contribute to family visitors feeling connected to each other, to our museum and the European history. We believe that offering our family visitors clarity, conciseness and consistency in their experience will create a more family-friendly environment and increase opportunities for learning, dialogue and engagement. Through transformative family learning and meaningful audience engagement, the learning department at the House of European History aims to: disseminate the message of the museum in creative, informative and accessible ways; enhance the understanding of European history in all its complexity; encourage the exchange of ideas and questions assumptions; create a forum to exchange multiple perspectives; provide audiences with a safe space to explore many learning styles. The paper discusses the informal programming for families in the House of European History and the focus on multiperspectivity and intergenerational dialogue to achieve the above-mentioned aims.

Integration of Human Rights education as an alternative to the particularistic presentation of the Holocaust by Yad Vashem Museum

Noga Wolff

Faculty of Education, the College of Management – Academic Studies (COMAS), Rishon LeZion, Israel

nwolffster@gmail.com

The Holocaust was the major impetus for the unanimous adoption of the Universal Declaration of Human Rights by the United National General Assembly in 1948. Extensive academic literature highlights the need to distill a universal moral standard from the Holocaust. Accordingly, Holocaust museums and educational programs link between the Holocaust and human rights. However, in Israel the pedagogical representation of the Holocaust has received increasing criticism from the academic community since the 1970s. Rather than addressing the universal meaning of the Holocaust, the official approach is criticized for exploiting the Holocaust and promoting a xenophobic feeling towards the other, and particularly "profound hatred of the Arabs." Holocaust survivor Ruth Bondy noted: "Arrogant nationalism, intolerance [...], violence in the guise of patriotism, indifference to the plight of asylum seekers, hatred of Arabs, and education to supremacy do not suggest the inculcation of the meaning of annihilation." Yad Vashem (the World Holocaust Remembrance Center) strongly influences official Israeli policy concerning awareness of the Holocaust. Yad Vashem has been criticized for leaving its visitors with a very shallow understanding of the Holocaust. The goal of this paper is to address the criticism of Yad Vashem by offering an alternative interpretive approach. To this end, the study will review the alternative explanations presented by Holocaust memorial centers that focus on human rights as a key lesson of the Holocaust. Peace between peoples requires recognition of mutual rights and mutual equality. National Socialism highlights the potential tragedy that can ensue when these rights are denied. The study will help mediate this conclusion through a museum platform. This line of development is vital for Jewish and Palestinian audiences in Israel in a period of worsening friction.

Multicultural Awareness in Intercultural Bilingual Encounters in Two Museum Spaces in Israel

Vered Heruti

Hamidrasha - Faculty of Arts, Beit-Berl Academic College, Israel

veredheruti@gmail.com

Athar Haj Yahya

Arab Academic Institute for Education, Beit-Berl Academic College, Israel

atharhaj@hotmail.com

The encounter with artworks in museum space is an interactive process that combines physical, personal, and sociocultural contexts (Falk & Dierking, 2000). This presentation focuses on a qualitative case study that explores an additional context: the multicultural. The study examines the influence of intercultural encounters in two museums, each associated with a different culture, on the emergence of multicultural awareness. About one third of the students at the Faculty of Arts and Art Education at Beit-Berl College in Israel are Arabs. Their presence has transformed the academic climate. The course "Multicultural Dialogue in the Museum" is part of the changes in the college curriculum to address the diversification of the student body. The course is based on cooperation with the Herzliya Museum of Contemporary Art (Jewish majority culture) and Umm al-Fahm Art Gallery (Arab minority culture). During the course, Jewish and Arab students designed and practiced a co-instructed bilingual program for high-school students from Qalansawe (Arab town) and Raanana (Jewish town). Hebrew (majority language) and Arabic (minority language) were used jointly in both course and practice, combined with the artistic discourse as a universal mediating language. Analysis of twelve semi-structured interviews with students of both groups indicated that both Arabs and Jews characterized the museum space as fertile ground for intercultural encounter and diverse interpretive discourse, which raised multicultural awareness as well as a universal human perspective. This effect was most powerful in the second encounter in Umm al-Fahm. Moreover, the co-instructed bilingual training indicated successes alongside complexities. The Arab students felt empowered to use their language and even led the discussions thanks to their proficiency in both languages (unlike their Jewish peers). On the other hand, the Jewish students were exposed to the strengths of the Arab students while visiting their space and talking their language, in contrast to their daily challenges of studying in Hebrew – the college's language of instruction. Finally, the bilingual co-instruction was complex: whereas the Arab guides and students spoke both languages, while their Jewish counterparts needed translation, the Arab students sometimes had difficulty with art terminology. We recommend developing additional programs based on intercultural bilingual encounters in diverse museum spaces. Moreover, additional training is required to deepen students' multicultural awareness in other environments.

People before Culture? The Figure of the Child as a Performative Anomaly in Intercultural Conflict and Communication

Staffan Löfving

Department of Language, Literature and Intercultural Studies, Karlstad University, Sweden
staffan.lofving@kau.se

In an analysis of ways in which children appear in anti-war discourse and aesthetics as embodiments of human goodness and innocence, as sufferers, as seers of truth, as ambassadors of peace, and as our shared future, anthropologist Liisa Malkki (2010) unpacks the moralizing representational practices involving the figure of the child in the humanitarian pedagogy of peace. It puts people before culture in the sense of an explicit priority, but sustains implicitly the notion that children are people not-yet-cultured. They exist in a state before culture as it were, and thus offer grownups, locked in intercultural strife, a way out by symbolizing an alternative to interculturality itself. This paper probes Malkki's argument in case studies of peace pedagogy in two different locations, namely Bosnia and South Africa, where past conflicts have revolved around the categorizations of ethnicity, race, nation and/or religion, and where peace, in the cases discussed here, is believed to be conditioned on a departure from these categorizations. Photographs of children, their toys, their clothes, their songs and their drawings perform such a moralizing exit in museums, art galleries, schools and social media. Rather than simply applying Malkki's register on the contexts and recent histories of Bosnia and South Africa, the paper develops a critical discussion of peace pedagogy's emphasis on the role of culture in conflicts, as well as of its neglect of how children are differently placed, in other words, its neglect of children's own cultures.

Photographs of Bosnian children in the Italian War History Museum: performances or didactic?

Martina Ricci
Phd candidate in Global History and Governance at Scuola Superiore Meridionale, Italy
martina.ricci@unina.it

This paper explores photographs that document children's experiences of war during the Bosnian conflict (1992-1995) taken by Mario Boccia and exhibited at the Italian War History Museum in Rovereto. Photographs exhibited in war museums are considered indisputable and credible sources of knowledge. They could therefore serve didactic purposes as reminders of the pain and struggles of the victims. Photographs, nevertheless, are organized and placed in a way that enforces certain aspects rather than others: when it comes to images that depict children's experiences with conflict, the emphasis is mostly on evoking compassion and concern. Instead of being shown as historical players with agency and experience, children are frequently portrayed as weak and vulnerable victims. This imagery places a great emphasis on a narrative in which someone else's suffering might turn into a fairly predictable performative act. This presentation aims to examine the ways in which children's war images have staged histories by exposing bodies and evoking emotions in visitors' experiences at Rovereto, Italy's national museum of war history. The study's objective is to show how photography interacts with victimhood constructions, deals with suffering as a formulaic reality, and provides a perspective that could entail a broader look at the subject and be used to enhance the didactic nature of war museums.

The links between Scientific knowledge and Art: An exploratory study of the voice of the professionals in formal and non-formal organizations

Siginou Paraskevi
Postgraduate Programme on Science Communication, Hellenic Open University, Greece
std518463@ac.eap.gr

Eirini Gkouskou
Lecturer in Early Years and Primary Education, Department of Learning & Leadership, IOE, UCL's Faculty of Education and Society, University College London, UK
e.gkouskou@ucl.ac.uk

The links between scientific knowledge and Art as means of interpretation is dated back to the 18th century. The exhibition space of the museum is often paralleled with the theater stage as they share several commonalities in their infrastructure, they are supported by practical and intellectual capacities, performative acts and mediation and, ultimately, by 'visitors' (Bennett, 2004: 4). Lorenc et al, (2007: 56). The important link between scientific knowledge and Art is addressed, noting that 'the key is to turn complex information into an accessible immersive experience by bringing in elements from Art' to break down the stereotypical way in which scientific information is usually portrayed. During this research project, we adopted the principles for high quality research (Rolfe & Mac Naughton, 2010) taking an interactionist approach; to examine the person in interaction within their environment (Adams & Marshall, 1996) by exploring the links between scientific knowledge and art within the ecosystem of formal (schools) and non-formal (museum) education. We explored via a qualitative approach and an interpretivist research paradigm the opinions of professionals in formal and non-formal education via the use of semi-structured interviews on the promotion of scientific knowledge via Art. We also adopted a non-participatory methodological approach within several contexts of science centers at local, national and international levels. As a result of these observations, we developed a tool to explore the opportunities the museums offered to maintain these strong links between scientific knowledge and art and how these can be used in formal education. Transcripts of the semi-structured interviews were analysed through a 'read re-read' iterative process where themes were noted. The researchers identified that professionals were addressing the importance of strong links between formal and non-formal education and how this will be extremely beneficial for the museum visitors; those of younger ages mostly. There were clear limitations to this study. First and most notably it was small-scale and qualitative study. Second, the researchers interviewed a limited number of professionals working in the formal (school) or non-formal (museum) sector which indicate that semi-structured interviews with participants in other environments may address other categories as well. In spite of the above limitations, the results from this small-scale study are original and the researchers acknowledge the importance of strong links between formal and non-formal environments in promoting scientific knowledge via art.

The Potential of Childhood-Based Memorials as a Tool of Reconciliation in Bosnia-Herzegovina

Sarah Moore
PhD student at the School of Slavonic and East-European Studies, University College London, UK
sarah.moore.19@ucl.ac.uk

The process of memorialisation is a big challenge that post-conflict countries face. For countries that have experienced conflict within its borders, narratives emerge which contest one another, and furthers societal and national divisions. This is apparent in Bosnia-Herzegovina, where four main official interpretations of the Bosnian War exist, with three of these competing and directly opposing one another, and thus being reflected in the memory landscapes in Bosnia-Herzegovina. Mnemonic sites that have the central theme of childhood, such as the War Childhood Museum in Sarajevo, the Memorial to the Child Victims in Sarajevo, or elements of White Armband Day in Prijedor, receive visitors from members of multiple entities in Bosnia-Herzegovina. This is particularly interesting as the majority of memorial sites in the country support one ethno-narrative of the past, and thus are attended exclusively by members of the entity being remembered at the site. The loss of children during conflict is something that can serve as a unifying point as all can empathise with the pain of bereaved parents and the deaths of individuals who played no active role in the conflict, but lost their lives because of it. Therefore, it can be suggested that memorial spaces related to the experience of children may bridge these ethno-national divides. The concept of childhood is synonymous with innocence and passivity as well as being emotionally evocative. This paper will discuss the opportunity memorial sites with the central theme of childhood experiences may bring to divided post-conflict societies, by examining the three aforementioned mnemonic spaces in Bosnia-Herzegovina. This paper will continue to reflect on the impact of childhood-focussed sites in terms of transitional justice efforts, and examine how non-government groups, play a key role in how childhood and memory intersect and how more neutral interpretations of the past may be forged. This begs the question, what role can childhood-based memorials and museums play in peace and reconciliation efforts?

Town Destroyer and Controversial Art in Schools: Pedagogical Possibilities for Cultivating Peacemakers

Judith L. Pace
University of San Francisco, USA
pace@usfca.edu

Jeremy Stoddard
University of Wisconsin, Madison, USA

Educating peacemakers in conflict settings involves cultivating young people's capacity for inquiry, democratic dialogue, understanding of multiple perspectives, and caring for others (McCully, 2012). Exploring controversial issues relevant to young people's lived experience is a powerful vehicle to achieve this aim (Kerr & Huddleston, 2015). A rich international body of scholarship describes and analyzes a variety of methodologies to teach controversial issues; however, many teachers do not feel prepared for this endeavor (Pace, 2021). Powerful resources assist teachers by providing entry points to dialogue on controversies, promoting critical thinking about diverse perspectives, and arousing interest. This paper focuses on one such resource – a documentary film that deals with controversial art painted on the walls of a high school – and its pedagogical possibilities for intercultural, democratic, and peace education. Town Destroyer (Snitow & Kaufman, 2022) revolves around a recent local controversy with global resonance. The controversy erupted over the "Life of Washington" murals, painted in the 1930s by a left-wing artist funded by the WPA (Works Progress Administration) inside George Washington High School in San Francisco, California. The 13 murals implicate George Washington, "founding father" of the United States, as commander of the destruction of Native American villages and slave owner. Despite their critical view of U.S. history, the San Francisco School Board in 2019 voted to paint over the murals because of offensive and potentially traumatizing content. This controversial decision generated an outcry from the arts community, alumni, and other stakeholders. Albeit a local controversy, conflicts over school murals are a nationwide phenomenon (Kalish, 2022) that speaks to worldwide controversies over public art and monuments, how history is memorialized, and how different forms of violence are interrupted and/or perpetuated. The film embodies the concept of multiperspectivity (Marcus & Stoddard, 2009) while centralizing the voices of BIPOC (Black, Indigenous, and People of Color) artists, museum curators, and scholars. As a pedagogical tool, it raises questions about the role of art in schools, protection from harm while teaching critical history, restitutions for historical violence in the context of settler-colonialism, memorials to national leaders versus the victims of genocide, and more. Using concepts from democratic education (Parker, 2003), intercultural education (Neuner, 2012), and critical peace education (Bajaj, 2008), the paper discusses methodologies for using the film with diverse audiences of students and educators. It shows how curricular enactments can progress from democratic discussion of multiple viewpoints to critical collective action.

Strand 5
Empowering Young People Around Issues of War and Peace

About the Strand

This strand focuses on research and practical work that places young people at the center of learning, particularly their learning relating to issues of war and peace. The strand offers a broad focus, but we especially welcome presentations that allow participants to reflect on what approaches truly engage young people and provide them with the competencies needed to become 'peacemakers'. The strand invites papers that explore approaches, good practices, as well as formal education or non-formal education (civil society) projects.

Chair: Fred Carlo Andersen

Co-chair: Mirela Geko

Bridging ethnic division in Bosnia-Herzegovina through rock'n roll

Fred Carlo Andersen
Associate professor PhD, Oslo Metropolitan University, Norway.
frec@oslomet.no

Transforming from serving as a mortar that bound the multi-ethnic Yugoslav Republic together with a communist-socialist ideology, schools were open to all children regardless of their religious, ethnic, or social background (Russo 2000), the school system in Bosnia-Herzegovina today is characterized by the teaching of stereotypes, racial, religious, and ethnic intolerance of the other (Bender, 1999, Tanović 2017). Moreover, intolerance and discriminatory behavior are not only learned through the curriculum, but also through post-war school structures (Tanović 2017). For example, in areas primarily populated by Bosniaks and Croats, including Mostar, there is a segregated school system known as 'two schools under one roof' (Hadžiristić 2017). Since 2012 Mostar Rock School as a non-formal education arena, through its activities and multicultural character, aims to actively contribute to the revival of the urban music scene in Mostar and Bosnia and Herzegovina. Using music as a tool it serves as a place of exchange and cooperation, connecting young people and their families, regardless of their ethnic, religious or other background. Likewise, as a non-profit organization dedicated to cultural development through arts and music, Srebenica Waves aims to promote the integration of society, understanding, cooperation and friendship with all nationalities, especially among younger generations. Since 2018 the manager and coordinators have hosted Mostar Rock School in order to get inspiration and learn from its experience in administration, reporting and project applications. Research (Andersen, 2021) has revealed how leadership in Mostar Rock School contributes to making music as a tool for re-constructing a society. Building on that research and additional semi-structured interviews, this paper aims at exploring how two organizations outside the formal school system enhance the potential for reconciliation and sustainable peace in two post-war contexts still strongly struggling from separation along ethnic lines. Theoretically, the study will be analyzed through the lenses of Transformative leadership (Shields, 2010, Andersen, 2022).

Keywords: Leadership, non-formal education, reconciliation, music, post-war.

Commemorating a Decade of Model International Criminal Court Western Balkans – a Unique Educational Program for Youth and Teachers from Bosnia-Herzegovina, Croatia and Serbia

Maja Nenadovic
Croatian Education and Development Network for the Evolution of Communication – HERMES
majanenadovic@gmail.com

Tvrtko Noa Pater
Croatian Education and Development Network for the Evolution of Communication – HERMES
pater@hermes.hr

The educational program Model International Criminal Court Western Balkans (hereafter: MICC WeB) has been implemented since 2013, bringing together more than six hundred high school students and hundred teachers and educators from Bosnia-Herzegovina, Croatia and Serbia in its joint exploration of the difficult history of the former Yugoslavia region. MICC WeB lies at the intersection of Citizenship Education, Peace Education, Human Rights Education and Transitional Justice (or facing history). As such, it is a complex program that explores many themes, such as: Demystifying certain categories (perpetrators; victims; heroes; bystanders) and the need to view them as dynamic, not static, and to consequently condemn crimes; commemorate victims, warn against the dangers of bystanding; recognize the courage of those who risked their lives for others; The objectivity and subjectivity of law and justice (human imperfection); Identifying key civilizational issues: us vs. them, discrimination, polarization, persecution; Building tolerance for complexity: why things are not black and white and why we are drawn to this perspective; Building a greater understanding of events in a wider context of history and human civilization, along with the interconnectedness of history: cause and effect, difficult legacies, the importance of context, "undigested histories"; The power of the individual, his/her responsibility, agency, and consequence of one's choice(s) and one's ability to build individual and collective resilience in the aftermath of conflict. In our paper, we would like to reflect on the decade of MICC WeB educational program, present some of the main pedagogical tenets and methodological approaches to the program, along with the impact as evidenced in student and teacher evaluations and testimonials. In particular, we will pay attention to how MICC WeB approaches teaching and discussing contentious histories, for e.g. in the 'History and Identity De/Construction' session inspired by the Bohmian dialogue methodology.

Employing Asynchronous Virtual Exchange to Promote Democratic Competences in Primary EFL: An International Comparative Action-research Study

Raphaëlle Beecroft
Karlsruhe University of Education, Germany
beecroft@ph-karlsruhe.de

Motoko Abe
Tokyo Gakugei University, Japan
mabe2015@u-gakugei.ac.jp

The proposed paper will present the first iteration of a virtual, asynchronous collaboration between primary school learners in Japan and Germany, tracing its development from the original objective of promoting ICC towards considering ICC as a basis for fostering competences for democratic culture with a focus on the acceptance and valuing of diversity inside and outside the classroom as well as promoting peace education in a primary school context. Using the Reference Framework of Competences for Democratic Culture's Descriptors for Young Learners (cf. Council of Europe: 2021) as a basis for both curriculum planning and assessment, the paper will outline the use of the descriptors in the curriculum design process, detailing the content, in this iteration focusing on the war against Ukraine, education for peace and acceptance of different perspectives, and its alignment to the descriptors. It will furthermore showcase the different audiovisual and physical products created, exchanged, discussed and reflected by the Germany and Japan based young learners, demonstrating the potential of a virtual exchange of this kind for engendering diversity-centered learning processes both between the two cohorts and within the individual classes. In a next step, the paper will demonstrate how the descriptors were employed to assess the potential development of the learners' competences for democratic culture in both a quantitative and a qualitative manner. The talk will conclude with a presentation of the context-related differences observed in the German and Japanese individual data, leading to recommendations for further iterations of the project involving further partners and different unit topics focusing on other dimensions of competences for democratic culture.

