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Seminar and Workshops on

"Interactive methods for promoting intercultural dialogue in teaching and learning history"

Nicosia, Cyprus

Friday, 1 December - Saturday, 2 December 2006

Strasbourg

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Goethe Institute, Nicosia, Cyprus

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Report by

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General Rapporteurs
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I. INTRODUCTION

The following report describes the activities and results of the seminar and workshops on "Interactive methods for promoting intercultural dialogue in teaching and learning history", which took place at the Goethe Institute in Nicosia, Cyprus on 1-2 December 2006. The events were jointly organised by the Council of Europe and the Association for Historical Dialogue and Research with the support of the following Teacher Trade Unions across the divide: KTOEÖS, KTÖS, OELMEK, OLTEK, POED.

The seminar and workshops brought together around 160 history educators from various levels of education, across the whole of Cyprus, as well as speakers from the Council of Europe, the Association for Historical Dialogue and Research, the University of Cambridge in the United Kingdom, the Georg Eckert Institute for International Textbook Research in Germany, and the "Hajde da…" a non-governmental association in Serbia. The first day (1 December 2006) consisted of plenary sessions whilst the second day (2 December 2006) comprised two consecutive workshops in the area of history teaching and intercultural dialogue (see Appendix I). During the two-day period, the working languages were English, Greek and Turkish and interpretation was provided.

The aims of the seminar were to:

- discuss the use of interactive methods when teaching history in schools;

- look at how intercultural learning and communication can help when teaching about cultural diversity through school history;

- analyse how to help pupils to develop such skills as critical thinking, ability to come to independent conclusions, capacity to understand cultural diversity as an enriching factor and communicate with representatives of different cultures on the basis of tolerance.

On 1 December 2006, 120 educators across the divide had the opportunity to discuss issues concerning: history teaching in Cypriot schools; the development of critical and analytical skills amongst pupils; the European dimension in school history teaching; and intercultural learning and communication.

On 2 December 2006, 40 teacher trainers and experts who selected based on criteria of age, gender, educational level, ethnic group, experience of history teaching and learning, and previous participation in the Council of Europe's educational events, were engaged in an interactive dialogue on methodologies

that could be applied in schools such as multiperspectivity, critical thinking and promotion of interaction between members of different communities.

In particular, the questions for discussion during the first workshop were:

- What skills and qualities do history teachers need when managing students' group work and open whole-class discussion? What special challenges does this present in Cyprus and how might these be overcome?

- What should history teachers look for (in their students' talk and writing) as signs of high quality historical thinking? How can that historical thinking be encouraged? What dispositions, attitudes and skills are we trying to foster?

- What is the relationship between building students' historical knowledge, developing their historical thinking and developing their historical curiosity?

The questions put for discussion during the second workshop were:

- How to achieve best interaction between participants during inter-communal teacher training seminars?

- How to structure activities during seminars in a way that would provide interactions between members of different communities working in the same group?

- How to design cooperative/pair/group work methods and activities that have a common goal but can not be fulfilled unless members of different communities contribute to a great extend?

II. SUMMARY OF INTRODUCTORY SPEECHES

The first plenary session at the Goethe Institute on 1 December 2006 was chaired by **Dr Chara MAKRIYIANNI**, **President of the Association for Historical Dialogue and Research**. Dr Makriyianni welcomed and thanked the participants, the Council of Europe, the representatives from KTOEÖS, KTÖS, OELMEK, OLTEK and POED, the keynote speakers and all those who contributed to the preparation of the seminar. She also expressed her satisfaction for the continuation of a series of successful educational events organised for educators in Cyprus with their active contribution and based on their feedback from previous proceedings. She noted that the seminar on "Interactive methods for promoting intercultural dialogue in teaching and learning history" could not have been more timely, referring to the recent

incident at the English School during which Turkish-Cypriot students were attacked by extremists. She stated that such behaviour should be condemned and asked the audience to focus on the positive side of the episode: the fact that Greek-Cypriot students had stood by their Turkish-Cypriot friends and jointly opposed and resisted the attackers. She added that the Association for Historical Dialogue and Research, by contributing to the improvement of teacher training in Cyprus, is helping educators to advance their pedagogical practices, to learn how to help students think historically whilst playing an important role in the promotion of intercultural dialogue, peace and stability in Cyprus and Europe.