Entangled narratives in a Placed based education: Lemon Tree, Religious Sites, and Markets

Avital BenShalom
The Bilingual School, Beer Sheva, Israel
avital.be@sisma.org.il

Assaf Meshulam
School of Education, Ben-Gurion University, Israel
assafmsh@bgu.ac.il

Scarce research considers how educators navigate the complexity of enacting curricula rooted in their students and school communities cultural and political lives. This is even more challenging in a conflict-ridden society suffering from intractable conflict. Teaching culturally relevant pedagogy (Ladson-Billings, 1995, 2014) requires teachers to enact politically savvy roles that go beyond the classroom walls in a way that enables students to make meanings about their culture and society, while developing critical consciousness through these meanings about how inequality and social injustices play out at all levels of their reality and their positions and agency in this reality. This presentation focuses on the culmination of a 6th-grade placed- based study unit at a bilingual Arabic-Hebrew elementary school in Israel/Palestine: a school trip to Ramle, a mixed Jewish-Arab city. This study unit was developed by the first presenter with teachers at the school. 6th-grade Arab and Jewish students were tasked with researching a mixed Arab-Jewish city and focusing on different sites and places. The unit culminated in a class trip to the city. It included different activities that enabled, on the one hand, to explore the different narratives of Palestinians and Jews in the past and present as they relate to the city and, on the other hand, to find shared spaces where these narratives, rather than opposing each other, are entangled together. The three places we will discuss in our presentation are: a) Visit to the "Open House" in Ramle, and learning about its history: A story of one house and children from two families—Bashir, a Palestinian boy whose family was living in the house and forced to leave it during the 1948 war/Nakba, and Dalia, a Jewish daughter of Holocaust survivors who immigrated to Israel after its establishment and were settled in this house. The two families decided that the house would become a peace education center. b) Visit the central Mosque of Ramle, and the central Synagogue of the Karaite Jews in the city, finding the shared religious practices. c) visit to the local market where the students had an activity in which they had to interact with Arabs in Hebrew and with Jews in Arabic. As we will show, the activity enabled students to challenge the "official knowledge" (Apple, 2004) taught in their history books and nurture them as change activists.

Learning to become peacemakers: young climate activists and their learning through creative practices

Sandra Kairė

"This is all wrong. I shouldn't be up here. I should be back in school on the other side of the ocean. Yet you all come to us young people for hope. How dare you! You have stolen my dreams and my childhood with your empty words. And yet I'm one of the lucky ones. People are suffering. People are dying. Entire ecosystems are collapsing. We are in the beginning of a mass extinction, and all you can talk about is money and fairy tales of eternal economic growth. How dare you!" (Greta Thunberg, U.N.'s Climate Action Summit in New York City, 2019). This paper is provoked by wonderings from following and listening to children and young people's voices around the globe who cry for climate justice. Greta Thunberg's statement expresses the pressure on young people to find a way to live with the new epoch of geological time of the Anthropocene and find a way for peace in an uncertain time. Several other written works by young climate activists (e.g., Jamie Margolin, Vanessa Nakate, Blue Standford, etc.) can also be considered a strong manifestation of their voices and a space for sharing their experiences and understandings about living in the epoch of the Anthropocene. Moreover, even though climate activism primarily focuses on climate and intergenerational justice (O'Brien et al., 2018; Thomas et al., 2019) and demands a significant shift in political and economic systems in order to ensure human and climate justice, it is also saturated with creative practices on human action, hope and peace with the Planet. However, do young climate activists' voices and actions signify learning to become peacemakers? The paper will present the voice of young climate activists concerning education and draws from a multi-site study conducted in 2020-2022 in three European countries (Lithuania, Germany and Austria) based on place-based and posthuman approaches. The posthuman approach welcomes the relation between the human species with the more-than-human world as a fundamental question of justice for the Planet and justice for the children born into the 21st century (Somerville, 2017). It provides openings to think differently about the challenges of our present day, especially about the epoch of the Anthropocene (Ulmer, 2017). The data was collected from 22 young climate activists (age 13-26[1]) from Fridays for Future global climate movement from three countries (7 from Germany, 9 from Austria, 6 from Lithuania). Every interview with a climate activist was conducted in a particular place he/she was chosen by every young person that reminds, symbolizes, or empowers him/her as a climate activist. Data collection consisted of audio-recorded interviews in these places, observations, and visual material (photos) of places significant for climate activists. The paper will reveal that climate activism offers significant learning through creative practices about the state of the Planet for young people and the possibilities of becoming peacemakers for planetary well-being worldwide. An important aspect for these young people of becoming climate activists is learning together, being part of a group in whatever situation or environment, and through creative practices expressing themselves and peaceful relation with the Planet.

Keywords: young climate activists, creative practices, peaceful relation, posthuman research.

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[1] The age young people actively involve in climate activism and initiate/participate in the activities.

Teen Voice Milan: intercultural education through participation

Silvio Premoli
Associate Professor, Education Department, Catholic University of the Sacred Heart, Italy
silvio.premoli@unicatt.it

Mattia Lamberti
Phd candidate, Education Department, Catholic University of the Sacred Heart, Milan (Italy)
mattia.lamberti@unicatt.it

The paper reflects on how participatory processes inspired by action research (Bradbury, 2015) hold an effective potential for enabling and strengthening a democratic context aimed at promoting the emergence of the voice of adolescents, their listening and learning skills to influence the choices of policy makers. The action research framework is a project, named Teen Voice Milano (TVM), with a strong citizenship, democratic and intercultural educational value. TVM is a participatory experience dedicated to adolescents between the ages of fourteen and eighteen who live in Milan or who frequent the city for their daily activities of study, sport or leisure. TVM is a board of child advisors involved in supporting the activities of the Ombudsman for Child and Adolescent Rights of the City of Milan. Currently, 40 teenagers from a variety of cultural, religious, and socio-economic backgrounds participate in the board's activities. The group includes males and females, of different religious faiths, as well as non-religious, Italian and foreign citizens and also unaccompanied refugee minors (Schmidt, 2017). A girl with disabilities has also decided to join the board, and initiatives are being studied to facilitate the participation of hearing-impaired children, in cooperation with "Pio Istituto dei Sordi" and IREOS, 2 NGOs. Three educators/researchers from the Pedagogy department and some volunteers facilitate the project actions. Using active and participatory methodologies, the adolescents are invited to explore issues that they feel are urgent in relation to life in the city (Crowley & Moxon, 2017). The needs, desires and opinions of the participants are valued and put into relation with local political actors and officials from the various City offices, in the spirit of the Convention on the Rights of the Child (Premoli, 2020). The Ombudsman also encourages the group to support him in formulating proposals, projects and opinions for the City. Researchers are involved with a reflexive posture in the circular process of research and action. With the objectives of facilitating children's activities and investigating the formative potential of the proposal. The board was formally established on 26 May 2023. The formal open is the outcome of a process that began in April 2022 with a mapping of youth participation initiatives active in the city, the establishment of a project group with partners active in youth work, the realization of workshops that involved approximately 620 adolescents, and the realization of several monthly meetings for knowledge, training and the identification of initial work topics. The potential of this activity in intercultural and democratic education emerged from the first stages of work with adolescents. The participants were accompanied by the educators to moments of confrontation that, dealing with the needs of the city and its younger inhabitants, represented an excellent context for intercultural dialogue (Portera & Grant, 2017) and for the experimentation of a perspective based on participation, rights, dialogue and the search for shared horizons between different people (Reggio & Santerini, 2014). The participation of the adolescents in the project and in the research is subject to their free adhesion, which they can withdraw at any time, and to their parents' consent.

Strand 6
Teaching and Research Methodologies to Address Division and Conflict

About the Strand

This strand is open for contributions dedicated to different modalities of teaching, research, and other forms of transformation-oriented educational practices that find their starting point in the understanding of intercultural education as a platform for social transformation. Contributions that present innovative conceptualizations of dialogic, student-centered educational methods, as well as empirical analyses of their purposefulness, are particularly welcome. At the same time, we are inviting contributions that deal with the construction and reflection of the research methodology from a critical-transformative perspective, taking into account the image of the teacher as a researcher-activist. The aforementioned focus is complemented by an appreciation of the potential of emotions and different forms of artistic expression in the context of education, the purpose of which is to establish mutual understanding and reconciliation. Therefore, arts-oriented contributions/performances are also invited, which contribute to the creation of space for authenticity, imagination, and contact between different subjects, positions, perspectives, and voices in society, while at the same time striving to contribute to the criticism and change of various forms of social injustice that are part of our lived realities.

Chair: Marija Bartulović

Co-chair: Henry Bell

Addressing the conflict about language in classroom

Marija Runić
University of Banja Luka, Bosnia and Herzegovina
marija.runic@flf.unibl.org

In this presentation I delineate an approach that tackles conflicting language ideologies in Bosnia and Herzegovina (BiH). First language education with the accompanying ideologies around what constitutes one's language (especially with respect to the language of others) stand at the base of the ideological conflict characterizing post-war BiH. My proposal builds on the fieldwork I conducted in three highs schools in BiH in 2019 and incorporates suggestions and needs coming directly from students and teachers. At the same time, it seeks to bypass pitfalls of the two dominant (and irreconciliable) positions within the first language education and language profession: one in which any potential difference is justified in order to satisfy the need for a nation-building process of all three sides involved and the other, in which all differences are obliterated and/or conflated in the name of one language. Rather than framing reflection about language on the question 'Is the language spoken in BiH one or three languages?', this approach explores how conflicting texts about language are constructed and what links can be built between language conflict and real life. For that matter, I create a teaching practice that takes authentic samples of texts deprived of any actual reference to the language of students, i.e. anonymized for this purpose in order to avoid potential biases. I illustrate how these texts can be analyzed in classroom with the help of Criticial Discourse Analysis (CDA) (Fairclough 1989, 1995). Next, I prepare a follow-up activities consisting in exploring notions such as digital divide and linguistic rights, which have tangibile consequences for the life of individuals. Students are thus expected to read, analyze and discuss texts in which language ideologies are constructed with the use of grids that facilitate analysis and to further explore connections between conflict and real-life data prepared beforehand for by the teacher. The innovative aspect of this approch is that it takes language as an input and empirical ground for understanding how conflict is created and how it further affects the life of people, without having to deal with potentially sensitive topics. I believe that in this way students become more empowered and engaged in understanding conflict not only about and through language, but also beyond language.

BenveNIDO: an innovative child/family-centered approach and intercultural practice in nursery school

Lisa Bugno
University of Padova, Italy
lisa.bugno@unipd.it

Gaia Moretto
Teacher, Italy
moretto.gaia@gmail.com

Luca Agostinetto
University of Padova, Italy
luca.agostinetto@unipd.it

The importance of *early child development* is established by many scientific studies: neuroscience demonstrates that early preventive intervention will be more efficient than remediation later in life. Caring and interactive relationships and positive learning experiences begin at home but can be also provided throughout the entire ecological systems of the child (Center on the Developing Child, 2007). During the first 1000 days of a child's life, educational services play an important role in supporting and empowering parents to take care of their children (Health and Social Care Committee, 2019). This complexity is even greater when we talk about children with migratory backgrounds: cultural diversity and multilingualism pose new challenges for education from birth. Nursery schools play a fundamental role in early childhood development and support parenting. Thus, in Italy, participation policies are being promoted through national documents and specific grants, such as the innovative educational project (with a child-centered approach in 0-3) promoted in the territories of Padua and Rovigo called BenveNIDO. It aims to guarantee equal development opportunities to 150 children's vulnerable families through free access to nursery school and a specific educational project realized by the University support (Council of the European Union, 2021). The project has a strong focus on parent involvement and its design provides educational training, 8 tutors for the 20 services involved with a researcher dedicated. To achieve an effective participation of foreign families it is important to create a good relationship and to realize a personalized educational project (Agostinetto, 2022). This paper analyzes the characteristics of educational projects specifically dedicated to families with a non-Italian to better understand their special needs and the educational actions designed by nursery educators to support them. Thus, this study aims to enhance intercultural education in nursery schools in order to support families with migratory background during the "incredible years" of their children.

"Crafting Theory from Below" and *Interculturalidad*: Decolonizing Intercultural Education

Martha Montero-Sieburth

Ed.D., Amsterdam University College, Netherlands

m.montero@ziggo.nl

This paper presents two teacher education options from the Global South derived from: 1) The research of Armando Loera Varela,[2] on "crafting theory from below", and 2) research on *Interculturalidad*, interculturality offering a promising critical alternative that moves beyond teaching in a sociopolitical context to teaching as resistance and counter hegemonic practice (Gorski, 2009). Given Loera's 20-year trajectory in seven countries on 1) researching how teachers teach in basic education in hundreds of schools in Latin America and the Caribbean and 2) his role as evaluator in the World Bank's study of participatory education, his focus on the development of pedagogical laboratories where reflexive teaching in a non-bureaucratic, non-technocratic, or paternalistic framework, can take place and where teachers can closely work on their discourses of coloniality and power, emerged as his lifetime project. The goals of pedagogical laboratories are not only to empower teachers, but to help them to enable others to accept and provide critical perspectives. Teachers engaging with each other about their innovative practices and teaching theory not only results in feedback from students which facilitates learning but improves their professional skills. *Interculturalidad* or intercultural education is a long-standing process in the Global South whose aim is to enable teachers to transform direct teaching and develop practices to overcome social injustices resulting from organizational learning and hegemonic ways of teaching. It was embedded in the collaborative research training which I conducted on qualitative evaluation theory and incorporated by Mexican state evaluators in 15 of the 32 states supported by Mexico's Secretariat of Education for rural, indigenous, urban, and marginal schools. Expanding on interculturalidad, I lay out how intercultural education needs to be delinked from colonial power relations and acknowledge Gorski's challenge to move into resistance and counter hegemonic practice. Cited are scholars who have been studying Latin American indigenous movements attempting to dismantle colonial structures and delegitimating of local knowledges(Aman, 2018), the notion of *convivencia*, co-existence, based on legitimizing cultural groups by understanding their divergent social needs and historical circumstances (Solano-Campos, 2013), the use of indigenous peoples' cosmologies as ways of knowing (Dietz, 2017), and Zembylas' (2003) need to adopt a decolonial critique of diversity, whereby relationships of power and racial differences can be reconceptualized in intercultural education.

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[2] Armando Loera Varela was to a keynote presenter at the IAIE 2021 Conference in Kibbutzim College of Education, Technology and the Arts, Tel Aviv, Israel. As he was unable to attend, my offer to present his research was not accepted. Sadly, in February 2022, Armando passed away.

Difference between special education and regular education Arab teachers in self-esteem, teaching motivation and emotional intelligence

Ihab Zubeidat
Sakhnin College for Teacher Education, Israel
izubeidat@gmail.com

Waleed Dallasheh
Sakhnin College for Teacher Education, Israel
waleed.dall@gmail.com

Sehrab Masri
Sakhnin College for Teacher Education, Israel
sehrabm92@gmail.com

In recent years, there has been a significant increase in research regarding social-emotional and educational elements that differentiate between regular and special education programs, especially in the population of teachers from both systems. Hence, it is important to study the effects of those elements on teachers. Self-esteem is the sum total of the thoughts and feelings that the individual attributes to himself in various areas of his life. Promoting quality teaching motivation processes in the educational context requires full cooperation between the school staff; high-level internal motivation of teachers improves their sense of wellbeing. Emotional intelligence is defined as the capability to perform precise deductions about emotions, and use emotions and emotional knowledge to guide thinking and behavior. This study aims to check among special and regular education Arab teachers: a) Differences in self-esteem, teaching in motivation and emotional intelligence according to demographic variables, such as sex, age, level of education and years of work, b) Relationships between self-esteem, teaching motivation and emotional intelligence, and c) Differences between special education and regular education teachers in self-esteem, teaching motivation and emotional intelligence. The current research was conducted according to the strict methodology of quantitative research and included 208 Arab teachers. Data was collected using four self-report questionnaires: Personal Background Questionnaire, Rosenberg Self-esteem Questionnaire, and Teaching Motivation Questionnaire and Emotional Intelligence Questionnaire. Data collected was subjected to rigorous statistical analysis to enable drawing conclusions. The results of this study did not reveal any differences between the special and regular education Arab teacher groups in self-esteem, teaching motivation and emotional intelligence according to the mentioned demographic variables. Significant positive relationships were found between self-esteem and teaching motivation and emotional intelligence, and between teaching motivation and emotional intelligence. The results indicate also that there is a small but non-significant difference between special education and regular education teachers in self-image, teaching motivation and emotional intelligence. It is worth noting that self-esteem and emotional intelligence were found to be strong predictors of teaching motivation among the teachers. The main conclusion required from the present study is that the training process of the Arab teachers from special education and regular education should cultivate self-esteem and emotional intelligence as social-emotional teaching tools related to teachers' teaching motivation.

Diversophy Game on Decolonization: The Power Of Interaction

George Simons

Amna Ben Amara
benamara.amna94@gmail.com

Diversophy game series aims at discovering cultures, sharing diverse experiences, and getting enriched by what is discovered. This game does not claim to be exhaustive or to promote a single truth about a given social group or a particular culture. Rather it acknowledges and cherishes cultural differences between and even within cultures. Given the importance of game play in establishing and affirming colonial legacies, our main objective behind developing a diversophy game on decolonization has been to bring people together and offer them a new perspective on game playing that moves beyond the hegemony of one culture or group over the other and give equal learning spaces for all cultures to thrive and peacefully co-exist. This game session will be preceded by a paper on the role of games in (de)legitimizing the history of colonialism.

Empathy, Emotional Intelligence and Conflict Management Style among teachers in the Arab education system in the north of Israel

Sehrab Masri
Sakhnin Academic College, Israel
sehrabm92@gmail.com

Ihab Zubeidat
Sakhnin Academic College, Israel
izubeidat@gmail.com

Waleed Dallasheh
Sakhnin Academic College, Israel
waleed.dall@gmail.com

In today's changing reality, the world of teachers is full of conflicts they encounter in diverse fields during their work in the educational setting. Conflict is defined as a situation caused by a conflicting perception of values and needs between people working together. When conflict is managed as required it makes teamwork within organizations and between organizations effective. Empathy refers to one's awareness of the other's immediate sensitivity and ability of the individual to recognize and understand the other's emotions, his perspective, his experiences and the meaning of the emotions for him. Emotional intelligence is defined as the ability to process emotional information accurately and effectively for both yourself and others, while emotional intelligence is a combination of emotions and thinking, between emotions and the need to solve everyday life-related problems and emotions. To date, no research has been conducted examining the relationship between empathy and emotional intelligence and conflict management style. Therefore, the purpose of the present study was to examine correlations between empathy, emotional intelligence and conflict management styles among teachers in the Arab educational system in the north of the country; and to examine the degree of predictability of conflict management styles based on empathy and emotional intelligence. The research was done using a quantitative method, which is based on quantitative data collection using questionnaires. The study included 168 teachers from Arab society in the north of the country. The findings indicated a significant positive correlation between empathy and emotional intelligence among Arab Israeli teachers. It was also found that there is a significant negative correlation between empathy and collaborative coping style. Furthermore, the findings indicate a significant positive correlation between empathy and competitive coping style, regardless of avoidance coping style. No associations between emotional intelligence and collaborative, lenient and compromising coping styles were found. There were also clear direct links between the level of empathy and the collaborative, lenient and compromising coping styles and that the compromising coping style could be predicted through empathy. The research has a theoretically and practically significant contribution. On a theoretical level, the study provides insights into the role of empathy and the importance of fostering the effective style of coping with conflicts especially among Arab Israeli teachers. On a practical level, the research findings can serve as a platform for teacher development and empowerment programs through teacher empowerment workshops and training courses, given that this is the variable that predicts effective conflict management style in view of its impact on teacher functioning in school life.

Keywords: empathy, emotional intelligence, conflict management style, Arab society in Israel.

From Being a Workforce to Agents of Change: Different Approaches to Participatory Research with Young People

Aviv Cohen

The Seymour Fox School of Education, The Hebrew University of Jerusalem

aviv.cohen@mail.huji.ac.il

Aline Muff

The Seymour Fox School of Education, The Hebrew University of Jerusalem

aline.muff@mail.huji.ac.il

A growing amount of research employs participatory methods with young people (YPAR) in which they take an active role in gathering and analyzing empirical data in collaboration with the investigators. YPAR repositions young people as competent citizens that can inform and make decisions about issues that concern them, by acting as active members of their schools, communities and countries (Lansdown, 1995; Malone & Hartung, 2010). Such perspectives have informed an epistemological shift that highlights the importance of youth and communities' everyday cultural knowledge as resources for relevant civic learning in addition to the knowledge they encounter at school (Moje et al., 2004; Moll et al., 1992). Supporters of YPAR emphasized research methods and pedagogies that challenge structural inequalities that benefit youth from higher socio-economic and dominant cultural backgrounds by providing young people with research opportunities to inquire about everyday issues that concern them (Cammarota & Fine, 2008; Mirra et al., 2015). However, concerns have been raised that YPAR is often conducted in a tokenistic manner and is at risk of reproducing the exact same power imbalances that it seeks to scrutinize (Conolly, 2008; Fox, 2013; Malone & Hartung, 2010). Considering these concerns and the diverse use of the label "participatory", we sought to gain a better understanding of this approach's justifications, processes, and scholarly contributions. We conducted an interpretive meta-ethnography of 122 contemporary YPAR studies focusing on varying school and community contexts, different groups of youth and several methodological approaches. The main research questions were: (1) How do researchers conceptualize the purpose and goal of YPAR? And (2) what are the underlying epistemological and methodological assumptions and justifications of such studies? Our review identified four distinct types of YPAR studies, reflecting different ontological and epistemological approaches that also refer to issues of proximity and distance between participants, researchers and the research topic: technical, capacity building, justice oriented, and transformative (see Figure 1). In our presentation, we will include excerpts from the reviewed studies. We concluded that whereas including young people in research processes is an important step towards making research more socially just and relevant for youth, academic studies should better align with the transformative approach that has the potential to support participants in becoming agents of change by engaging them in self-directed civic learning and activism. Our review demonstrated that the transformative approach is particularly valuable in working with young people from minoritized communities with diverse backgrounds.

Future Teachers' Representations of Cultural Diversity Before and After an Intercultural Education Course

Lisa Bugno
University of Padova, Italy
lisa.bugno@unipd.it

Dragana Radanović
KU Leuven, Belgium
dragana.radanovic@kuleuven.be

Luca Agostinetto
University of Padova, Italy
luca.agostinetto@unipd.it

Recently, Europe experienced an increase in social complexity, leading to the emergence of culturally diverse schools. To encourage inclusion, well-being, and widespread school performance and achievement, formal education must improve its sensitivity and competency toward cultural diversity (Agostinetto et al. 2021). Teachers play a crucial role in this process, as their beliefs shape their understanding, problem-solving approach, and subsequent actions (Civitillo et al. 2019). In Italy, Intercultural Education is considered as the pedagogical project inbuilt to the multicultural environment and directed towards four basic proposals: human rights, social justice, decentralization, and dialogue and mediation. Future teachers are prepared for working in multicultural environments by challenging biases, exploring their beliefs and binary visions directing them toward diversity understood as dynamic, complex phenomenon. This work focuses on a pilot study, where we investigate future teachers' beliefs pre and post lectures in an innovative way. At the beginning and end of the course, the students are asked to represent their ideas about diversity in a multimodal (image/text) way. We analyze the disparities in representational models, examining their meanings and the extent of differences in pre and post course representations. Inspired by Kuttner et al. (2020), our work uses multimodality to uncover unexpected insights and reveal information that otherwise would have remained hidden. Following authors' notion that sketching, drawing, redrawing, and inking involve processes of refinement and decision-making, our objective is to identify the changes in representation choices that occurred after the completion of the course (p.199). The data collection has been completed, and preliminary findings are presented in this work. The paper offers recommendations for employing multimodal methodologies in initial teacher education to better comprehend the beliefs of future teachers regarding cultural diversity. Additionally, it provides guidance for academics involved in designing courses on effectively representing diversity to promote optimal understanding.

Game-Based Learning Methods In Multicultural Classrooms

Amna Ben Amara

benamara.amna94@gmail.com

Lidia Maria

Games are not just about having fun. As educational tools, they can have a significant impact on students' learning outcomes. They can contribute to students' active participation, motivation, and engagement in the classroom. In addition to games' capacities to trigger challenge and risk-taking, their role in fostering empathy, synergy, and collaboration cannot be ignored. However, the increasing scholarship on games has revealed that as interactive and pedagogical tools, games can be impacted by cultural differences. Therefore, when designing educational games, teachers should pay close attention to their students' cultural backgrounds. For instance, when choosing or designing educational games, it is not easy for teachers to create middle ground approaches between students who have different views about cooperation and competition. Students with collectivist cultural background tend to value process and participation over numeric outcomes. Consequently, they prefer games and activities involving group collaboration and rewards over competition and individual achievements. On the other hand, in individualistic countries, like the USA, individual rewards with win-lose outcomes rank higher. This cultural awareness helps teachers in managing multicultural classrooms and in designing and selecting games that best fit their students. Additionally, the consideration of cultural differences in choosing educational games should be accompanied by a strong awareness of students individual preferences, learning styles and expectations from their teachers. For instance, students coming from collectivist societies tend to staunchly believe in "the boss culture", which attributes to teachers higher social positions compared to their students. This ''boss effect'' is tremendously present in the Chinese graduate students and even among some European students who perceive their teachers as influential social superiors. Here the purpose of interactive learning activities and games should be introduced and explained carefully. These clear instructions given about the activity or game will significantly contribute to reducing anxiety and self -criticism among students and boosting their self-esteem.

Global Learning Experience: Developing Intercultural Competence Through Virtual Exchange

Marta Milani
University of Verona, Italy
marta.milani@univr.it

Elisa Maria Francesca Salvadori
University of Verona, Italy
elisamariafrancesca.salvadori@univr.it

It becomes clearer every day that the world faces a broad array of global challenges such as immigration, more frequent global conflicts, continued global climate change, and an increase in global pandemics that will likely be solved if people – especially young people – from a wide range of backgrounds holding diverse beliefs and practices, develop the competences to sit with those different from themselves to solve problems – or they will not be solved (Bauman & Portera, 2022). An evidence-based practice to help mitigate this challenge in higher education has been the proliferation of Information and Communications (ICT) and e-learning strategies. A virtual exchange program, the Global Learning Experience (GLE), provided an ample opportunity to structure collaborative international learning experiences, and thus foster the development of IC, between master's level counseling students in Chicago, an urban midwestern city in the United States, and graduate social work students from Verona, in northern Italy's Veneto region. In particular, the GLE was designed with the following specific students' outcomes:1) respect for and learning from the perspectives of others different from themselves; 2) knowledge of global interconnectedness and interdependencies; and 3) knowledge to become a steward of global resources for a sustainable future. The goals of this research were to determine: 1) students' general perceptions of the global learning experience; 2) how, if at all, the global learning experience benefited the students; 3) how, if at all, the global learning experience posed challenges for students; and 4) how, if at all, the GLE impacted their IC. Using a naturalistic-interpretive paradigm, the authors examined students' general perceptions about the GLE, how it both benefited students and posed challenges, and, importantly, how it impacted students' development of intercultural competence. We offer implications and recommendations.

La Mia Scuola È Differente: Intercultural Insights About An After-School Program

Lisa Bugno
University of Padova, Italy
lisa.bugno@unipd.it

The project La Mia Scuola È Differente (My School is Different-MSD) aims at operating a high-quality after-school-program focused on promoting diversity, increasing social inclusion, and empowering children who attend primary and middle schools located in a historically marginalized area of Padua (Italy). Here, over 80% of students have migrant backgrounds, and the neighborhood is impacted by cultural segregation and social stigma. MSD engages children in various innovative activities that foster linguistic, emotional, scientific, and technological skills. The project is run by a community collaboration involving representatives from schools, nonprofit agencies, other social cooperatives in the area, and the University of Padua Departments of Psychology and Education. The academic work is framed in the intercultural perspective (Fiorucci 2020; Zoletto 2019), anthropology of education (Gobbo, 2011; Orellana 2020), and participatory design research (Bang & Vossoughi, 2016). Moreover, the research group has become part of University-Community Links (UC Links) (Underwood & Welsh Mahmood, 2017), a collaborative network of university and community partners working closely to sustain after-school programs that extend access to quality educational resources and activities for youth from underserved communities. One of the aims of this collaboration is to further develop MSD by tailoring the UC Links' model and strategies to the Italian context. This implies that the University works closely with the community to develop engaging programs specifically designed to serve the needs of local young people. Therefore, a participatory design research approach has been implemented. Specifically, undergraduates are part of the multidimensional team composed of teachers, educators, and researchers and have been involved in participant observations, collecting field notes about the activities of the summer part of the project. The presentation focuses on the analyses done with students regarding their perspectives on children, learning, and education, highlighting how they grew through collaborative conversations during ad hoc data analysis sessions while analyzing field notes together. Two issues of interest emerged: cooperation and children's conflicts during activities. We examined these instances with an eye toward intercultural relations, as well as how our diverse perspectives (as learners, teachers, and adults insiders/outsiders the situation) influenced our perceptions of these occurrences. Teachers and educators working in the MSD collaboration, for example, actively participate in the study process by interpreting students' responses and allowing the research to progress. Participatory research makes complete sense as a result of this collaborative approach, and the MSD's relationships gain actual relevance and meaning.

Leadership for re-constructing schools

Fred Carlo Andersen
Associate Professor, PhD, Oslo Metropolitan University, Norway
frec@oslomet.no

This study builds on and contributes to research related to the relationship between leading, challenging and supporting, organizing and reconstructing schools with a special focus on the role of school leaders in creating inclusive and equity learning conditions for all students.

Research shows that despite the fact that there is a long tradition of critical approaches within the field of educational leadership, these have mostly been available within general leadership literature, and not in publications within educational leadership. Not because they are of lower quality, but because they often deal with less comfortable topics. Feminist approaches, gender and leadership and social justice are examples of such; they bring in critical and sometimes disturbing voices that challenge prevailing perspectives and structures in school (Andersen, 2022). Likewise, Niesche and Gowlett (2019) argue that we are witnessing a new phase or theoretical turn within the field of educational leadership, where more critical perspectives have typically been marginalized by a number of more traditional approaches due to an assumed lack of focus on the best practice and "what works". This has been particularly prominent in recent years with increased demands for efficiency and improvement of the school. However, critical perspectives form an important and valuable part of a continuous discourse within educational leadership (Gunter, 2016). Møller (2017) draws attention to the fact that our thinking about educational leadership must take account of recent changes that have challenged the field of education, and that we thus need different approaches to research, including critical studies that deal with power structures. Shields (2018) shows how a transformative perspective on management is a critical leadership theory that challenges organizational structures and dominant perceptions, values and assumptions. For the individual student, this will be expressed in the form of equitable and inclusive conditions for learning. Within a transformative leadership perspective, it is crucial to emphasize the importance of inclusive practices and structures and to reconstruct notions of an equitable and inclusive educational practice. The current study argues that there is a need for a critical and radically different way of thinking about the leading schools in order to meet the challenges of the 21st century.

Keywords: Re-constructing schools, transformative leadership, critical theory.

Learning from the Courageous Actions of War and Post-War Time Teachers- A Bricolage of Bosnian Educators

Elana Haviv
elana@generationhumanrights.org

The purpose of this study was to identify the preconditions that inspire courageous action through exploration of the choices made by four classroom teachers in Bosnia and Herzegovina. Each educator had made the decision not only to teach during or after the 1992–1995 war and genocide in their country, but to do so in ways that went against official post-war teaching guidelines. Although there are a vast number of studies on courage in literature, there is little research that includes teachers who remained in their classrooms during wartime or chose to enter their classrooms in transitional societies after their communities experienced a war and genocide. Bricolage researchers investigate topics in exploratory ways beyond the standard and accepted sensemaking tactics to reveal unique outcomes that may have previously existed but have not yet had light shed upon them. As the bricoleur, I threaded three divergent topics: courage, a violent history, and sharing of personal narratives through the five senses. The teachers shared a range of artifacts with me, which created the foundation of this study. These three topics, although vastly different from one another, when merged provided insight into the pre-conditions needed to encourage courageous action. Stories, artifact photos or other materials are included within the dissertation as well as a digital archive I created. The archive includes the anecdotes, artifacts and historical context as a supplemental element to support the study and serve as a window to the wartime and post-war teacher experiences.

Mentor-training as a tool for social transformation: Preparing diverse university students for becoming mentors

Gergely Horváth
PhD student, Faculty of Humanities and Social Sciences, University of Pécs
horvath.gergely@pte.hu

The presentation focuses on mentor-training of university students (mentors) as actors participating in fieldwork done in diverse societies. Preparation and participation of mentors in the programmes is understood as a mean of acting against division and social inequality. The introduced mentor programme invites university students from all faculties and social backgrounds to help primary school pupils of rural areas of the country. Majority of primary school pupils are of disadvantaged backgrounds and/or Roma. In Hungary, social differences influence students' proceeding in the education system, distribution of educational opportunities and career-guidance is inequal. The largest minority in the country is the Roma population, which is in an intersectional position. Addressing social problems and inequalities, the inquired mentor programme aims to help primary school pupils with involving university students, applying mentoring as an equitable service. The first step of becoming a mentor in the programme is to participate and complete mentor-training as a formal university course. Application for the course is open for all faculties' students – ensuring that pupils can see various lifepaths and career-options. Mentors during their training receive professional preparation for intercultural communication and conflict-management. The presentation is based on the findings of a research carried out in 2022, involving mentors of a university (P=180; S=50). Participants of the research were diverse in nature. Based on their socioeconomic status (SES) two groups were created: 1) students of similar SES as the pupils (S^{LowSES}=15) and 2) students of higher SES ($S^{HigherSES}$=35). Respondents were also categorised based on their university majors and their connection to mentors' work ($S^{Strong\ Connection}$=27; $S^{Weak\ Connection}$=12; $S^{No\ Connection}$=11). The questionnaire applied inquired mentors' perception and assumptions. Respondents of the research perceived their participation in the programme as beneficial, yet summarized hardships originating from their role as mentors and cultural facilitators. Data is proceeded with analysing the differences between the above sample-groups. Social and economic status influenced mentors' demands towards their work and the evaluation of their results as mentors. Connection of the attended university training to the target groups of the programme was found to be essential in career-development. Results of the research send lessons to learn in mentor-training, as they reveal main advantages and challenges of participation in the programme.

Keywords: social inequalities, equitable services, mentor-training, mentoring

Peace Pedagogies in Bosnia and Herzegovina: Theory and Practice in Formal Education

Larisa Kasumagić- Kafedžić

Faculty of Philosopphy, University of Sarajevo, Bosnia and Herzegovina

larisakasumagic@gmail.com

Sara Clarke-Habibi

Division for Peace at the United Nations Institute for Training and Research

sarahabibi@live.com

The proposed presentation aims to illustrate different modalities of teaching, curriculum, educational partnerships and pedagogies within the fields of intercultural and peace education, which comprise the collection of interdisciplinary perspectives on educating for peace in Bosnia and Herzegovina recently published in a co-edited book volume *Peace Pedagogies in Bosnia and Herzegovina: Theory and Practice in Formal Education* (Kasumagic-Kafedzic, L. & Clarke- Habibi, S., Editors, Springer, 2023). The book explores a range of theories, contexts, pedagogies and practices within formal education settings and draws attention to the multiple roles that teachers play in fostering socially transformative learning. The volume offers readers a critical exploration of peace pedagogy as an imagined ideal and fluid space between post-war educational politics, institutional and curricular constraints, and the lived experiences and identities of teachers and students in socially and historically situated communities. Recommendations are offered for policymakers, curriculum developers, teacher educators and teachers on how peace pedagogies can be promoted at all levels of the education system and through pre-service and in-service teacher education, taking into account the structural uniqueness of the country.

Take It Philosophically! Philosophy for Children for Democracy and Social Sustainability: Reflections from an Experience of Philosophical Dialogue in Primary School

Valerio Ferrero

PhD fellow, Department of Philosophy and Education Sciences, University of Turin, Italy

valerio.ferrero@unito.it

This paper focuses on intercultural education as a platform to achieve an increasing degree of equity and social justice (Aguado-Odina et al., 2017; Bhatti et al., 2007; Gorski, 2009; Gundara & Portera, 2008; Hytten & Bettez, 2011). Social sustainability, along with economic and environmental aspects, is internationally recognized as an urgent priority (OECD, 2001; UN, 1992; 2015; UNESCO, 2005; 2015): it implies a commitment to reduce inequalities, promote human rights, create opportunities for all and foster citizen participation in decision-making processes (Davidson, 2009; Kibukho, 2021 McKenzie, 2004; Miedema et al., 2015). The links of social sustainability with democracy emerge (Davidson, 2019; Newman, 2009; Polèse et al., 2000): in fact, both are expressed through the active involvement of people, commitment to social justice, accountability and interdependence among citizens, and building resilient communities. Intercultural education can absolutely make a crucial contribution to achieve social sustainability within the democratic institutional framework (Banks, 2015; Biasutti et al., 2019; Lasonen, 2009; Neuner, 2012). On the pedagogical level, we have to ask which approaches are most suitable to achieve this aim. Dialogical ones (Muller Mirza & Dos Santos Mamed, 2021) certainly develop a democratic habitus and values consistent with the construct of social sustainability. Specifically, *Philosophy for Children* by Lipman (2003; 2008) develops the capacity to experience democracy and enhances those thinking skills needed to read and act in an increasingly complex reality (Daniel & Auriac, 2011; Trickey & Topping, 2004; Vansieleghem, 2005). It is configured as an intercultural practice (Chirouter et al., 2017; Gregory & Lavert, 2017; Jensen, 2023): it encourages young people to explore philosophical topics and to confront different ideas and points of view, supporting the encounter between different worldviews and the awareness that ways of reading reality can be the most varied; moreover, it promotes peaceful confrontation between people according to the logic of good reasons, going beyond dominant thinking and unhinging stereotypes and prejudices thanks to reasoned argumentation. It is precisely dialogue within the community of inquiry that enables the development of a democratic habitus and the values of social sustainability. Thus, we explore *Philosophy for Children* as an intercultural practice to foster democracy and social sustainability. The theoretical analysis is accompanied by the presentation of an experience carried out in a fifth-rade primary school class in Italy: this choice allows the reflection to be given operational vitality through a recursive dialogue between theory and practice.

Teaching about symbols of collective memory in "red" Rijeka: attitudes of students of teacher education

Željka Ivković Hodžić

Faculty of Teacher Education, University of Rijeka, Croatia

zeljka.ivkovic@uniri.hr

This presentation deals with teaching about sensitive and/or controversial topics in higher and primary education. It presents results from a small survey with students of teacher education which was an integral part of a fieldwork on symbols of collective memory, historical events and collective trauma behind them. There were three main aims of the fieldwork: firstly, to develop teaching competences prescribed by national curricula, secondly, to address the issue of lack of knowledge and open discussion about sensitive historical events, and thirdly, to collect data on students' attitudes about certain historical events. The fieldwork took place in Rijeka, an industrial city in North Adriatic which was divided among several countries during a long historical period, frequently being involved in political conflicts on a grander scale which completely changed ethnic structure of city population several times. Because of the continuous reign of left-wing party, the city today is stereotypically perceived in Croatia as "liberal" and "red". Five memorial places were chosen for fieldwork which marked historical events from World War II (murder of antifascists, liberation and unification of Rijeka, and deportation of Jews) and Croatian war of independence 1991-1995 (Rijeka's fallen soldiers, Vukovar the hero city). Three monuments were erected by local authority, while the initiative for other two monuments came from family and civil organization. All monuments varied in artistic expression as well. Students evaluated every memorial site regarding the following criteria: the importance of the site for the local identity, the importance of the site for Croatian society, the potential to include the site in one's own educational practice, and the artistic expression of the site. The results showed that most students thought of memorial sites dedicated to the liberation of Rijeka and fallen soldiers of Croatian war of independence to be the places of most significance for both local and national identity, as well as most appropriate for primary education. Discordance was expressed regarding monuments for antifascists, deportation of Jews, and Vukovar. The reasons for (non)inclusion of memorial sites in practice revolved mainly around appropriateness for children, local and national significance, political connotations, and prescription by national curricula. The results are discussed in the context of teacher education and political literacy of young people.