After this brief introductory note, the President of the Association for Historical Dialogue and Research gave the floor to **Mr Gabriele MAZZA**, **Director of School, Out-of-School and Higher Education, Council of Europe**. Mr Mazza introduced the work of the Council of Europe both in Cyprus and in Europe as a whole. He said that the work of the Council of Europe in Cyprus had only begun three years ago whilst in Europe it had started 50 years previously, after World War II. He said that since then the Council of Europe had been developing multicultural programmes all over Europe on both national and regional levels. Mr Mazza emphasised that the work of the Council of Europe is to meet the concerns of particular countries and promote intercultural dialogue through education. He pointed out that teachers attending the seminar should see themselves as being part of a broader project in the field of intercultural dialogue and intercultural education. He explained that history and human rights should be seen in a broader sense, that of democratic citizenship. Mr Mazza stressed the important role of civil society in this effort and thanked the Association for Historical Dialogue and Research for being the local partner, as well as the Teacher Trade Unions across the divide for their support and contribution to the successful implementation of such activities.

Ms Niki MATHEOU, **President of the Association of Teachers of Technical Education (OLTEK)**, began her speech by strongly condemning the attack which took place at the English School. Ms Matheou expressed the desire that Cypriot history be examined from different angles and with respect for different opinions. She said that if should happen, the history of Cyprus would lead to a promotion of mutual understanding and enhance the common efforts of Greek-Cypriots and Turkish-Cypriots for the reunification of Cyprus. Ms Matheou recognised the necessity for revising Cypriot history so that historical sources become the fundamental element in history teaching. She said that historical beliefs in Cypriot schools had been developed through nationalistic competitiveness thus many generations were brought up learning a fake history. Ms Matheou concluded by congratulating the Association for

Historical Dialogue and Research and the Council of Europe for organising a seminar which promotes friendship, co-operation and mutual understanding amongst Cypriot educators. She emphasised that OLTEK would always support such events in order to avoid nationalism and extremism in the future.

Mr Şener ELCİL, Secretary General of the Turkish Teacher's Union of Cyprus (KTÖS), expressed his support to the Council of Europe and the Association for Historical Dialogue and Research activities by highlighting the necessity of Teacher Trade Unions in evaluating the link between the social problems and the educational problems in Cyprus. He emphasised that education had to tolerate politics and strongly condemned the recent incidents of chauvinism in Cyprus. He believed that everyone living on the island should have access to free and democratic education. This meant that teachers have much to do and the solution to the Cyprus problem and lasting peace could not be achieved via weapons but through education. Mr Elcil pointed out that one of the social responsibilities of teachers was to take a stand against chauvinism and extreme nationalism. After giving many examples of previous action taken by members of KTÖS in this field, Mr Elcil explained that the duties of teachers do not stop inside school walls but continue to have an impact on the whole of society. He said that teachers have a duty to enhance efforts to unite the two communities and that, by doing so, teachers could help eradicate prejudices and intolerances. Mr Elcil concluded by urging the teachers from both sides to come together and organise common camps, revise history textbooks and fight all kinds of chauvinism on both sides. He said that it took two to tango and, therefore, mutual co-operation was needed.

Mr Dimitris MIKELLIDES, **President of the Greek Teachers' Organisation of Cyprus (POED)**, expressed his Union's warm gratitude to the Association for Historical Dialogue and Research and the Council of Europe for the initiative to organise such useful seminars and workshops. Mr Mikellides pointed out that this kind of seminar played an important role in bringing together educators from the two major communities in Cyprus to discuss ways of eliminating old stereotypes. He said that as history was a crucial subject in the analytical curriculum of schools it should not be taught independently from its sources and the historical evolution of our 'fellow-travellers' in Cyprus. Mr Mikellides emphasised that, through historical learning, students should gain not only self-awareness but also develop respect for other cultures. He said that teaching history without blinkers and obsessions could contribute to the harmonic co-existence of different peoples and cultures. In Cyprus in particular, this could be essential in avoiding conflicts such as those which occurred in France in 2005. He concluded by saying these were situations which Cyprus did not wish to experience.