The Importance of Critical Ethnography for Understanding the Relationship Between School Culture and the Development of Students' Citizenship Competence: Conceptual Analysis of the School Context in IEA Research

Dorijan Vahtar

Assistant Professor, Department of Pedagogy, Faculty of Humanities and Social Sciences, University of Zagreb

dvahtar@gmail.com

The relationship between the school context and the development of students' citizenship competence has been an important research topic in the field of civic and citizenship education since the early 1970s. In this paper, the author presents a conceptual analysis of school context within the studies conducted by the International Association for the Evaluation of Educational Achievement (IEA) from 1971 to 2022 (Six Subject Surveys, CIVED, and ICCS) and argues that while school context is conceptualized and operationalized in different ways using the terms culture, climate, environment, or ethos, all studies share a quantitative research approach and a model of school culture (or similar conceptual variants) derived from organizational studies. Thus, the aforementioned studies are dominated by the etic perspective, the prominent role of the leader in shaping and changing school culture, the analytical research perspective, and the concept of culture as a homogeneous, static entity. Having in mind that critical pedagogy demonstrates that contemporary formal education is permeated by unequal power relations as well as by the fragmentation and fluidity of cultures and identities, this raises the question of the limits of the IEA's theoretical-methodological approach when it comes to describing the school context and interpreting its impact on the development of students' citizenship competence. Therefore, the author argues that it is necessary to extend previous research in this area with anthropological cultural theory, critical pedagogy, and critical ethnography to describe the fragmented and fluid school culture in which unequal power relations circulate, and to interpret which elements of school culture contribute to the development of citizenship competence and which elements hinder it. The goal of such critical, theoretically informed ethnography is not only to describe and interpret the school culture under study, but to create knowledge embedded in an emic perspective with an aim of developing new discourses to rethink school culture, democracy, citizenship, and civic and citizenship education, as well as to provide new conceptualizations and realizations of transformative civic action in and out of school.

Keywords: School culture, critical ethnography, critical pedagogy, civic and citizenship education, citizenship competence

Title Social-emotional learning (SEL) through non-verbal, art therapy methods for creating healthy communities and preventing global conflicts

Bettina Botos

Doctoral Researcher, University of Pécs, Institute of Education Science, Educational Sociology

bbettinabotos@gmail.com

In recent years, more and more emphasis has been placed on the definition, examination and development of social and emotional skills on international level. The development of these skills has become essential not only from the point of view of community life, but also as a basic expectation on today's job market. In the fields of psychology and education sciences, many experts see the development of these skills at school as a key factor for students to transition to successful, integral, mentally and physically healthy adult-life. Even more, they see the development of socio-emotional skills at school as a key to eliminating or reducing global conflicts, social problems, and various economic conflicts of interest (Goleman, 2015, 1995). The need for the institutional development of these skills beyond the family environment has been even more evident, as the rising generations face many challenges in acquiring these skills. Due to the accelerated world in a digital society, personal relationships have been replaced by virtual connections on social media and other online platforms, therefore, an immense amount of electronic information must be processed by individuals. The presentation will discuss what social and emotional skills mean, why they are examined under one single category and provide an overview of the most important milestones of its research history and directions. Researches support that developing socio-emotional skills also enhance academic results and student success in school systems as well as they have a positive effect on healthy adult-life and relationships. Millions of students have participated in SEL programs worldwide and a meta-analysis comparing more than 270,000 students has been published (Goleman, 2015), which inspired me to explore best practices of SEL rooted in art and especially in dance and movement that can also support global peace education (Susan Bauer, 2018). This review will serve as an important theoretical base for my doctoral research examining the possible effects of Psychodynamic Movement and Dance Therapy (PDMT) method on social and emotional learning.

Keywords: social and emotional learning (SEL), dance and movement therapy, peace education

"What about you?" How KIDS4ALLL multilingual learning environment fosters exchange and collaboration on site

Luisa Conti
University of Jena, Germany
luisa.conti@uni-jena.de

This presentation focuses upon the European project named "KIDS4ALL" (Key Inclusive Development Strategies for LifeLong Learning), funded by the European Commission's Horizon 2020 program and realised by an international consortium of 32 institutions, 15 as main partners and an additional 17 as third parties. It was successfully selected in 2020, and in April 2021 the three year funding began. KIDS4ALL aims to support holistic learning experiences through training teachers and educators on collaborative learning, dialogic and intercultural competence as well as socio-emoitional skills on the one hand and young people in the "8 key competences for lifelong learning" (European Commission 2019) on the other hand. Both the educators/teachers and the students are invited to work in buddy teams, learning with and from each other and strengthening their relationships with their peers.KIDS4ALLL proposal aims at innovation through: 1. its holistic character: the simultaneous targeting of teachers and students; 2. its dialogic approach: making everyone a learner, a trainee and a creator; 3. its buddy-orientation: fostering strategic peer-learning 4. its hybridity: stimulating collaboration in situ through multilingual digital tools. At IAIE 2023 in Sarajevo, I would like to draft the theoretical framework underneath the project and show the platform and its content. I could also make available a few tablets for the whole conference period in order to give the possibility to the participants to get to know this open access platform which will be online shortly after. Though I would need a wifi connection.

Strand 7
Challenging Dominant Narratives through History Education

About the Strand

This strand will present evidence-based research centering on multiperspectivity as an approach to teaching and learning history that can act as a form of peace education, especially in the context of postconflict or divided societies. It will explore how this approach can pay tribute to the complex and multilayered nature of history amongst diverse societies, create spaces for dialogue, and pave the way for reconciliation. We call for papers that examine practical strategies and research exploring questions such as: How can students learn to disagree in the classroom, and bring these skills with them into their everyday lives outside the classroom? How do/should teachers integrate personal views of history? How can "hot" topics be dealt with effectively? What role do emotions play, especially when dealing with sensitive topics? It is anticipated that presentations will be oriented toward practice and theory both.

Chair: Catherine Savitsky

Co-chair: Bojana Dujković Blagojević

Controversial and Sensitive Narratives: Historical Empathy as a Toolbox

Naïma Lafrarchi
University Ghent, Belgium/Flanders
naima.lafrarchi@ugent.be

The Flemish society became super diverse due to the consecutive migrations flows (labour and wars) since mid-seventies. This super diversity (ethnic, cultural, religious, language, …) is mirrored in the school and classes. The heated debates submerge more frequently in super diverse history lessons due to conflicting narratives and different perspectives on 'historical' events. The need for a new Flemish learning goals framework was felt. New Key Competences as for example historical thinking and citizenship education will be implemented in Flemish secondary education in September 2023 (upper secondary education). Regarding controversial and sensitive topics many teachers feel unconformable because they feel not tooled to (re)act properly. In my research, I study historical empathy as a lever to stimulate and strengthen openness and constructive dialogue when historical controversial and sensitive topics are discussed in history lessons. Historical empathy is a toolbox in which knowledge, skills, attitudes and emotions are considered as elements to take into account when developing history lessons. Moreover, this is a didactical-pedagogical toolbox in which we provide effective guidelines for history teachers, specifically regarding controversial and sensitive topics. The research findings will inform the (new) history curriculum of the Flemish teachers teaching. To do so, I conducted observations in Flemish history lessons in upper secondary education (N=15 schools) and interviews of history teachers (N=38). The findings are integrated in the new master (level) teachers' teaching for History. More specifically, I developed a historical empathy toolbox which will support teachers to deal with historical controversial and sensitive topics. Guiding and supporting (novice) history teachers in discussing controversial and sensitive topics will contribute to a strong positive fabric in the Flemish super diverse society by skilling pupils in openness, tolerance, active listing, constructive dialogue and multiperspectivity. This study is innovative in the sense that it lays at the intersection of Educational Sciences and History.

Keywords: historical empathy, history teaching curriculum, teachers' training

Historical Ethical Judgment in an On-going Conflict: The Teaching of the Nakba in Israeli Schools

Roy Weintraub
Postdoctoral Fellow, The Truman Institute for The Advancement of Peace, The Hebrew University of Jerusalem, Israel
weintraub.roy@gmail.com

The Nakba, referring to the forced expulsion, flight, and displacement of an estimated 700,000 Palestinians during the 1948 War, is one of the most sensitive topics in the Israeli-Palestinian conflict. The Nakba has traditionally been marginalized within Israeli discourse, frequently forbidden from being taught in school. However, the past decade has seen a substantial shift in this paradigm. Presently, the Nakba forms an integral component of history education in Israel, spanning both secular and religious systems. Drawing upon Gibson et al. (2022) conceptual framework, this paper explores diverse ethical judgments regarding the teaching of the Nakba in Israel's history education. Employing a textual analysis of various educational materials – such as textbooks, curricula, and additional teaching aids – I will conduct a diachronic analysis to demonstrate the significant shift in the role and portrayal of the Nakba within the education system. Subsequently, I will examine the current ethical dilemmas faced by diverse educational institutions in response to teaching this event and its contemporary implications. The variety of sources, reflecting both the Ministry of Education's policy and the practical implementation within classrooms, indicates that while the Nakba is indeed addressed in the teaching process, there is considerable variance in its ethical judgment. My analysis identifies three types of ethical strategy: denial, evasion of responsibility, and intricate engagement. Internationally, this paper contributes to the broader discourse on challenging dominant historical narratives in education. It provides valuable insights for educators and policy-makers globally, underscoring that the inclusion of a difficult past in the teaching process does not necessarily imply a move towards reconciliation or ethical responsibility.

Historical narratives among students and their meaning-making function (ZOOM)

Gijs van Gaans
University of Amsterdam
Fontys University of Applied Sciences

People use narratives to give meaning to life by connecting past, present and future, both in life stories as well as in stories of a shared past. The meaningfulness of the former and its relation to psychological and spiritual wellbeing has been studied extensively, mostly in the field of psychology and religious sciences (Kruizinga, 2015). These studies found that life stories are meaningful when their plot – the theme that binds all individual memories together - coheres with what theologian Paul Tillich has called our 'ultimate concern'; the unconditional concern which calls for the allegiance of the whole self. Similar to personal life stories, collective memories provide plots that provide a meaningful and orientating narration of a collective past (Rüsen, 2013). They play a vital role in students' understanding of history. However, a connection between plots and ultimate concerns has not been extensively studied for these types of narratives. This research project aims to understand how students with different social self-identifications, express their ultimate concerns through narratives of a shared past, by exploring students' ultimate concerns - which are operationalized as their worldviews, their fundamental values and life goals - and how these are related to the developments they recognize in history. However, similar to life stories, these collective narratives are rarely shared explicitly. They depend mostly on collective rituals and commemorations. In order to make them explicit new research methods, which combine insights from history and religious studies, are needed (Ammerman, 2014).

Making Dutch Students in Secondary Education Resilient Against Terrorism. A (Historical) Knowledge-Based Intervention

Mila Bammens
Education and Research Officer TerInfo at the Department of History and Art History, Utrecht University, Netherlands
m.t.bammens@uu.nl

Laura Bucher
Research Officer TerInfo at the Department of History and Art History, Utrecht University, Netherlands
l.bucher@uu.nl

Bjorn Wansink
Associate Professor, Department of Education and Pedagogy, Utrecht University, Netherlands
b.g.j.wansink@uu.nl

David van Alten
Assistant Professor, Department of Education and Pedagogy, Utrecht University, Netherlands
D.C.D.vanAlten@uu.nl

Beatrice de Graaf
Distinguished Professor of the History of International Relations, Department of History and Art History, Utrecht University, Netherlands
b.a.degraaf@uu.nl

The core goal of terrorists is to target public perception by exacerbating fear among citizens with the use of violence. While research regarding attacks in Europe has examined the impact on citizens who experience terroristic violence firs thand, less is known about the emotions of children who experience the attacks indirectly. Fear is the most prominent emotion that children who are indirectly exposed to terrorist attacks can experience. Implementing effective strategies to counter the effects of terrorism on children has been on the political agenda across many European countries, including their educational institutions. Despite a lack of literature, some studies have shown that knowledge-based interventions and a sense of control over terrorist threats can significantly decrease individuals' fear of terrorism. In this explorative study we investigate the impact of an educational intervention on Dutch secondary education students' self-reported fear levels, perceived control, statistical knowledge, and historical knowledge concerning terrorism. We used a pre-post test design and mixed method approach. The intervention was TerInfo's introductory lesson: 'What is terrorism?', which emphasized the historical context of terrorism and provided factual information about the threat of terrorism. The lesson was given in 28 Dutch secondary school classes and a total of 390 students filled in a survey before and after the class. Twenty students were interviewed after the lesson. The results show that students had a significant reduction in fear levels, and a significant increase in perceived control. Also, the students' historical and statistical knowledge increased significantly after the lesson. The qualitative data suggest that these variables might interact: more perceived control, historical and statistical knowledge caused by the class seems to lead to less fear for terrorism. The results show how knowledge-based educational interventions can impact students' understanding and emotions regarding terrorism. Further implications for teachers and educational professionals who wish to discuss terrorism in the classroom will be presented.

Transloyalties in Citizenship Education (TransCit)

Øystein Lund Johannessen
Research professor, Centre for Intercultural Communication, VID Specialized University, Norway
oystein.johannessen@vid.no

Ellen Vea Rosnes
Professor, VID Specialized University, Norway
ellen.rosnes@vid.no

Transloyalties in Citizenship Education (TransCit) is a research project starting in August 2023 with support from the Research Council of Norway (RCN – project number 334299). The Project aims to push critical approaches to citizenship education that promote independent, self-reflective, and active global citizens forward by introducing the concept of transloyalties (VID Specialized University 2021). This concept was developed to analyse multifaceted interactions that focus on multiple relations and loyalties and takes various dimensions of encounters and negotiation processes into account to see how identities are transformed and contested. TransCit's objective is to develop a historical and empirically grounded framework for citizenship education in history teaching that includes perspectives of transloyalties. The overarching questions that guide the project are firstly how citizenship education is included in national education policies, curricula and textbooks in history teaching in historical and contemporary contexts, and secondly how teachers may engage with transloyalties in citizenship education through history teaching. In TransCit we will conduct an analysis of conceptualizations of citizenship education on different levels (local, national and global). The focus is on various ways countries conduct(ed) citizenship education through history teaching in historical and contemporary societies. Archival and empirical studies, involving action research, will be done in four case countries that represent different contexts: Madagascar, South Africa, Mauritius, and Norway. In this presentation we would like to highlight the action research part of the project. An important objective in TransCit is to create an overall methodological design which will enable researchers and teachers in the four countries to establish productive communities of practice (CoP) both within and across the four participating countries. The idea is that these communities of practice will strengthen the collaborative research processes on all levels and between all groups of actors throughout the project and also evolve into lasting networks of collaboration beyond the project period. Different aspects of the setting up and work in CoP's will be discussed while referring both to our earlier experience and theory.

Keywords: History teaching, loyalties, Intercultural education, Action research, History of Education

Strand 8

Cooperative Learning - Facing and Answering the Challenges of the 21st Century

About the Strand

Over the past five decades, research practice related to cooperative learning (CL) has demonstrated that cooperative processes in classrooms and schools can make a decisive contribution to the personal, social, and cognitive development of learners in intercultural contexts. During the COVID-19 pandemic, it became clear that the CL discourse also contributes genuine and valid solutions in online educational situations. This strand welcomes research papers, developmental case studies, and workshops that demonstrate how CL approaches, principles, and concrete practice can be applied in various intercultural situations, and how CL supports the different approaches to intercultural discourses. The strand is coordinated by the Network of International Cooperative Learning Educators and Enthusiasts (NICLEE).

Chair: Ferenc Arato

Co-chairs: Jill Clark, Christine Schmalenbach

Challenge-based Learning as a way to face the Challenges of the 21st Century

Justyna Pilarska
University of Wroclaw
justyna.pilarska@uwr.edu.pl

Higher education institutions (HEIs) within their culturally diverse contexts have a pivotal role in fulfilling the social dimension of sustainability and contributing to a complex changing society. Challenge Based Learning is an engaging multidisciplinary approach to teaching and learning that encourages students to leverage the technology they use in their daily lives to solve real-world problems. Challenge Based Learning is collaborative and hands-on, asking students to work with peers, teachers, and experts in their communities and around the world to ask good questions, develop deeper subject area knowledge, accept and solve challenges, take action, and share their experience. This presentation theoretically explores the CBL approach as a collaborative learning exchange within HEIs and intercultural society at large. A unique feature of challenge-based learning is that problems are tied to an idea of global importance (war, say, or the sustainability of water). Students are able to research the area of the challenge in terms of events taking place in the world around them, strengthening the connection between what they learn in school and what they perceive outside of it. They then work in teams of co-learners, further increasing their interest in the process and giving them valuable experience in team dynamics and collaborative work. Teachers act as coaches to the student-centered communities of practice, addressing individual questions and concerns and stepping in to help the students retain their focus if the problem seems too large CBL is defined through eight key elements, clustered as entities of three domains: diversity and inclusion, co-creation and collaboration, and change agents and contextual challenges. These are discussed and empirically exemplified with the purpose to support designing, planning, and accomplishing CBL in teaching and learning in intercultural contexts for a global learning society in order to recognize, face, and manage pivotal challenges of the 21st century.

Keywords: challenge-based learning, refugee crisis, peace education, war in Ukraine, cultural inclusion

Co-operation and networking in diverse communities Opportunities for civic education and peacebuilding in diverse communities

Péter Szabados

PhD-student, Education and Society Doctoral School of Educational Sciences, Faculty of Humanities and Social Sciences, University of Pécs

szabados.peter@leoweypecs.hu

Civic education is a crucially important part of development in secondary schools with the aim of preparing students for active citizenship in their adult life. It should be understood as an active process where students may become involved in social and political activities shaping their communities. Student activism may include playing roles in student self-governments, student organizations or participating in different social activities. Student movements may forge communities where members of ethnically or socially diverse groups have opportunities to engage in various civil actions focusing on promoting peaceful co-operation, social justice, human rights or environmental awareness. Schools should provide equal access and equal chances for their students to facilitate the building of their civic competences. Another important responsibility of the education system is the preparation of students for exercising their right to vote. The concept of lowering the active voting age to 16 should be particularly emphasized. Debates about lowering the minimal age of active voting rights to 16 had a particularly speculative character even a couple of decades ago. After the turn of the millennia, however, more and more countries lowered the minimal voting age and provided empirical data for scientific analysis. In the European Union, the Austrian experience has highlighted that some of the positive expectations about lowering the voting age may be justified. Since in this age group (16-18) the school system is one of the areas that provides opportunities for political socialization and preparation for civic responsibilities, a scrutiny of the issue from viewpoints of educational sociology is also vital. The quality of preparation for civic responsibilities within the formal education system may play a key role in enhancing human rights and minority rights. The deconstructive paradigm of cooperative learning provides a framework for ensuring equal opportunities in learning situations for democratic citizenship. Social interactions should be structured in an appropriate way in order to inspire substantial performance and contribution from all learners. It should be taken into consideration that behavioral microstructures determine features of the learning process. Power relations and status differences may play a negative role and lead to the reproduction of discrimination and inequalities. Democratic citizenship education, conflict resolution, and peace education should also address how decision-making, learning, and workplace situations can be structured in a way that ensures equal, constructive access and participation for everyone in the concrete, realized practice.

Keywords: civic education, paradigm of cooperative learning, peace-building, networking, teenage voting rights

Cooperative network and action for educational opportunities

Aranka Varga

Senior lecturer, Head of Institution, Institute of Educational Sciences, Faculty of Humanities and Social Sciences, University of Pécs

varga.aranka@pte.hu

Noémi Hajdu

PhD-student, Education and Society Doctoral School of Educational Sciences, Faculty of Humanities and Social Sciences, University of Pécs

hajdu.noemi@pte.hu

Gergely Horváth

PhD-student, Education and Society Doctoral School of Educational Sciences, Faculty of Humanities and Social Sciences, University of Pécs

horvath.gergely@pte.hu

The presentation introduces the midway point of a four-year research-development programme and its model, based on the principles of cooperation. The model being developed aims to address the problem of social inequality in education, specifically focusing on the educational disadvantages faced by Roma children in Hungary. Many Roma children live below the poverty line, attend segregated schools, and are at risk of early school leaving, which limits their opportunities in adulthood. (Kertesi & Kézdi, 2016; Kende, 2021; Fehérvári, 2023). The "For Educational Opportunities!" Career Guidance Mentoring Programme aims to empower disadvantaged young people, particularly Roma students in upper primary education, by providing support and guidance to make informed choices about their future education. The Programme is implemented in 10 small schools, involving a selected grade in the process (N:130). Dedicated teachers (N:10) serve as mentors and work closely with parents to enhance their commitment to education and support their children's educational aspirations. (Epstein, 2010; Goodall, 2018). Additionally, the program involves young Roma role-models, including peer mentors (N:20) from a Roma national secondary school and Roma university students (N:10). These Roma students, who have previously studied in the participating schools, share their authentic experiences with their younger peers. The Roma students, who are members of a university student organisation, aim to develop primary school students' personal competences and community. The model emphasizes positive interdependence and cooperation among teachers, parents, and older students, all working together to scaffold the successful progress of students. The model's professional network is structured based on cooperative principles, enabling mentor teachers to learn from each other's best practices and adapt them accordingly. Similarly, joint preparation and exchange of experiences take place among the secondary school and university students involved in the program. Programmes for parents serve a similar purpose. The participants' work is characterized by individual responsibility, which is transparently monitored through meetings and online platforms. The different activities run parallelly and build on each other. The development of a selected group of learners and their practices is carried out simultaneously, with personalized interventions tailored to local specificities and needs. In this presentation, we will introduce the model and share the experiences of its implementation thus far, using the example of a selected institution.

Keywords: cooperation, cooperative network, mentoring, Roma students

Cooperative research group as a pedagogical tool

Aranka Varga
Associate Professor, Director of the Institute of Education Sciences, Faculty of Humanities and Social Sciences, University of Pécs, Hungary
aranka.varga@pte.hu

Veronika Keresztesy
Student, Institute of Education Sciences, Faculty of Health Sciences, University of Pécs, Hungary
keresztesy.veronika@pte.hu

István Orsós
Student, Institute of Education Sciences, Faculty of Science, University of Pécs, Hungary
orsos.istvan@pte.hu

Fanni Trendl
Assistant Lecturer, Institute of Education, Faculty of Humanities and Social Sciences, University of Pécs, Pécs, Hungary
trendl.fanni@pte.hu

In the field of higher education, the primary objective of a student society for advanced studies is to support the academic and scientific progress of its students. The activities and academic cooperation carried out during joint scientific endeavours provides students with cultural and social capital that they can benefit from in the future as they integrate into the labour market. It is also of paramount importance to support student participation in academic research, for which we provide scientific and methodological preparation and various practical opportunities. The Roma student society members can study the discipline needed for scientific research, receive methodological training, and participate in targeted tutoring in connection with specific academic areas. In addition, they can also receive support for individual or small-group field research, participate in joint studies with their teachers and other researchers, participate in conferences as organizers and participants, and also engage in regional and international field research. From the wide range of opportunities offered by the student society of the Wlislocki Henrik Student Society, students can choose what they would like to participate in based on their study programmes, academic schedules, and fields of interest. The experience of WHSz is that the longer the students have been members, the more actively they shape their community, and the more diverse academic roles they are willing to take on (Dobó – Kőszegi– Varga, 2018). The essence of this system is that the research teams consist of members with different ages and levels of academic experiences (teachers, researchers, PhD students, and student college members). They perform research tasks together and find everyone a role best suited to their competences, learning from each other and observing the research process as a whole. The research teams that follow cooperative principles (Arató, 2011; Varga, 2011) allow members to formulate their own research questions and group these questions together to develop research tools or develop joint instruments with other thematic group members. As the next step, they conduct the research in consultation with their thematic group and with the larger group. Finally, individual or first authorship and co-author papers are written and edited into a collective scientific volume. The individual responsibility of all

participants comes to fruition with constructive interdependence in a cooperative jigsaw-like process. The viewpoints and number of analyses multiply and triangulate, and all participants (teachers, PhD students, Roma student society members) become essential parts of the research team in a personalized, self-directed manner. The research process not only yields results related to the subject matter of the research, but also supports the academic and scientific skill development of the participants, including that of student society members. Since spring 2022 the community of the Wlislocki Henrik Student Society has been working for the fourth time on the basis of the jigsaw structured research model about the efficiency and successfulness of the Student Society. In our presentation we would like to show the process, the participants, and some results of this research process as an example of a jigsaw structured research model.

Keywords: higher education, student society, scientific research, Roma students

Embodiment in Education

Veronika Nýdrlová

Department of Social Education, Faculty of Education, Masaryk University, Czech Republic

veronika.nydrlova@mail.muni.cz

In today's world, we face a growing need for mental health care. This need is often seen also at schools. Pedagogical staff cannot replace these services, but they can support the well-being of their pupils and students directly at school. High-quality prevention can help ensure that children and young people do not need psychological or psychiatric help. This presentation will introduce methods and techniques those come from expressive, experiential, and embodied teaching and we collected them in the EDU-Gestalt project (Erasmus⁺ KA2). The aim of this project is to develop the social and emotional competence of teachers and other youth workers, who play a key role in the daily experience of children and adolescents and in their social-emotional learning. The background of the techniques comes from the gestalt psychotherapy approach, applied drama and outdoor experiential education.

Keywords: expressive teaching, experiential teaching, embodied teaching, social and emotinal competence, cooperation, school, well-being, EDU-Gestalt

Empowering displaced Iraqi youth: a "culture of resilience-empowerment" using art education through artistic biography

Albane Buriel
University Rennes 2, France
albaneburiel@gmail.com

Sandra Safourcade
University Rennes 2, France
sandra.safourcade@univ-rennes2.fr

Monique Loquet
University Rennes 2, France
monique.loquet@univ-rennes2.fr

The field of education in humanitarian emergencies has developed from the need for holistic humanitarian responses adapted to the needs of populations. This study was carried out for the Public Aid Organization, an NGO working with young Yezidis in two camps in northern Iraq. Its aim is to support non-formal education professionals in designing teaching methods based on "artistic biography". Artistic biography (or life writing) aims to use art to narrate individual and collective life experiences, focusing on culture, identities and environments (spaces) through creative processes. This quest is a prerequisite for critical thinking and deeper reflexive stakes on war and peace. Cooperative didactic engineering is thus deployed. This "design-based research" method aims to transform professional practices so that they foster the resilience and empowerment of the young Yezidis they work with. The young people are seen as actors engaged in a process of self-expression through the active expression of their shared and thematized history. Access to art in general, and to artistic and cultural practices in particular, can serve a "culture of resilience-empowerment" only under certain conditions. We know that such educational activities, based on precise methods and themselves founded on artistic creation processes, can contribute to the overall training of the individual. These practices would be based on an artistic pedagogy with altruistic values, benevolent attitudes and specific support practices. They would enable young people to act more effectively in ethical life and practical action even during the war. Our paper presents the research process and results of our study carried out in Iraq. We conclude that invariants of education through art condition a "culture of resilienceempowerment" in this specific context: 1) personal involvement in collective work (opera), 2) recognition of young people's creative and artistic action by professionals (ethical capacity), and 3) self-recognition in collective work (aesthetic capacity). We'll look at concrete examples of artistic workshops and present a typology of professional skills for developing a "culture of resilience-empowerment", enabling young people to be at the center of learning.

Keywords: empowerment; art education; artistic biography; cooperative engineering; humanitarian aid; conflict setting

Exploring the Benefits of Cooperative Learning: A Comparison of Team Leaders and Team Members

Zeng Qi

Professor, Faculty of Education, Beijing Normal University, China

bjzengqi@126.com

Liu Yi

PhD student, Faculty of Education, Beijing Normal University, China

liuyi@mail.bnu.edu.cn

Cooperative learning has been shown to have a positive impact on students' academic and social development. While there is abundant empirical evidence that cooperative learning can improve academic performance, there is less evidence on how it can improve classroom social relationships. To investigate this, a cooperative learning education experiment was conducted in a suburban primary school in Beijing, exploring the impact of cooperative learning on students' interpersonal communication within the class and whether there are differences in social benefits between group leaders and group members. The study collected six weeks of cooperative learning classroom evaluation data and compared the classroom social network before and after cooperative learning. The results showed that as the time of cooperative learning progressed, both group leaders and group members rated themselves higher in attitudes, skills, and thinking participation in cooperative learning. However, group leaders' self-evaluation and peer evaluation scores were significantly higher than those of group members, indicating that group leaders were more involved in cooperative learning. From a classroom social level perspective, the average closeness centrality of the experimental class in October was significantly higher than that in September, indicating that cooperative learning helps to improve internal social relationships by shortening the distance within the class. In October, group leaders had significantly higher degree and intermediary centrality than group members, and more people recognized group leaders as their good friends. Group leaders also played a greater role in mediating communication between male and female students, serving as a breakthrough point for solving gender segregation within the class. These findings suggest that cooperative learning is a valuable tool for promoting social communication and gender integration within the classroom. It is recommended that teachers deliberately select and rotate group leaders when implementing cooperative learning strategies, and regularly assess the performance of group leaders to ensure that all students benefit from cooperative learning activities.

Keywords: cooperative learning, evaluation, team leaders, team member

From Childhood Friends to Lifelong Allies: The Power of Shared Education in a Bilingual and Binational School in Israel

Ilana Paul-Binyamin and
Beit Berl College, Israel
ilanapb@beitberl.ac.il

Wurud Jayusi
Beit Berl College, Israel
wurudj@gmail.com

This presentation will introduce the childhood experience of Jewish and Arab children, who study together at a bilingual/binational school that is part of the Yad be'Yad network. The bilingual\binational school is an "island" of equal shared space, in which Jewish and Arab children study with Jewish and Arab teachers. The school engenders much research attention, because it is an exception in a segregated education system that separates Jews and Arabs. We wished to get to know their childhood experiences in attending their school, which is essentially different from the other systems they belong to. The methodology of this study was qualitative, because of both the topic, which focuses on the students' experiences, and the young age of the interviewees, who express themselves best through group interviews and drawings. Third-grade children in the bilingual/binational school were asked to describe their school experiences, including friendships with children from the other national group, through a group interview and personal drawings. The homeroom co-teachers, one Jewish and one Arab, were interviewed about their worldview and the educational practices at the school. The present study has portrayed this exceptional reality, in which children ignore the national barrier that exists among adults, and create a society of children that is devoid of fear, hostility and alienation. Talks with the children have shown that despite their awareness of the Arab-Jewish conflict, this information does not affect their social interactions. They are well aware of the binational encounter, and seem to be able to relate to it. However, their day-to-day lives are devoid of the stereotypical thinking, racism, and mutual fear. The uniqueness of their school is demonstrated by the physical conditions, the children's games in their classroom, and the high number of vacations. These are the elements that capture their attention, and affect their perception of the school and their interpersonal conduct among themselves. Bilingualism is also a matter of interest that is evident in their discourse and drawings. Our findings clearly indicate the importance of shared learning from an early age for conflicted social groups.

Heightening the effectiveness of diverse cooperative learning teams

Joël Laurier
Keio University, Japan
joeldlaurier@gmail.com

Japan's post-COVID recovery has necessitated a serious revision of the dynamics of education for the island nation. The country's pre-pandemic IT initiatives enabled a relatively smooth transition to ERT (Emergency Remote Teaching) practices and then gradually return to in-class learning several months later. The clear feedback from students and parents for a return to the traditional in-class environment has been fraught with personal, social, and developmental issues that could be well served with a more cooperative learning approach. The Ministry of Education, Culture, Sports, Science and Technology - Japan (MEXT) on its website's homepage frequently mentions cooperation as a strategic pillar of the new education system it is building. While the usage of the word cooperation solely refers to partnership building initiatives between societal entities like schools, parents, business, and even students, there are indications that at a minimum groupwork is increasing in the classrooms. More work needs to be done to bring teachers to use more effective methods of learning into their classrooms. Cooperative learning is one such approach. While conducting classroom observations in post-COVID classrooms (2022) for my PhD research on Japan's adoption of cooperative learning, I noticed teachers comfortably using groupwork. But it was clear to see that students could do more effective work if they were in better structured groups. Students learning during the pandemic quickly became aware of the interpersonal drawbacks of online education. They clamored to return to face-to-face environments. As international students returned to Japan, the need for more groupwork was felt. This presentation aims to help attendees better structure their classes comprising students of various backgrounds. Diverse groups help students re-adjust themselves on a personal level and improve the social environment they are in. Participants will be introduced to strategies to build teams for maximum effectiveness as well as activities to more closely integrate team members into communities of support. This presentation will be of use for teachers of students of all ages, with a special focus on classes with international students.

Keywords: diversity, cooperative communities, cooperative learning

How can Cooperative Learning and Peace Education contribute to the development of a more coherent and inclusive teaching/learning gamification framework?

Máté Fridrich

PhD candidate at Education and Society Doctoral School of Education, Faculty of Humanities and Social Sciences, University of Pécs, Hungary

fridrich.mate@pte.hu

Due to the growing popularity of gamification, researchers and practitioners are increasingly interested in a deeper understanding of gamification systems. Approaching gamification as a complex system helps to understand the components of gamification, such as the functioning of game elements, the interaction of tasks and motivational factors. In our approach the aim of gamification is to develop students' competencies and attitudes, such as empathy, responsibility, tolerance, and non-violent communication. To achieve these goals, I examined how CL and PE can contribute to our gamification approach discussed above. Peace education activities aim to foster the understanding, abilities, and mindsets necessary for individuals to either prevent conflicts from arising, peacefully resolve existing conflicts, or establish societal circumstances that cultivate peace. Cooperative learning emphasizes the importance of students supporting and assisting one another in their learning endeavours. Collaboration and teamwork are encouraged, fostering a sense of community and shared responsibility. Students are actively engaged in the learning process, rather than being passive recipients of information. They actively contribute to discussions, problem-solving activities, and group projects, enhancing their understanding and retention of the material. Cooperative learning promotes equality among students by valuing and respecting diverse perspectives, abilities, and backgrounds. It strives to create an inclusive environment where every student's voice is heard and valued. Students recognize that their success is interconnected with the success of their peers. They understand that by working together and supporting one another, they can achieve better outcomes collectively. Cooperative learning emphasizes fostering positive relationships and interactions among students. It promotes effective communication, active listening, and empathy, creating a supportive and respectful classroom environment. By understanding the two approaches above, we aim to complement our gamification model in order to achieve the competence and attitude development goals set out in our complex gamification approach. The main goal of my PhD research is to apply our complex gamification approach to create an educational environment in which all learners not only have to equal access to knowledge, but also to foster their competences and attitudes (e.g. nonviolence, equity, positive interdependence) by participating in the gamified learning process, supported by the core values of CL and PE. In my presentation, I will clarify the place and role of the cooperative paradigm and peaceful education in a complex model of gamification to achieve the above goals.

Keywords: gamification, history and civic education, peace education, cooperative paradigm, complex gamification model

Narratives and Common Traits of Peace Education and the 'Teaching Students to be Peacemakers' Program in the Context of Cooperative Learning

Barbara Bodnár

MA student, Institute of Education Sciences, Faculty of Science, University of Pécs, Hungary
anitabarbra98@gmail.com

With constant war and violence in action on a global scale as well as in the field of education, the meaning of 'peace' has become a multifaceted interpretation over the past decades. Peace Education (PE) aims to achieve a non-violent, just and sustainable society by developing problem-solving and conflict resolution skills based on cooperative learning and inclusive education (Harris & Morrison, 2013). The program of 'Teaching Students to be Peacemakers' (TSP) developed and implemented by the Johnson brothers is rather a more specific approach mainly targeting school-based violence (Johnson & Johnson, 2002) also based on CL (Arató, 2014). The program was applied in two different countries and within eight different schools, providing conflict resolution techniques, negotiation and peer mediation skills with the help of formal CL strategies as well as positive interdependence. Students who actively engaged in and successfully completed the program demonstrated the ability to apply these techniques in a wider social environment (Johnson & Johnson, 2002). According to the literature (Johnson & Johnson, 2002, 2006) positive interdependence may aid in achieving consensual peace by fostering mutuality as well as helping students develop problem-solving competencies. From our perspective, all the structural principles of the cooperative paradigm (Arató, 2014), including positive interdependence, need to be established in PE to achieve its goals. Without establishing positive interdependence and other CL principles as central principles, Peace Education will remain merely a goal or intention in itself, not a realized outcome for all learners.

Keywords: Cooperative Learning, positive interdependence, Peace Education, Teaching Students to be Peacemakers

Networking and Cooperation for Underrepresented Groups in Higher Education: Exploring the Experiences of Students with Special Needs and Neurodiversity Using the Process-based Model of Inclusion at the University of Pecs

Zsófia Tószegi

Assistant Lecturer, Doctoral researcher, Inclusive Excellence Research Group (IERG), University of Pécs, Hungary

toszegi.zsofia@pte.hu

This presentation will first give an overview of how the Inclusive Excellence Research Group (IERG) at the University of Pécs has joined and contributed to the international Diversity Equity Inclusion (DEI) discourse for over two decades. Special attention is given to target groups of inclusion that have been historically underrepresented in Higher Education, therefore, receive "preferential treatment" at entry: (1) students with low social economic status (SES) (disadvantaged and/or Roma); (2) students with disabilities and/or neurodiversity; (3) students with caretaking responsibilities; and (4) culturally diverse international students. Exploratory & descriptive research analyzed data over a period of 10 years and described the state of inclusion in status reports (Varga et al., 2021). Looking for correlations between data figures led me to take interest in a group of disabled students with very high latency, called students with specific learning differences (Elmer at al., 2021) or in other words, neurodivergent individuals (Singer, 1999; Armstrong, 2011). I have built my mixed-method research on the Processed-based Model of Inclusion (Varga, 2005:7), created a survey based on the original Booth-Ainscow "Index for Inclusion" and used its validated version for higher education (Losada Puente et al., 2021). The aims of the applied survey instruments are to explore the characteristics of inclusiveness at University of Pécs, with a special focus on the experiences of students with disabilities and neurodiversity. Qualitative results suggest that it would be important for leadership and faculty members to agree on a common set of criteria as to what constitutes an inclusive approach in HE when redesigning accessibility of buildings and curriculum or planning for professional developments. Additionally, focus group interviews with neurodivergent students underline the „positive niche constructing" power of cooperative learning, where differentiating instruction for the neurodiverse brain is a greater possibility since educators and peers can cultivate the least restrictive learning environment where deep respect is shown for each participant's unique contribution (Armstrong, 2012; Lewontin, 2010). Prior research supports that whether introverts or extroverts, students with specific learning differences succeed and adapt their behaviors to meet different contexts and requirements in cooperative learning groups that allow for self-differentiation. This enhances not only intergroup relations (and sense of relatedness) but also student achievement, and collective efficacy (Bandura, 1997; Slavin, 2013; Jacobs, 2014; Oleason, 2021). Higher education in our region needs to recognize that diversity, without structural guarantees for equity, may bring symbolic and financial benefits to universities, but it will not result in meaningful benefits for underrepresented student groups without institution-wide inclusive strategies.