Mr Sedat KILIÇ, Finance Secretary of the Turkish Secondary Education Teachers' Union of Cyprus (KTOEÖS) stated that KTOEÖS believed from the beginning and continued to believe in and work towards peace in Cyprus. He gave an example of the Union's work showing the audience the recently revised Turkish-Cypriot textbook on Cyprus history depicting a map with the island united. Mr Kılıç emphasised that KTOEÖS has supported and will continue to support the efforts of the Council of Europe and the Association for Historical Dialogue and Research in this field. He urged for more debate on the future of the project and noted that funding alone did not bring peace. He urged all interested parties to act even more collectively and intensively, and asked for a stronger support from the Council of Europe. Condemning the incident at the English School, Mr Kılıç expressed his regret for not being able to convince all Teacher Trade Unions to issue a joint statement. He concluded that in order to live together in harmony and peace, the people of Cyprus had to believe that this was possible, and should not ask teachers to simply recount history but instead put it in a more specific format.

Ms Tatiana MINKINA-MILKO, Administrator, History Education Division, Council of Europe, presented an overview of the work of the Council of Europe in history teaching in Cyprus since 2003. She explained that the Council of Europe started building relationships and bridges with local partners in the summer of 2003, namely the Association for Historical Dialogue and Research, which resulted in the first seminar on history teaching in June 2004. She then gave a brief outline of the approach taken by Council of Europe in Cyprus. She said that Cyprus had always been multicultural and, therefore, it had been decided that the Council of Europe would work with all the communities on the island. She explained that the first seminar was a first attempt to present to the Cypriot audience the work and the possibilities offered by the Council of Europe and other institutions such as Euroclio and the Georg Eckert Institute for International Textbook Research in Germany. Ms Minkina-Milko said that the aim was to address the needs of history teaching, to share ideas with the local educators and present the main trends in teacher training in Europe. She added that the programme introduced in Cyprus had not come about by chance but was based on the Council of Europe's previous experience in other countries. She noted that, at the same time, it appeared that there was a lack of supplementary information in history teaching and it was proposed to start collecting such materials. Ms Minkina-Milko then presented the aims of the second seminar in November 2004 where the participants discussed new methods of teaching and using multiperspectivity. The outcome of the seminar was a publication in three languages (English, Greek and Turkish), which was distributed throughout Cyprus. She then spoke about the third seminar organised in Cyprus, which aimed at acquiring knowledge on the use of different sources in a context of multiperspectivity. The experience acquired in this field from other countries was then applied to Cypriot social and cultural history. Ms Minkina-Milko

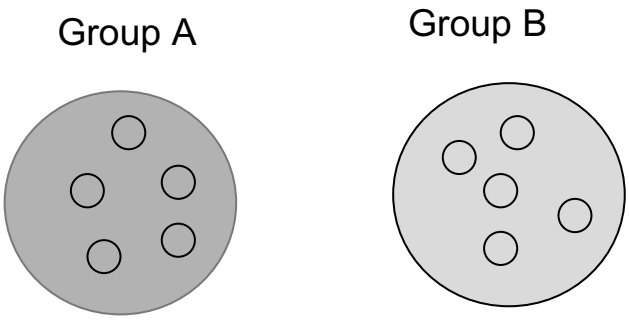
explained that this seminar was extremely important because, for the first time, the workshops had been successfully animated by mixed teams of Greek-Cypriot and Turkish-Cypriot trainers. She added that the experience gained in Cyprus had been put into practice in other parts of the world such as in the Russian Federation and had met with great success. She then spoke about the aims of the current seminar which focused on intercultural dialogue and its integration into everyday school practice. Ms Minkina-Milko concluded by informing the audience about a new project approved by the Council of Europe called "The Image of the other in history teaching" and said that the Council of Europe hoped that this project would also incorporate the experience gained in Cyprus.