Keywords: inclusive excellence, higher education, neurodiversity, equity, cooperative learning

Networks for the Success of Individual Life Trajectories

Erika Csovcsics

PhD candidate, Inclusive Excellence Research Group (IERG), University of Pécs, Hungary

csovcsics.erika@pte.hu

My research aims to answer the question of what additional capital the students who graduated at Gandhi Roma National High School in the early 2000s acquired during their secondary school studies, what role it played in their choices regarding identity strategies and whether it contributed to their social mobility. I hypothesize that the school was able to build social capital and networks (Coleman, 1994) through community life and, additionally, develop the individuals' networking skills that were beneficial in their later life. The scope of the study also includes the development of personal networking competence under the influence of principles aligned with the cooperative learning paradigm (such as positive interdependence, equal participation, personal responsibility, and individual accountability). This entails examining the structural elements present in the school, dormitory, or post-graduation period. My objective is to identify, through analysis, which cooperative learning principles (Kagan, 2001; Arató, 2014, 2017) would be worthwhile to incorporate into school practices, not only in teaching practice but also in school culture, in a more deliberate way, reinforcing the development of networking competence. Another aspect of the study is to explore how, in addition to cooperative learning, the elements of Peace Education practices (Borbélyné Nagy, 1999) that were introduced at the beginning of high school, involving all the students, enabled them to develop the competencies necessary for networking and positive identity strategies. In this presentation, I will summarize the theoretical framework and the main focus of the planned qualitative research on the role and impact of connections and networks on the social mobility of individuals, applying the social capital approach and synthesizing theoretical and practical experiences of minority identity research (Bereményi & Carasco, 2017, Keresztes-Takács 2014, Mendes et. al., 2023, Lukács & Dávid 2019, Dávid et.al. 2020, Plainer 2022,). It is also important to explore the extent to which networks of primary socialization appear as supportive factors in young people's future orientation and motivation, while also investigating how the school has reinforced and enhanced the skills needed for mobility.

Keywords: social capital, networking skills, social mobility, identity strategies, minority education

Peer tutoring for the development of oral expression, oral comprehension, language attitudes, and the social use of Catalan

Jesús Ribosa
Universitat Autònoma de Barcelona, Spain
jesus.ribosa@uab.cat

Marta Flores
Universitat Autònoma de Barcelona, Spain
marta.flores@uab.cat

Laura Sánchez-Poyato
Universitat Autònoma de Barcelona, Spain
laura.sanchezpo@autonoma.cat

David Duran
Universitat Autònoma de Barcelona, Spain
david.duran@uab.cat

Catalan, historically the language of Catalonia, is currently acknowledged as the main language of instruction in the educational system. However, there is a long history of minoritisation. Catalan has been repeatedly banned and persecuted in schools since the eighteenth century. A slight recovery occurred after the end of the Francoist dictatorship and the so-called transition to democracy, but political and judicial meddling remains. One of the greatest challenges is the preservation of the Catalan language in a multilingual society in which Spanish has a dominant role. In this paper, we focus on the implementation of a peer tutoring programme that might help create comfortable situations of one-to-one interaction so that students can speak Catalan with their peers. Llegim i escrivim en parella —in English, Reading and writing in pairs— is a peer tutoring programme that aims to develop students' Catalan language skills. It has been developed by the Research Group on Peer Learning (GRAI), and it has been implemented in more than 100 schools in the last 17 years. Prior studies have shown the effectiveness of the programme for the development of reading comprehension and reading self-concept. The aim of this paper is to explore whether the implementation of the programme can help to improve oral expression, oral comprehension, language attitudes, and the social use of Catalan. In the school year 2022–2023, the programme has been implemented in eight schools from Catalonia. One of the schools was selected for this study. A total of 55 sixth-grade students who showed difficulties in the oral use of Catalan took part in the study. A mixed-methods sequential explanatory design was carried out. A pretest-posttest was used to compare initial and final levels of the four outcomes via tests and questionnaires. Qualitative data were gathered from semi-structured interviews with teachers and students, as well as a sample of recordings of student interaction. Results show that, after participating in the programme, students' attitudes towards and oral comprehension in Catalan do not significantly change, but oral expression scores and the use of Catalan with the partner significantly increase. Data from interviews and student interaction are provided to help interpret the quantitative findings. Implications for research and practice are discussed.

Keywords: Catalan; language attitudes; language preservation; oral expression; oral reading; peer tutoring

The Bilingual Narrative in a Cooperative Education Environment

Anat Ziff
PhD candidate, Sociology and Anthropology, Ben Gurion University, Israel
aziff@faculty.ie.edu

Narratives, stories we tell ourselves about who we are embedded in our individual and group identities, are justifiable cornerstones of any intergroup conflict. Is a change in these stories possible and will it also change the dynamics of the conflict? The work presented here focuses on the nature, characteristics, and resilience of these national narratives among a group of Israeli and Palestinian parents in a bilingual bi-national school in Jerusalem. I sought to uncover whether long term relations and collaboration in institutionalization cooperative, bilingual and bi-national education altered the more foundational perceptions of the competing national narratives. In Israel, Jews and Arabs attend separate school systems with instruction in Hebrew and Arabic, respectively, which deepens friction between communities and their distinct nationalist narratives. In an effort to overcome this narrative competitiveness, a group of Israeli and Palestinian parents founded the only school in Israel that enrolls both Jewish Israeli and Arab Palestinian students for a bilingual curriculum, contending that an egalitarian educational coexistence would lead to more tolerance and understanding. My ethnographic investigation revealed that, despite the school's overt attempts to accommodate both competing narratives equally, Jewish and Arab parents differed on what constitutes an egalitarian space, when equality is neither sameness nor symmetrical. The differences created a preference for one narrative over another, highlighting narratives competition for historical and moral truth. The emphasis on national narratives increased tensions between Jewish and Palestinian parents and complicated cooperation in this shared educational environment. However, my study revealed that the intercultural experience, especially with language, served to dilute this tension and bridge understanding between the groups. Students' fluency in both languages was not perceived as oppressive nor threatening to group identity; to the contrary, such bilingualism was perceived to be advantageous both within the school environment as well as in the broader context of the multicultural and multinational Israeli state. This finding, highlighting the potential inherent in a long-term relationship and collaboration in the cooperative education, noted the role of bilingual competence acquired as a source of personal and group empowerment that may work to reconcile conflicting narratives and promote cooperation. In this context, language fluency incorporating sufficient cultural competence can allow the generation of a joint narrative, unthreatening to existing national and personal narratives of identity. The role of multilingual narrative to promote reconciliation between groups in deeply conflicted societies merits further exploration.

Keywords: Competing national narratives; Bilingual competence for reconciliation

The Social Deconstruction of Reality: Constructivism, Cooperative Paradigm, and Peaceful Democracy

Ferenc Arató

Assistant Professor, Department of Educational Theory and Practice, University of Pécs, Hungary

arato.ferenc@pte.hu

In this theoretical paper, I aim to present a comprehensive overview of the logical trajectory that I have been discussing at IAIE conferences over the years. One of my central propositions, "Schools are dead, just nobody noticed," (IAIE conference 2019, Amsterdam; Zank, 2021) was affirmed by millions of students and parents during the pandemic. They experienced a lack of actual teaching in many schools, with tasks being assigned from textbooks and workbooks. This realization underscores the urgent need for scientific activities to extend into the social sphere. To address this, I proposed "social deconstraction research," which interconnects constructivism, the cooperative paradigm, and Lewinian discoveries on the impact of social groups on individual dynamics, aligning with the discourse of social psychology and intercultural education. This article explores significant societal phenomena of our time, including anti-antiracism, new anti-scientism, and intolerance fostered by social media. Anti-antiracism goes beyond the resurgence of racism, opposing "Americanized antiracism" (Bonett, 2008, 2014) and associating it with an exploitative establishment. It reinforces stereotypes, establishing it as an anti-antiracist movement (Arató, 2014), while preserving plain racism as an endogenous culture. Another notable phenomenon is new anti-scientism, driven primarily by anti-establishment sentiments and utilizing the liberal principles of freedom of speech/thought/religion as a shield. Bonett (2008, 2014) also highlights the rejection of political correctness, often denying it as a cultural characteristic, citing the liberal principle of freedom of speech. The concept of antiracism, human rights, or social inclusion is seen by millions as institutional tricks, as they perceive that despite the spread of these concepts and principles, their own life situations have stagnated or deteriorated in the past decades. Within the discourse of intercultural education, I have developed an interpretive framework emphasizing the constructivist shift in education. It recognizes reality and knowledge as social constructions, highlighting the role of social and environmental interaction in learning and cognitive development. Cooperative learning serves as a driving force, deconstructing hierarchical and discriminatory structures in classrooms and promoting academic and socio-emotional achievement (Arató, 2013, 2014, 2023). The cooperative paradigm challenges traditional learning structures and enables equal access to education by replacing them with cooperative structures. Furthermore, the recent integration of AI/LLM technology holds the promise of enhancing competencies for all learners. This article emphasizes the transformative potential of constructivism, cooperative learning, and AI/LLM technology in creating an equitable and inclusive educational landscape. Embracing cooperative structures and deconstructive processes empowers educators and action researchers to advance peaceful democracy and develop learners' essential competencies for the 21st century. By establishing accessible and personalized cooperative structures, especially with AI/LLM integration, we empower every learner as the future sitting in the classroom. Recognizing that the future is already present, it is crucial to actively engage and collaborate with the living potential of our learners to shape the school of the future.

Keywords: anti-antiracism, social deconstruction, cooperative paradigm, peaceful democracy

Why? Bikos! An educational intervention based on student cooperative creation of educational videos for learning by teaching

Jesús Ribosa
Universitat Autònoma de Barcelona, Spain
jesus.ribosa@uab.cat

David Duran
Universitat Autònoma de Barcelona, Spain
david.duran@uab.cat

Research has shown that creating teaching materials for others can involve learning opportunities for the creators themselves. This effect has been referred to as learning by indirect teaching. However, most studies using this concept have been conducted in experimental contexts with university students. For this reason, an educational intervention for primary education has been developed, called Bikos Project. This paper aims to describe the educational intervention, together with evidence from its implementation. In the intervention, pairs of students formulate a question about the world and cooperatively create a video tutorial to answer it, with the aim that others can learn through the teaching material they have created. It is based on a five-stage process: 1) defining the question, 2) prior knowledge, 3) information searching, 4) script elaboration, and 5) video production. Not only do the videos include an audio-visual expository part, but also interactive comprehension questions for the audience. It is proposed that students work in pairs, with two complementary roles: responsible for content and responsible for technology. They are provided with two support materials that help them structure their joint activity throughout the process: a role guide and an activity sheet. Two rounds of video tutorial creation are carried out, with students exchanging roles between rounds. Initial training is provided before the implementation of the project, so that students get to know the project aims, the type of product, the creation process, and the support materials. Findings from the implementation of Bikos Project with 44 grade-6 students show that they elaborate on the content and improve their knowledge about the questions. However, some issues are identified as well, referring to time investment, information searching, and recording the voice-over, as well as the low level of the comprehension questions and the challenge of transforming information into knowledge. Implications for practice are discussed.

Keywords: cooperative learning; educational video; learning by teaching; student-developed materials; teaching materials

Strand 9
Technology, Education and Cultural Diversity

About the Strand

Although today's world can be viewed as a global village, it is evident that cultural, religious, and ethnic differences are expanding in many countries. Do these two trends contradict one another, or do they perhaps complement one another? The technological developments of the twenty-first century enable communication between different cultures and can be utilized for various outcomes: to allow the cultures of the other to become better acquainted; to find common universal values along with each culture's unique values; to develop a dialogue based on openness, understanding, and mutual respect. This strand will include sessions on practice and research that deal with issues and interaction between technology, education, and cultural diversity.

Chair: Dr. Wafa Zidan

Co-chair: Miri Shonefeld

Acculturation Patterns as Reflected in Narratives of Immigrant Teachers from Ethiopia

Sara Habshush

The MOFET Institute, Michlala Jerusalem College, Israel

sarahabshush@gmail.com

Immigrant teachers contribute to the education system, but also face challenges. The Ethiopian community in Israel faces discrimination based on race and integration difficulties. Berry's model includes four acculturation strategies which characterize the detachment from the source culture and the measure of acceptance of the new culture: assimilation, integration, separation, and marginalization (Berry, 1992). The study examines the reflection revealed in narratives of veteran Ethiopian-Israeli teachers on their acculturation patterns and cultural competence. Methodology and research tools: Narrative inquiry methodology, where the focus is on understanding the stories of Ethiopian-Israeli Teachers and their experiences from their own perspectives. Two-stage narrative interview. the question was presented: 'I would like you to tell me about the path you took from when you decided to study teaching until today. Participants: Fourteen veteran Ethiopian-Israeli teachers, between 5 and 10 years of experience. Data analysis: 1. Holistic analysis of the stories and identification of the End Point (EP) (Lieblich, Tuval-Mashiach & Zilber, 1998), using the selection mechanisms model (Spector-Merzel, 2010). 2. Finding three 'narrative types' (Frank, 2012). The findings revealed three narrative types of paths with unique characteristics which were taken by the teachers: 1. The winding road narrative: 'I wanted to prove that I was capable': six teachers described a complex road, full of ups and downs. 2. The paved road narrative: 'It was really natural for me': In some cases, the choice of teaching occurs intuitively. Five teachers told about a quick way, which progresses in a straight graph. 3. The unplanned path narrative: 'I didn't decide, it just came': There are two characteristics: coincidences, and Others' influence on the choice of teaching. Based on Berry's model, I would argue that all teachers described assimilation processes. This strategy is expanded upon in this study: 'assimilation from a comparative standpoint' (the winding road) and 'complete assimilation' (the paved road, the unplanned road). Discussion and Implications: The three types of roads call on the majority society to accept immigrants as individuals within the cultural mosaic and not as a collective social entity. This is in accordance with Samuel's suggestion (2020) that flexibility and openness are needed for the development of cultural competence not only among the minority but amongst the majority as well.

AI and Multiculturalism – The need for Critical Thinking Education

Asmaa Ganayem
InnDigital center
asmaa@inndigital.org

When asked about bias, ChatGPT, an AI language model, responded, "As an AI language model, I do not possess personal opinions, beliefs, or biases. I am designed to provide objective and factual information based on the data I have been trained on." This answer is convincing and reflects the reality that the Internet and AI are based on data and information provided by people who may have biases influenced by their ideas, narratives, cultures, and perceptions. Accessibility and usability of the Internet are higher for dominant groups and societies, resulting in biased information in the Internet and AI. Digital gaps between dominant or higher socio-economic status have existed since the early days of the digital age and continue to persist with the emergence of new technologies (Lythreatis, Singh, & El-Kassar, 2022). The information found on the Internet and AI is accumulated over the years from users and organizations. These gaps exist between those with and without Internet access, including variations in the quality of Internet connectivity, as well as disparities in digital literacy skills. More educated individuals and societies have greater opportunities for education and digital engagement. Additionally, the dominance of the English language as the main content language on the Internet directs the content towards those who are proficient in English. Given the significant and ongoing digital gaps, biased information and narratives continue to dominate the Internet and AI systems. Multicultural education aims to promote equity and equality. To maintain this approach, it is crucial to apply critical thinking when using AI and the Internet (Kouzov, 2019). By integrating critical thinking education, learners can broaden their horizons to investigate non-digital resources, narratives from marginalized cultures, and marginalized digital content. This approach can lead to better-informed judgments and decisions. The presentation will include deeper understanding of the subject, examples as well as a summary of the discussion held in EduSummit 2023, held in Kyoto, Japan for inclusion of excluded populations.

Can Active participation in TEC projects Change Students' Attitudes: the case of TEC online courses

Wafa Zidan

The Arab Academic College for Education in Israel

wafasz@arabcol.ac.il

Miri Shonfeld

Kibbutzim College and MOFET

mirish@macam.ac.il

The purpose of the study was to verify whether there are differences in students' attitudes towards other cultures before starting the course and after attending it. In collaborative learning, some participants are hardly active, yet they benefit from the group's efforts. These participants pass the course but are not present at all or only a little and are not affected by the material. An imbalance of participation by members of the group will affect the individual and overall group success (Johnson & Johnson, 2013). The study took place in the Technology, Education and Cultural diversity (TEC) Center online courses whose objectives were to enable students to experience online collaborative learning with populations with whom they don't meet in other environments. We applied the TEC model, which offers progressive development in the relationship between the students: starting their first contact as textual, then vocal, and finally a face-to-face meeting (Shonfeld, Hoter and Ganayem, 2013). There have been evaluations of the effect of the TEC model of the reduction of stigmatizing Arabs and Jews in the past (Walthers, Hoter, Ganayem & Shonfeld 2015). This study adds to this knowledge by testing its possible positive effect using an Implicit Association Test (IAT) test. The IAT test measures attitudes towards different social groups based on the response times of items that represent a different versus affiliation group, combined with "positive vs negative words" assessments. The premise is that participants who stereotype are quicker to pair items with positive words in their affiliation group and vice versa with negative words. In total of 88 Arab and Jewish program students took the three tests the beginning and at the end of the first semester. This study found that there was an effect of the TEC course attendance on attitude changes towards the "other" culture, independent of age, gender or profession. The effect was viewed among students whose participation was active. Interaction was found between the students' participation and over time. That is, between the first and second test, a substantial change in attitudes was viewed only for the active participants. However, when analyzing the interaction between nationality and participation and over time, it was found that the differences come from a change of attitudes among the Jewish students.

Keywords: Cooperative learning, IAT, Technology Education and Cultural Diversity, TEC Collaborative Learning, Teacher educators

Differences between Tec intern's workshops and regular workshops in the professional identity and social-emotional aspects

Waleed Dallasheh

Ihab Zubeidat

Sehrab Masri

The current study aims a. To examine differences according to various demographic aspects: gender, teacher status (interns vs. novice teacher), type of workshop (tec workshop vs. regular workshop), teaching profession and level of education in aspects of empathy, emotional intelligence, self-efficacy, and professional identity among interns and novice teachers from the Arab society, and b. To check relationships between the above aspects and their components and the professional identity and its components. 279 interns and novice teachers from one of the Arab colleges in Israel answered 5 self-report questionnaires: personal demographic background questionnaire, empathy questionnaire, emotional intelligence questionnaire, a self-efficacy questionnaire and a professional identity questionnaire. 88 of the research participants went through Tec workshops (a support and professional development workshop, developed by TEC: Center for Technology, Education, and Cultural Diversity that was founded in 2005 by Mofet institution. These workshops engage in the development of a wide range of programs that operate in the education system, which utilize online learning activities to forge connections between educational institutions from different cultures), while 191 of them went through a regular workshop that takes place at the college. The research findings indicated significant differences in all the above aspects and their components according to the variables gender and type of workshop, while no significant differences were found in those aspects according to the other demographic variables mentioned above. Furthermore, clear positive relationships were found between all the research aspects mentioned above and the professional identity and its components. In addition, multiple regression analysis indicated that emotional intelligence and self-efficacy are significant predictors of professional identity. The study's main conclusion points to the Tec workshops' contribution to shaping the intern's and novice teachers' professional identity, strengthening their self-efficacy and emotional intelligence. This study highlights the uniqueness and complexity of the Tec workshops process compared to the regular internship workshop in developing and strengthening the pedagogical, school-organizational, and social-emotional-social aspects of interns and novice teachers from the Arab society at the beginning of their professional careers.

Keywords: professional identity, empathy, emotional intelligence, self-efficacy, teaching interns, Arab society.

Ethnic-Cultural Identity and Role Perception among Youth Workers

Simcha Getahun
Faculty of Education, The Kibbutzim Seminar, Tel-Aviv, Israel
simcha.getahune@gmail.com

Assimilation, integration, separation, and marginalization—the four acculturation strategies— manifest in an individual's identity. They emphasize upholding the culture and the willingness to adapt elements of the majority culture. Thus, this research investigates the association between ethnic-cultural identity and role perception among youth workers (YW) working with at-risk adolescents in Israel of three minority groups—Arabs, immigrants from the CIS, and immigrants from Ethiopia. Minority-group youth workers working with adolescents of their ethnic group are expected to be agents of change, directing the adolescents to act by the rules and customs of the majority society. Nevertheless, this expectation baffles YWs since they are torn between universal professional values and minority group norms. Namely, their belongingness to the ethnic groups hinders neutral, non-aligned action, and they struggle to identify with the message they are expected to deliver on behalf of their employers. The research hypothesis assumed that minority-group YWs would experience more significant role conflict than their majority-group peers since their job does not include intercultural mediation. However, the findings are counter-intuitive, as they indicated that role conflict is not associated with the YW's origin or group's values but with the work climate within the YW group. This deduction suggests the importance of organizational culture and its effect on the role-conflict experience. Additionally, the study explores the three minority groups' findings regarding acculturation strategies and presents essential components of each group's conflicting role.

Intercultural Competence: Simulations in Virtual Worlds

Manal Yazbak Abu Ahmad

Miri Shonfeld

The increasingly popular online instruction brings people from diverse cultures together, which requires Cultural Competence (CC) for instructors and students alike. Beyond terminology and definitions, the wide range of models (more than 30 according to Leung et al., 2014) used to investigate CC cuts across the fields of education, health and management. Several studies demonstrated that online contact is likely to effectively reduce intergroup conflict (Amichai-Hamburger et al. 2015). One of the advanced online technologies is Virtual Worlds (VWs) which offer 3D technology that allows the user to take on an identity via an avatar without feeling the restrictions and prejudices prevalent in society. VWs have many advantages including the enhancement of students' motivation and engagement, facilitating collaboration, and providing learning opportunities unavailable in other learning environments (Shonfeld & Resta, 2019). Despite attempts to use VW (Virtual World) technology in education and CC training, there is little research on its use to promote CC via online courses. This pilot study is part of a three-year ISF study that aims to check how VW improves the CC of Arab and Jewish pre-service teachers via collaborative learning experiences in online teaching. Course content will include simulations involving critical intercultural incidents with collaborative and individual tasks. For the one-year pilot study, 40 preservice college Arab/Jewish students took the "Advanced Learning Environments" course and worked in diverse groups. At the end, 19 participants were interviewed. The questions focused on technological experience and technical challenges at VW, positions on VW and its various activities, feelings towards the different course activities and their perception of cooperation with people from different cultural backgrounds.The interviews found that some groups found VW as an exciting place to meet different cultures and developed empathy for others. The main reason for students to participate in the course was to learn about new technology methods and to better understand other cultures. It was also found that the different activities in the course improved participants' CC and helped them better understand other individuals from different cultural backgrounds. Furthermore, the personal sessions helped us to reveal problematic issues in the VW and assisted in resolving several issues that occurred during the first-year pilot experiment and improving the system for the second-year stage experiment. However, the VW environment has technology barriers that need to be resolved.

Keywords: Intercultural Competence; Virtual World; Simulations; Online Collaboration.

Joint multicultural projects of students in teaching colleges for studying environment and sustainability

Eli Zaady
Kaye Academic College for Education, Beer Sheva, Israel
ezabsc@gmail.com

Naim Najami
The Academic Arab College for Education – Haifa, Israel
najamina@arabcol.ac.il

Ariel Freundlich
Washington Hill college, Beit Raban, Israel
Achva Academic College, Beer Tuvia, Israel
ariel-fr@bezeqint.net

Hussein Tarabeih
Sakhnin Academic College, Sakhnin, Israel
tarabeih@gmail.com

Students from teacher training colleges collaborated on joint projects, bringing together diverse cultural backgrounds to focus on self-guided tours of the environment and sustainability. These projects provided valuable insights into cultural differences in assessing the environmental quality of their living spaces. Conducted as part of an intercollegiate course in ecology, environment, and sustainability, the research comprised two phases: independent work and group projects utilizing problem-based learning (PBL). Each group developed unique self-guided tour itineraries reflecting their cultural perspectives and values, covering natural landscapes, urban areas, historical sites, and other relevant locations. The course aimed to enhance critical thinking, self-management, problem-solving, and collaborative skills among students. The core concept revolved around teaching and self-inquiry, with students investigating their own residential areas. They prepared questionnaires for field tours to identify environmental hazards within the research area. In their communities, students explored the impact of mixing land uses on residents' quality of life, delving into issues like businesses coexisting with residential neighborhoods. They also studied hazards and man-made environmental phenomena outside urban areas, as well as techniques for preserving natural sites and open spaces. The joint projects revealed significant cultural disparities in how the environment was perceived and addressed. Some groups emphasized conserving natural resources and protecting wildlife habitats, while others focused on sustainable urban development to enhance urban living while minimizing environmental impact. Attitudes toward waste management, energy consumption, and transportation underwent notable transformations, reflecting diverse values and priorities. Through interactive experiences and informative materials, the projects involved interviews with urban and educational public figures, fostering discussions among residents about environmental challenges and potential solutions. The students shared their findings with local authorities and stakeholders, outlining the identified issues and the local authority's plans to address them, such as land use mixing and environmental hazards. The projects encouraged dialogue, knowledge exchange, and a deeper understanding of diverse cultural perspectives on environmental sustainability. By engaging in these initiatives, the community was empowered to take responsibility for identified sites and restore them using the placemaking method, fostering partnerships between individuals and local organizations. These joint initiatives demonstrated the importance of cross-cultural collaboration and learning in tackling global environmental issues. By working together, students from different backgrounds gained insights into alternative approaches and developed a comprehensive understanding of the complex relationship between culture, environment, and sustainability. In conclusion, the joint projects of students from

teacher training colleges, focusing on self-guided environmental and sustainability tours, shed light on cultural differences in addressing these issues. They fostered cultural exchange, raised awareness, and encouraged dialogue about sustainable practices. Recognizing and valuing diverse cultural perspectives brings us closer to achieving a more sustainable and harmonious global future.

Multiculturalism as Subject Matter and Mode of Being Lessons learned from an Online Course

Ohr Margalit

Levinsky - Wingate Academic Center in Tel Aviv, Israel

margalit.or@l-w.ac.il

Smadar Urstain

Levinsky - Wingate Academic Center in Tel Aviv, Israel

smadarur@l-w.ac.il

Amal Taha-Fahoum

Sakhnin College in Sakhnin, Israel

amal.taha.fahoum@gmail.com

Janan Falah-Faraj

Western Galilee College, Acre, Israel

jananf81@gmail.com

Atty. Meir Bunytow

Keren Hayesod, Mexico City, Mexico

meirbunytow@yahoo.com

This conference proposal showcases our online academic course titled "Multicultural Society in Israel and the Diaspora," which exemplifies the intersection of technology, education, and cultural diversity. The course, developed by the Mofet Institute, has successfully brought together Arab and Jewish students from Sakhnin and Levinsky - Wingate colleges in Israel, along with Mexican students from Educators of Israel – Keren Hayesod, and Hungarian students from the Jewish University in Budapest. Its primary objective is to encourage students to explore their multiple identities and affiliations within Israeli society. In line with the TEC (Technology-Education-Cultural Diversity) model, this course employs collaborative learning techniques, leveraging platforms such as WhatsApp, Zoom, and Moodle to facilitate interaction and assignments among diverse groups of six students. By fostering collaboration among individuals who initially begin the course as strangers, we aim to cultivate a deeper understanding of each other's lives, despite differences in opinions, lifestyles, and ideologies. Our pilot study yielded promising results, with students who engaged well in collaboration reporting a unique and transformative experience of connecting with individuals from diverse areas in Israel and abroad while studying life in Israel today. However, we encountered certain challenges, both technical and socio-cultural, as some groups faced barriers to effective cooperation. In response, we have continuously refined the course over the past three years, implementing various adjustments to optimize the learning experience. Through this conference presentation, we aim to share our insights and strategies in improving the course's efficacy. We will discuss how the utilization of technology, combined with educational approaches, can bridge cultural divides and facilitate meaningful dialogue. Drawing on empirical evidence and referencing relevant literature, such as Kampf (2011), Sheḳedi (2019), and Shonfeld, Hoter, and Ganayem (2013), we will explore the impact of online collaborative learning on multicultural understanding and intercultural exchange. Key topics to be covered in the presentation: 1.The design and implementation of the "Multicultural Society in Israel and the Diaspora"

online course. 2. Strategies for fostering collaboration and dialogue in heterogeneous student groups. 3. Addressing technical and socio-cultural barriers to effective cooperation. 4. Case studies and student testimonies highlighting the course's transformative impact. 5. Lessons learned and best practices for integrating technology, education, and cultural diversity in similar initiatives. By sharing our experiences and lessons learned, we hope to inspire educators, researchers, and policymakers to recognize the potential of technology-mediated education in promoting peace, understanding, and empathy among children in divided societies. Together, we can empower children as peacemakers and foster a more inclusive and harmonious future.

Patterns of Parent-child Relationships in Ethiopian Immigrant families in the Context of Professional Development

Sara Habshush

The Mofet Institute, Michlala Jerusalem College, Israel

sarahabshush@gmail.com

Orna Schatz-Oppenheimer

H'academit Hemdat, Israel

schatz@macam.ac.il

Studies have shown that family has a great influence on the choice of higher education. Intercultural research indicates that the aspirational capital that Families of Color develop in their children enables their children's educational and career success (Norma et al., 2021). Education is considered a primary opportunity for upward mobility not only for themselves but also as a contribution to their families (Mwangi et al., 2017). This study examines patterns of parent-child relationships in immigrant families from Ethiopia to Israel, in the context of professional development in teaching. The research was conducted according to the qualitative approach, using the narrative-inquiry methodology, where the focus is on analyzing stories of Ethiopian-Israeli teachers and their experiences from their own perspectives (Bruner, 2002). Fourteen veteran teachers were interviewed in a two-stage narrative interview. In the first part, the question was: "What was your path from the time you decided to study teaching until today?". In the second part, in-depth questions were asked about the story. Mini narratives referring to the parent figure were found in the interviews, which were analyzed holistically (Lieblich et al., 1998). The results emphasize three main patterns of involvement interaction between the parents and the participants on the choice of profession. These emerge from the descriptions in the interviews from the point of view of the participants: 1. The parent actively encourages and inspires them to study. 2. The parent is passive and not involved in their decision on their choice of profession. 3. The parent is ambivalent about their professional choice. Furthermore, we discuss how the participants explained their parents' considerations about their position: Motives based on social mobility – the importance of finding a profession that opens the possibility of integration into the majority society. Motives based on financial security - the importance of finding a profession that enables economic independence for the teacher' entire family. In all three patterns, even when there was a lack of active involvement, the participants expressed deep appreciation for the parent's contribution to their professional development. However, from the point of view of the interviewees, due to a lack of knowledge, it seems that the parent is unable to give full support. Therefore, it is worthwhile to understand the range of parental involvement patterns and their effects on immigrant children's professional development processes. This knowledge will enable optimal academic and professional integration.

Peace Education through Virtual Exchange

Rawan M.H Tahboub

Research Centre for Religion and Education, Friedrich Schiller University Jena, Germany

rawan.tahboub@uni-jena.de

Digital, virtual, and hybrid education are ever-growing approaches pre-and post-pandemic. For the past two decades, the Virtual Exchange (VE) has been a prominent tool that brought people from geographically distant places and diverse cultures (youth and lecturers) to discuss, debate, and exchange perspectives, expertise, experiences, culture, knowledge, and more. Virtual Exchange as an ICT tool aims to foster empathy, acknowledge differences, accept the 'OTHER,' challenge stereotypes, and build relationships based on mutual respect. Thus, the employment of Virtual Exchange in peace education is an innovative approach that harnesses the power of technology to promote peacebuilding, intercultural understanding, and dialogue among individuals from diverse backgrounds. Enabling participants to engage in safe spaces in meaningful facilitated dialogues powered by technology, Virtual Exchange programs employ structured activities, discussions, and collaborative projects stimulating empathy, communication skills, critical thinking, and conflict resolution abilities. Virtual Exchange promotes cross-cultural understanding, develop 21st- century skills among which are communication skills, equip participants with conflict resolution strategies and approaches, covers wider/global perspectives, cherishes collaboration and teamwork, develops digital literacy and technology skills, and fosters long-term relationships. Virtual exchange with its pedagogical underlying, has proved beneficial in peace education. To name a few examples, here are the "Youth, Peace, and Security", "Countering Hate Speech", and "Technology and Society" programs developed and implemented by the Sharing Perspectives Foundation1 as part of the Erasmus+ Virtual Exchange project. I have been involved in Virtual exchange since 2013, first as a participant, facilitator, trainer, coach and mentor, program developer and officer, and partnerships coordinator. At this conference, I would like to share my experiences, success stories in using Virtual Exchange in peace education, and the potential for social reconciliation in tumultuous conflicts.

Pedagogy, Technology and Cultural Competence: course development

Revital Liverant-Cohen
Ono Academic College, Ono, Israel
revitalc@ono.ac.il

Wafa Zidan
Arab Academic College for Education, Haifa, Israel
wafasz@arabcol.ac.il

Miri Shonfeld
Kibbutzim College of Education, Technology, and the Arts, Israel
miri.Shonfeld@smkb.ac.il

In recent years, there has been a growing interest in collaborative teaching and learning, and some researchers have proposed Online Collaborative Learning (OCL) as a critical theory in the 21st century. The TEC Center is a pioneer pedagogical center for collaborative teaching and learning in a multicultural and intercollegiate environment and has developed the TEC model. However, it was found that lecturers and students encounter several challenges with this teaching and learning method. A pilot study found that most of the experiences reported by students were positive and rewarding. After conversations with lecturers, however, it was found that the experience is more complex and presents many challenges. In other words, there is an inconsistency between the reports and the actual experience. This study aims to understand the obstacles lecturers and students encounter and to offer an optimal environment that leads to successful collaborative learning. The research is based on students' reflections, documenting the process of creating agreements between the group participants, image analysis, documenting collaborative assignments, and analyzing the work process. The study was conducted as an action study and found four main categories: Collaboration; Course Contribution; Learning experience; Multiculturalism. It seems that these are factors that might promote success.

Possible intercultural differences in an intercultural online internship workshop in Israel (initial findings)

Ariel Freundlich
Washington Hill College, Beit Raban, Israel
Achva Academic college, Beer Tuvia, Israel
ariel-fr@bezeqint.net

Wafa Zeidan
The Arab Academic College for Education in Israel, Haifa, Israel
wafazidan@gmail.com

In Israel, every new teacher in his first year of teaching is called an intern, and during that year he is required to attend an internship workshop. The internship workshop is a special academic course, during which the interns receive support - both externally, from the internship lecturer, and "internally" from the participants in the workshop (peer learning). Staj-tech is a special, inter-college, and multicultural internship workshop, which has been operating for a number of years within the framework of the Mofet Institute, Tel Aviv, Israel. The idea was to bring together different cultural groups, from diverse teaching institutions: religious, secular, Arab, and Jewish colleges, with most sessions held online, and in combination with several frontal meetings throughout the year. Conducting the workshop in a largely online format, allows for a joint workshop with study groups from geographically distant colleges, enables large-scale peer learning, enables getting to know various sectors of Israeli society in a relaxed and non-threatening way, and can help bridge cultural gaps. As part of the joint internship workshop, the interns were asked to share and post an online pedagogical diary, note challenges, successes, and share various experiences. It is usually assumed that first year teachers (i.e., interns) do indeed experience challenges and difficulties, and it seems both useful and interesting to analyze challenges as reported by the different sub-groups. Content analysis of the intern's posts in the online diary, together with individual interviews showed that: When comparing Males Vs Females: no significant difference was found in the number of posts expressing difficulties; However, when comparing groups of interns from Arab colleges, Vs interns from Jewish colleges, the Jewish interns reported significantly more difficulties than the latter group. However, it seemed that the types of challenges reported were similar by all subgroups. Possible explanations for these findings will be discussed in the lecture.

Keywords: Internship, multicultural learning, online learning, Staj-tech

Professionalizing prospective teachers through international online cooperation: Lessons learned

Miri Shonfeld

Claudia Finkbeiner

Anat Cohen

Online Collaborative Learning (OCL) is a way to adapt learning to skills required in the information age, allowing students to expand their perceptions of multiculturalism. However, the success of OCL depends on the level of interaction between participants (Cohen, et.al., 2019). To test this, this research focuses on students' course experiences, facilitated by collaborative learning between two Israeli and one German college. The experience was based on TEC model (Technology, Education and Cultural diversity), LMR+ (Learning, Moderator, Researcher) Model and Human GPS Model (Finkbeiner, 2009). The TEC model helps building trust in online collaborative environments by advancing from online to face-to-face interaction, with the goal of gradually building trust between participants (Hoter, et.al., 2009). In the LMR + classroom cooperation occurs between all participants in their role as teachers, mentors, learners, and researchers. Plus relates to foreign language for communication. The Human GPS Model follows the GPS approach which needs at least three satellites for successful positioning and navigations, facilitating change of perspectives through viewpoints triangulation. This research aims to explore the factors which facilitate online cooperation in cross-cultural and international learning though a mixed method approach, including pre-survey and post-survey for the quantitative methodology and content analyses for the quantitative methodology. The population included 66 students from three universities who were divided into 15 groups. The learning process was experiential (learning by doing) and incorporated research work. During the course, asynchronous and advanced synchronous online environments were used where students performed various tasks. Students were generally interested in each other's cultures, held positive attitudes towards online-cultural collaborative learning. Multiculturalism was the most popular reason for enrolment, and the most enjoyable part of the course. The use of technology motivated students to improve their technical skills. Pedagogy and language were the least motivating reason to enroll. The current study reveals that success in international collaborative learning projects requires students and supervisors to have skills in multiculturalism, technology, pedagogy, collaboration and language. Students' attitudes are decisive factors for the success of the course. The question that remains is which factor leads to the success of such a project: technology, language, multiculturalism, pedagogy or is it collaboration?

The Complexity of Technology, Collaboration, Ethnicity, and Gender at the TEC Model

Naim Najami

The Academic Arab College for Education, Haifa, Israel

najamina@arabcol.ac.il

Miri Shonefeld

The Kibbutzim College of Education, Tel-Aviv, Israel

mirish@macam.ac.il

Online collaborative learning (OCL) enables the learning community to extend beyond the confines of the educational institution, thus enabling students to study with both instructors and peers from other institutions (Resta & Shonfeld, 2013). This study focused on the impact of an intercollegiate online course in a multicultural virtual environment on the collaboration between students from different cultures participating in an online project in the M.Teach program in two colleges of education in Israel. Online teaching and collaborative learning can be challenging to implement. The process of adopting and implementing online cooperative learning in the education system requires that teachers undergo continuous and meaningful professional training, including experience with the principles of the approach. Experience is particularly important in teaching colleges, as it may affect teaching and cooperative learning in schools during and after training (Shonfeld, Hoter & Ganayem, 2013). The purpose of the course in which this study was conducted to address these challenges, and therefore the difficulties and learning styles were examined. Based on the students' feedback, we find that they gained significant knowledge, particularly in the areas of learning from mistakes, time management, research skills, and general learning skills. The course was particularly beneficial because it included students from diverse cultures, allowing for the acceptance of different viewpoints and mutual learning. According to the findings, it appears that cooperative learning is not suitable for everyone, and that there are differences between men and women and between different cultures. Therefore, in this study, the differences between different groups in the course were examined in terms of gender and ethnicity. In variance analyses done for each index separately, a significant difference was found ($**p < .01$) only in the contribution index, where the average among the Arab students was higher (3.7) than the average contribution index among the Jewish students (3.22). No significant difference was found in the other indices such as style and difficulty.