Dr Ahmet DJAVIT, **Press Officer of the Association for Historical Dialogue and Research**, presented the Association's work since its official foundation in 2004. Dr Djavit pointed out that the Association is multicultural with members from various ethnic, linguistic and professional backgrounds thus promoting multiculturalism and mutual understanding. He said that the Association's members are determined to carry out more educational and research projects, particularly on issues regarding historical understanding, critical thinking and tolerance. Dr Djavit spoke about the current projects of the Association including the preparation of educational materials for students, educators and parents promoting multicultural heritage of Nicosia. Finally, he expressed the sincere appreciation of the Association to its members, the participants of the current and previous educational events and to the Council of Europe for their valuable support in carrying out educational seminars and workshops since 2004.

III. SUMMARY OF PRESENTATIONS

The first presentation was given by **Dr Charis PSALTIS**, **Research Director, the Association for Historical Dialogue and Research**, on "**The teaching of history in Cyprus as transmission of belief or construction of knowledge"**. Dr Psaltis began by putting forward the integration of some theoretical ideas about two different ways of teaching and learning history with forms of social interaction. Talking about the present situation in Cyprus, he noticed that there was segregation and a lack of a common goal of cooperation between the Greek and Turkish communities on the island which lead to antagonism. He said that the current socio-political formation in Cyprus could lead to the phenomena described in social psychology as homogenisation of the out-group (the other group), stereotyping, in-group bias, and prejudice.

SEGREGATION



- Stereotypes
- Prejudice
- Competition
- Out-group homogeneity
- Accentuation of differences

Dr Psaltis pointed out that in such context the role of history is particularly important and asked if it promoted reconciliation and rapprochement between the two communities or did it consolidate partition. He argued that there are two ways to teach and learn history. One creates the conditions for reconciliation and co-operation whilst the other creates the conditions for the consolidation of segregation and partition and in the longer term for instability and conflict.

Dr Psaltis then talked about the distinction between heritage and history. Based upon Mr David Lowenthal's approach he suggested that when school history is understood and taught as heritage it deliberately omits certain aspects of the past and thrives on ignorance and error; its nurturing virtue is bias and its essential purpose prejudiced pride. He said that, on the other hand, history was disinterested and universal, in the sense that no group had an exclusive claim to particular stories or to truth. Bias was a vice that history struggled to eliminate (even if it could not claim to communicate the absolute truth).

Heritage	*versus*	**History**
• deliberately omits aspects of the past • thrives on ignorance and error • its nurturing virtue is bias • its essential purpose prejudiced pride • transmits exclusive myths of origin and continuity • endows a select group with prestige and common purpose • is held as 'a dogma of roots and origins • must be accepted on faith • the past is used as a weapon		• is disinterested and universal • struggles to eliminate bias • conforms to accepted tenets of evidence • is subject to debate • it is always altered by time and hindsight • learning how to question a historical account • to become aware of the evidentiary base upon which it rests • assess it in relation to contrasting accounts

Drawing on social psychological theory, the presenter suggested that there was a similar distinction that referred to shared forms of knowing by Mr Serge Moscovici between social representations based on belief and social representations based on knowledge. Dr Psaltis pointed out that there was one central question that emerged under these circumstances: what do we teach in our schools today: heritage or history? Do we use history or do we abuse history? Addressing this question, the presenter suggested that history teaching in Cyprus had a long history of being an expression of the nationalist ideology and thus it could more comfortably be described as heritage rather than history. He emphasised that, because of this, the advancement of historical reasoning and understanding, and the teaching of history, are suppressed rather than promoted.