The Decolonizing Turn in Game Playing

George Simons
Owner of Diversophy, George Simons International
diversophy@gmail.com

Amna Ben Amara
PhD researcher
benamara.amna94@gmail.com

Games have played an important role throughout history in representing and even defining cultures. It is not surprising therefore to mention that many of these games have reinforced stereotypes towards certain non-Western cultures. The misrepresentation that results from these stereotypes contributes to the (re)-confirmation of the long history of colonialism. It purposefully communicates a reductionist, primitive, and sometimes inferior portrayal of the colonized. This distorted image of the indigenous people or culture is not always direct. Rather, it can be communicated through certain tropes, lexical choices, and mostly characters. Despite the attempts to decolonize game playing, this form of exchange and communication has remained heavily entrenched in the colonial legacy, since it has been developed and even challenged by Westerners, with an absence of any form of presence of the indigenous people, who are most of the time presented as subject of analysis. A case in point is Montreal's In Shadow of the Tomb Raider action video game, which reveals the story of Lara Croft and her missionary adventures "to track down an underground organization known as Trinity in the Amazon Rainforest" (Webb 2020). The storyline of the game follows the same undertone of colonial history where imperial countries looted cultural and historical artifacts from the colonized under the pretext of "promoting civilization and advancing science" (Webb 2020). Although the game was an attempt to criticize these sorts of acts, Lara, its protagonist, ended up adopting them. Even the game's attempts to give voice and agency to the colonized do not succeed at eliminating the long enduring legacy of the Western binary opposition framework, which still casts these groups into the mold of mystery threat, fear, and even inferiority. Additionally, the fact that games are often designed by Western developers made them more faithful to the Western perspective and more comfortable to play for Westerners. A case in point is Colonization where players have to choose between being American, French, Spanish, or Dutch. This game is a demonstration of the thesis that games are culture and not simply influenced by cultural impulses. Although digital culture has not been as present as the other sorts of tangible cultural artifacts, its importance in nourishing colonial thinking cannot be ignored. It is the role of the colonizer to decide the rules of the game, the identity of the players, and their sphere of influence. It is this selectivity that denies the aspect of diversity in videogames and blocks any attempts to include more (non-Western) cultures. Ironically, players in the context of this game are not forced to abide by the rules of the West or convert to their way of thinking. Rather, they voluntarily choose to be French, Spanish, or Dutch and adopt various aspects of the identity and culture of the colonizer. This willingness to adopt these understandings of identity plays an important in normalizing and even legitimizing colonization and leaves no room for alternatives to emerge or thrive. Accordingly, in order to create a more effective game on decolonization and peacemaking, the narrative patterns that have been dominant throughout history should be deconstructed to give voice and agency to the colonized. Most importantly, what should follow the physical decolonization of indigenous groups should be a mental, psychological, and, why not, a digital decolonization. However, for this process of (digital)

decolonization to be effectively fulfilled, we should leave room for the colonized to exist, act, and gain power. We should shift our understanding of games and become more aware of their cultural, ideological, political, and social dimensions. This approach to gaming does not only emphasize the strong linkages between culture and games but also moves beyond the simplistic understanding of gaming as trivial, neutral, and ideology-free. Our major argument therefore is to demonstrate that games, even in teaching contexts, are a human product, created and interpreted by humans depending on their subjective experiences and visions of reality. They are examples of social experiences and hence represent important tools for social interaction, as players or participants within the different games do not only form social networks but also develop friendship and sometimes enmity.

Keywords: Game Playing, (De)colonization, Inclusion, Peacemaking, Young People

The Experience of Ethiopian-Israeli Teachers in the Education System in Israel

Sara Habshush

The Mofet Institute, Michlala Jerusalem College, Israel

sarahabshush@gmail.com

Orna Schatz-Oppenheimer

H'academit Hemdat, Israel

schatz@macam.ac.il

Immigrant teachers from around the world contribute to the education system both in filling the needs of the workforce and in multicultural education and school integration of students from immigrant families. However, these teachers experience various obstacles in their integration into the teaching profession (Yan, 2021). We utilize the concept of the "white gaze" to explain the complexity of the relationship between Ethiopian teachers and other staff. According to this concept, every encounter with Ethiopian teachers begins with their initial identification as "black," an identification that defines them and "reinforces" their identity as such (Tanenbaum-Domenovitz et al., 2018; Rabelo et al., 2021). Only in the second phase does the teacher begin to shape their professional identity in accordance with their own abilities. The study examines how Ethiopian teachers experience their integration process in the schools, and what strategies they adopt in order to face challenges due to their origin.

The research was conducted according to the qualitative approach, using the narrative-inquiry methodology, where the focus is on analyzing stories of Ethiopian-Israeli teachers and their experiences from their own perspectives (Bruner, 2002) .Fourteen veteran teachers were interviewed in a two-stage narrative interview. The issue of discrimination and the challenges associated with origin were discussed during the interviews. We isolated the discourse dealing with discrimination and analyzed it through content analysis. The teachers first tried to examine what is included in discrimination and whether it actually exists. Then they described two challenges: The challenge of the different colors: The different colors of the skin attract attention and are not common in Israel. The Ethiopian teacher's first characteristic is actually what you notice first. The teachers felt that the first thing noticed about them is their color. The challenge of stereotypes: This often arises from the previous challenge when certain qualities are attributed to the teacher based on his ethnicity. Thereafter, ways to deal with feelings of discrimination were examined: Attributing the problem to others: "It's not mine..."; Disproving stereotypes by striving for excellence; Being a role model for the Ethiopian community and focusing on its development. Due to the difficulty in separating personal identity from professional identity, teachers of color go through a complex process of building a professional identity. The receiving society must apply social competence skills to facilitate this process for them.

Virtual Exchange Across Cultures in ESL

Miri Yochanna
Kibbutzim College of Education, Tel Aviv, Israel
miri.yochanna@smkb.ac.il

Manal Yazbak Abu Ahmad
Sakhnin College & TEC Center, Israel
manalyazbak@gmail.com

Gabriella von Lieres
Pädagogische Hochschule Weingarten, Weingarten, Germany
lieresuwilkau@ph-weingarten.de

The TEC (Technology, Education and Cultural Diversity) Center's goal is to connect between Arabs and Jews, as well as religious and secular Jews in Israel through online collaborative learning to change preconceptions, prejudices, negative opinions, and stereotypes. The TEC intercollegiate courses are based on the TEC Model (Shonfeld et al., 2013), which adopts a gradual process of contact between students in order to build trust between people from diverse backgrounds. The TEC model is derived from the Contact Hypothesis (Allport, 1954), from collaborative learning theories and from models of online collaborative learning (Walther et al., 2015). Studies which examined the TEC model have shown its positive effect in changing attitudes towards 'the Other' (Shonfeld & Zidan, 2019; Yazbak-Abu Ahmad & Hoter, 2019). Let's TEC Together is an international TEC course which usually involves a university in Germany and two colleges in Israel: one Arab college in the north and a mixed Jewish college in Tel Aviv. It is a 6–8-week collaboration in which students work in small mixed groups on a project related to culture and pedagogy. The participants are pre-service teachers in a teacher training program, approximately 25 students from each institution. This case study will look at the impact of a specific TEC project that took place in the spring semester of 2022. The participants were required to collaborate to create a teaching tool that focused not only on culture, but also on language. The tool they were to create was an interactive poster using Genially. This poster was to be available for their use in their own classrooms afterwards. The aim of the collaboration was to enable the pre-service teachers an opportunity to share ideas, to learn about each other's culture and to find the similarities in what they are all studying. The groups met on Zoom and conversed via WhatsApp or any other tool of their choice. The final products were shared in a joint Zoom session with all the participants. Directly after the exchange ended, the participants were asked for written reflections on their experience. This is a qualitative study using Thematic Data Driven Analysis. In the initial analysis of the reflections by the participants, several themes emerged, such as, *Initial Difficulties, Overcoming Barriers, Positive Collaboration, Positive Communication,* as well as *Meeting New People*. These findings present the themes that emerged directly after the experience. To see how students went on to integrate these experiences in their actual practice, we will compare them with a series of open-ended interviews conducted with two German students, two Arab students and two Jewish students who a year and a half after the end of the course are now teaching in schools.

Keywords: Virtual Exchange, Collaboration, Culture, Diversity

Strand 10

Miscellaneous. Including Media Pedagogy and Literacy as a Tool to Combat Disinformation, Sexual Diversity Education

About the Strand

This strand captures a number of topics that are deemed important for the focus of the conference but do not fall under a particular strand. These topics include, but are not limited to: the intercultural dimension of climate change; education relating to faiths and worldviews, social justice education, intercultural learning, anti-bias education, media pedagogy and media literacy as a tool to combat disinformation, education about slavery and colonialism, sexual diversity education, and education about transitional justice. Theoretical and practice-oriented papers, poster sessions and short workshops are all welcomed.

Chair: Tvrtko Pater

Co-Chair: Mia Babić

A School for Social Justice: Equity in Education in the Italian School System from an Intercultural Perspective

Valerio Ferrero
PhD fellow, Department of Philosophy and Education Sciences, University of Turin, Italy
valerio.ferrero@unito.it

This paper conducts a theoretical analysis on school's role in achieving an ever-higher degree of social justice (Carlisle et al., 2006; Hytten & Bettez, 2011; Kaur, 2012; Zajda et al., 2006). It is a never fully realized ideal (Bauman & Tester, 2013), which requires constant efforts to ensure that every person is included in democratic participatory processes (Gerwitz, 2006) and exercises self-determination despite the interdependence that binds human beings (Bell, 2007). The access to knowledge and the acquisition of skills to critically analyze what is happening are essential elements to be actors in History, identifying and opposing forms of injustice and oppression (Hackman, 2005). The school's commitment to social justice becomes concrete only if it acts under the banner of equity: among the various interpretations, equality of opportunity (Bourdieu, 1966; Rawls, 1971; Roemer, 2000), of capabilities (Nussbaum, 2013; Sen, 2009) and social inclusion (Kanor, 2021; Taket et al, 2013) make it possible to understand pluralism as an everyday experience, affirming the urgency of breaking the interdependence between students' backgrounds and educational paths. This choice, in addition to being characterized in ethical terms (Peters, 2015), allows for the intertwining of the intercultural perspective (Akkari & Radhouane, 2022; Bhatti et al., 2007; Holmes & Corbett, 2022; Woodrow et al., 2019) with the developments of post-colonial studies (Aman, 2020; Ashcroft et al., 2013; Young, 2020) and intersectional theory (Crenshaw, 2017; Hill Collins, 2019). The focus on the Italian school system makes it possible to delve into specific situations and conduct a useful reflection also for contexts with similar characteristics and problems. In the face of education legislation consistent with the principles enunciated so far (Ferraris & Persico, 2019), dynamics of social reproduction (Collins, 2009; Federici, 2019) and non-traditional factors of inequality (Ferrer-Esteban, 2011) come into play, i.e., dynamics of inequality produced by the school itself due to its organisational choices and functioning. The analysis of these dynamics through a traditional literature review (Rozas & Klein, 2010; Snyder, 2019) allows us to understand which visions of equity come into play, assessing whether or not an education for social justice is implemented that supports a culture of peace and social cohesion (Mohmmed & Alkhtabi, 2022; Novelli & Sayed, 2016). Finally, some areas for action to improve the Italian school system in a direction of equity and social justice will be indicated.

Children, Education, and Legislation in a Divided Society: Revisiting Meyer v. Nebraska 100 Years Later

Elvira E. Sanatullova-Allison
Texas A&M University-Kingsville, USA
elvira.allison@tamuk.edu

This presentation provides an overview of the landmark U.S. Supreme Court case Meyer v. Nebraska and its four companion cases (under the heading of Bartels v. Iowa), which were decided in 1923, in the wake of World War I and ensuing "Americanization" of children living in isolated ethnic communities. These cases dealt with the application of the First and Fourteenth Amendment clauses in the area of civil liberties. Specifically, the cases pertained to the constitutionality of educational rights of children (and their parents), who spoke languages other than English at home, and the teachers who attempted to teach these children in their home languages in school. By revisiting the cases, this presentation highlights their significance as important precedents in the state and federal legislation, as well as related educational policies in the U.S., specifically concerning language minority students (and their families and communities). It also emphasizes the cases' impact on the consequent developments in language and general education in the U.S., including present day connections and future implications. Methodologically, the study was conducted within several interconnected and complementary qualitative traditions. It started as a single case study and evolved into a multiple case study, with elements of ethnography and biography as well as intertwining of personal stories and historical narratives. Data collection involved semi-structured interviews, focus groups, records and archival reviews, site visits, and audio and video recordings.

'De-schooling' intercultural education: engaging with non-formal learning in urban environments

Leslie Bash

This paper re-connects with the concept of de-schooling originally espoused by Ivan Illich, viewing it as a complementary element in a holistic process, with special relevance to intercultural education in urban contexts. With the employment of a de-schooling lens intercultural education is re-oriented to non-hierarchical institutions of civil society as contextual webs for conviviality and lifelong learning. Such an approach rests on the uncontested assumption that children and young people undertake a major part of their learning beyond the school gate, albeit non-formally. Key amongst these civil society institutions are relatively open public spaces, such as streets and parks, with varying degrees of conviviality. These, of course, differ from other public spaces such as museums and galleries which are generally more restrictive and more hierarchically structured. In cities across the world, streets and parks provide unstructured opportunities for interaction and observation while also being sites for confrontation, interpersonal tensions and conflict. From time to time, urban public spaces, having been informally claimed by local populations, evolve into more formally organised structured events, such as street carnivals (e.g. Notting Hill in London). Elsewhere, streets have exemplified continuing and relatively permanent sites of division (e.g. in Belfast, Northern Ireland). Essentially, the focus is on the dynamics and experiential dimensions of intercultural learning, sometimes emphasising contradiction and bewilderment, but also demonstrating the positive role of peer groups, creativity, and affective aspects of interpersonal behaviours. The paper accordingly suggests that there is potential for action-oriented research into the harnessing of enhanced opportunities for non-formal intercultural education in urban settings with the involvement of members of diverse civil society institutions.

Gender equality education, and teachers training. A quantitative research in Italian Primary Schools

Cristina Balloi

Researcher/Assistant Professor, Centre for Intercultural Relationships, Department of Pedagogy, Catholic University of Milan, Italy

Gender equality is a priority invoked by all international institutions. Furthermore, Gender Equality is a core value of the EU, a fundamental right and key principle of the European Pillar of Social Rights (European Commision, 2020). The Gender Equality is also a goal of The Sustainable Development Goals in the Agenda 2030 of UN, and it is recognised as a key aim for a peaceful, prosperous and sustainable world. European countries are caracterised by different levels of gender equality. Italy still has a critical level regarding the achievement of gender equality in society. Italian Gender Equality Index 2022, measured by EIGE, is under the average of EU Index. To reach gender equality is necessary to work in all parts of our societies. The school has a crucial role to support pupils and students to develop the fundamental competence to live in an equality society. In this scenario teachers have to be prepared to realise an effective gender equality education within schools. This paper presents an ongoing explorative quantitative research regarding the role of gender bias, and the teachers' professional action on gender equality in Italian primary schools. The quantitative approach allows the object of investigation to be explored on a large scale. The objectives of the research are: - to analyse the role of unconscious bias in professional activities; - to explore the role of gender equality in daily educational activities; - to analyse the level of training in teachers experience. A questionnaire is carried out to gather the data. Currently, almost 400 questionnaires have been filled. Based on an analysis using descriptive statistics, preliminary data shows that: the most important gender bias described in literature are confirmed in the teachers experience; teachers do not recognise the importance of choosing books for children that include a gender equality perspective; the majority of sample works without guidelines regarding gender equality in the main mandatory documents of the schools; the majority of sample has never received specific training concerning gender equality. Final results will be presented in order to reflect on training priority for the teachers in primary schools.

Interpreting everyday mediascapes for intercultural learning

Carla Chamberlin
Professor of Applied Linguistics, The Pennsylvania State University, Abington College, USA
crc5@psu.edu

Nektaria Palaiologou
Associate Professor, Director, Postgraduate Programme "Language Education for Refugees & Migrants" (L.R.M.), Hellenic Open University, Greece
nekpalaiologou@eap.gr

This presentation describes ways of incorporating media literacy into intercultural and language learning in a wide variety of classrooms. Based on a teaching approach called "media work," the presenters share experiences of using media messages from local linguistic landscapes (signage, billboards, school announcements, posters, etc.) to discuss issues relevant to the lives of immigrant and refugee students and teachers. Media work is a flexible approach to observing, interrogating, and responding to mediated messages represented in mul6ple modalities (audio, visual, analog, digital), multiple languages (translanguaging, code-mixing), and through a wide range of semiotic choices. With the guidance of their teachers, students in US and Greek classrooms examined images from local communities and neighborhoods that focused on social justice including race, linguistic discrimination, and gender identities. The wide range of interpretations and responses served as catalysts for important conversations among students and highlighted how media work can facilitate development of critical intercultural understanding and human rights education. Key outcomes include the following: 1) students offer a variety of interpretations about the specific cultural meanings that are represented in media messages; 2) media does not accurately portray the complexities and contradictions of societies; 3) differences in interpretations can vary as much within groups as between groups; and 4) media messages must be interpreted through cultural, social, and historical contexts as well as through personal narratives, experiences and stories. The presenters share how media work can open up conversations that engage learners with their local environments and communities and place these communities within larger global contexts in order to find commonalities and differences. This creative activity provides opportunities for students and future teachers to learn to talk about emotional or controversial issues in productive ways.

The role of pre-service teacher education in the development of students' dispositions for shaping LGBTIQ inclusive educational practice

Barbara Kušević
Associate Professor, Faculty of Humanities and Social Sciences, University of Zagreb, Croatia
bkusevic@ffzg.hr

Ana Širanović
Assistant Professor, Faculty of Humanities and Social Sciences, University of Zagreb, Croatia
amarkovi@ffzg.hr

Marija Bartulović
Associate Professor, Faculty of Humanities and Social Sciences, University of Zagreb, Croatia
mbartulo@ffzg.hr

In this paper we present a part of the results collected by the focus group method within the research project Dispositions of pre-service teacher education students for shaping LGBTIQ inclusive educational practice. Defining dispositions as evolving beliefs and characteristics that can be used to predict the quality of pedagogical activity, the aim of this paper is to investigate how final year graduate students at the Faculty of Humanities and Social Sciences, University of Zagreb conceptualize teacher dispositions for shaping LGBTIQ inclusive educational practice, how they assess their own dispositions for shaping LGBTIQ inclusive educational practice, and how they understand the role of their studies in the development of the dispositions. The results of the data analysis point to the discrepancy between the students' ideas about how LGBTIQ inclusive educational practice can be shaped and their current self-assessed level of knowledge and skills for such practice. Concluding remarks focus on the implications of the results for pre-service teacher education curricula.

Keywords: teacher education, qualitative methodology, sexual and gender diversity, critical pedagogy

Where we come from and where we stand: lessons on peace from nomadic societies

Jovana Marojević

Faculty of Psihlosophy, University of Montenegro, Montenegro

jovanar@ucg.ac.me

The key question that we address in our article is what can we learn about the human potential for peace from nomadic societies, or what have we forgotten, by living in a WEIRD, species-atypical societies (Henrich, Heine, Norenzayan, 2010)? How can we reimagine childhood and pedagogy in accordance with such new/old knowledge? In order to do so, we will specifically discuss the concept of Evolved Nest (or Evolved Development Niche – EDN; an optimal developmental system for human offspring), as an example of a partnership system, which morality is based on the idea that the wellbeing of an individual is a matter of whole community (Gleason, Narvaez, 2014: 337). Insights into the way of living and morality of these societies are of great importance since human species lived in these kind of communities until recently, in evolutionary terms, and since humanity spent 99% of its genus history living in small-band hunter-gatherer communities (Gleason, Narvaez, 2019), so it presents a kind of optimal raising environment for „typical" human wellbeing. Those are predominantly partnership societies (Fry, Souillac, 2017), which, according to findings of many ethnographic and anthropological studies, employ species-typical inclination to care, emphatise and cooperate, with emphasized egalitarinsm and prosociality in many activities including child rearging („cooperative breeding" hypothesis, by Hrdy, 2009), and that favour nonviolent conflict resolution and employ machanisms of social control against lethal agression and war (Fry, 2006, 2012; Hrdy, 2009). We will also discuss on posthumanist pedagogy paradigm (Murris, 2016) and the „common world" pedagogies (Taylor, 2017) which should guide future moral education in the process of decolonising and rewilding childhood (Narvaez, 2022).