Dr Psaltis then suggested a new question to the audience: **What is the role of teaching and learning history in reducing the consequences of inter-group conflict (stereotyping, prejudice, mistrust) and moving towards the future?** To answer this question he referred to Piaget's two basic orientations in social interaction. One was described by Piaget as social relations of constraint and the other as social relations of cooperation.

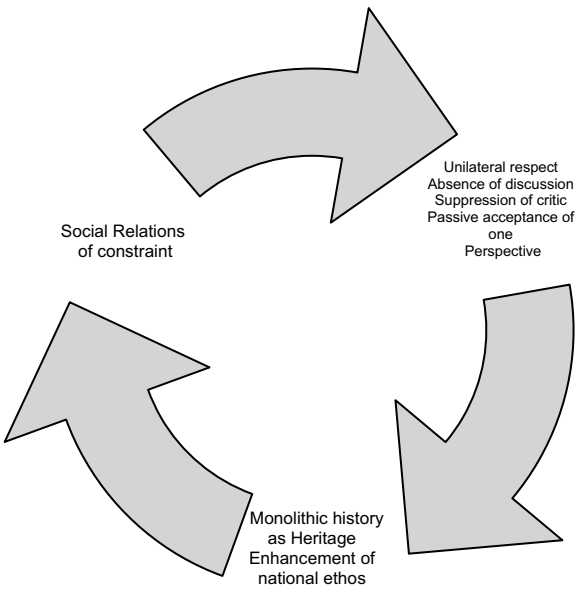
Constraint	*versus*	**Cooperation**
• One participant holds more power than the other • Asymmetrical relationship • Unilateral respect • Children's thinking is limited by a dominant influence • Social transmission • Transmission of belief/dogma/myth • Suppression of cognitive and ethical development		• Power is more evenly distributed • Symmetrical relationship • Mutual respect • Each partner has the freedom to project their own thoughts, consider the positions of others, and defend their own point of view (real dialogue) • Norm of reciprocity • Construction of knowledge • Promotion of cognitive and ethical development

Dr Psaltis then linked the two forms of knowing with the two types of social relations. He said that history teaching and learning that took the form of social relations of constraint could be described as social representations based on belief (what Lowenthal termed heritage). On the contrary, history teaching and learning based on social relations of cooperation could promote social representations based on knowledge (what Lowenthal termed history). Adding to this, the presenter argued that heritage and history relied on different epistemologies. History assumed a social constructivist epistemology or a stance of reflective reasoning. This is the third way between the two extremes of naïve realism and naïve relativism. A *naïve realist* student assumed that all the documentary sources are essentially authorless and described reality in an unmediated, accurate manner. A *naïve relativist* student would think that because accounts conflict in their testimony, understanding an incident was all about whose opinion you believe and one opinion was as good as the other. If you achieved the balancing act between these two extremes, you gave a reason for your interpretation, a justification for your point of view to the other, your audience, your pupils, and your readership that was based on the premise that the other is a rational being that could understand your reasoning. In this way forms of recognition were communicated where the other was recognised as a thinking subject and not as a means to one's ends. If the other gave an opposing point of view, a different perspective, then you had to listen to the other's point of view and take it into account. This was the enactment of Piagetian *social relations of cooperation* described as an ideal and a method that promoted the cognitive and ethical development of children.

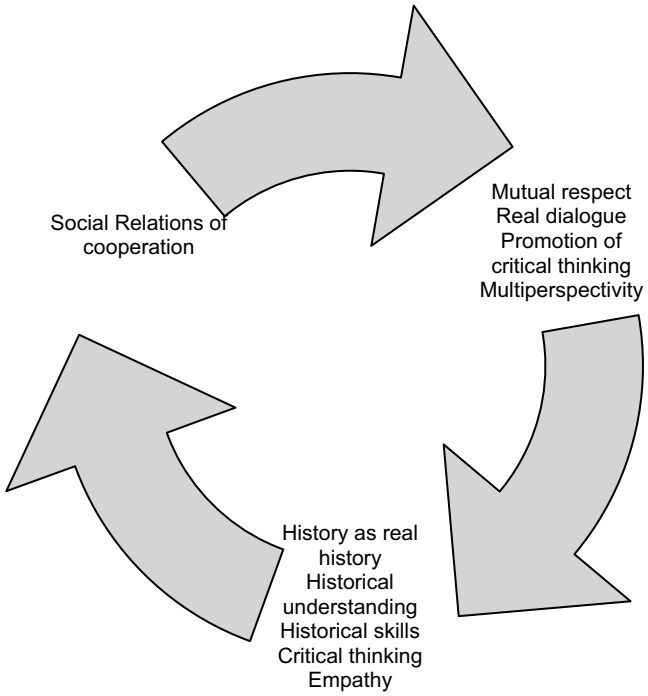
On the contrary, heritage assumed a naïve realist point of view in that you did not feel any need to justify your point of view to the other, your audience, your pupils or your readership because what was important was the enhancement of patriotic feelings (a blind form of patriotism using Staub's distinction between blind and constructive patriotism) that aimed to enhance feelings of attachment to one's country or nation, at the cost of excluding all others who did not fall

within the boundaries of your own group. Thus, the "other's" point of view was not encouraged to be heard and if by any chance it did come into the arena of discussion it was then suppressed because it undermined the objectivity of the accepted official historical narrative that was taken as the absolute truth. It, thus, became clear that the suppression of the other's point of view could only be based on an asymmetric social relation of constraint where the authority imposed restrictions on what and how it could be communicated. What took place was not construction of new knowledge; novelty could not emerge out of such forms of communication. Instead, what took place was the social transmission of beliefs, conformity and imitation of the views of the authority. Such monological views suppressed the cognitive and ethical development of children since they nourished their egocentric, or ethnocentric (what Piaget called sociocentric) way of thinking where one's perspective was taken as the absolute truth. In this way the promotion of an active and critical citizenship was hindered.

Summing up, Dr Psaltis emphasised that what history teaching understood as heritage and collective memory was largely based on social relations of constraint. This was because it implied NOT a multiplicity of perspectives but only ONE perspective. The group imposed the single dominant view on the members of the group. Belief was monoperspectival because it aimed at the enhancement of national identity through the transmission of a single monolithic historical narrative. The other's voice or perspective needed to be suppressed because it was conceptualised as a threat that could compromise the ethnic identity or the fighting morale of pupils. In this way a circular relation was put in place between relation of constraint and monolithic history that put into place a circle of intractability.



On the contrary, relations of cooperation were essential in the promotion of not only the ethical and cognitive development of our pupils but also tolerance towards the other and the cultivation of historical understanding. Historical understanding demanded empathy, the ability to take the perspective of the other, whether this other was situated across the green line or somewhere in the past. Without respect for the other, decentration from our sociocentrism in Piagetian terms, or ethnocentrism in social sciences, became difficult if not impossible and with it the essential historical skills to teach history in its real sense.



At the end, Dr Psaltis provided some methodological suggestions for the teaching of history. The aim was to address two questions:

- How could educators contribute to the process of reconciliation and peace building?

- What teaching methods could be used to promote the epistemology and historical skills for critical citizenship in a liberal and democratic society?

He suggested two strategies:

1. Inter-group contact in and out of classrooms.
2. Co-operative methods in a classroom.

Concerning cooperative methods, the presenter emphasised that peer interaction and group work could potentially be a better forum for the free exchange of ideas. However, varying sources of asymmetries of status penetrate the micro culture of a classroom (academic reputation, gender, popularity) meant that teachers needed to be extra careful in the way they compose the co-operative groups so that no single child accumulated all possible sources of status and his or her partner was deprived of all. More balanced distribution of status attributed between pupils like numbers between members of more powerful and less powerful groups in society could provide teachers with better chances of promoting the free exchange of ideas that would make for a more balanced interaction and thus promote decentration and the coordination of perspectives.

Dr Psaltis suggested that co-operative techniques could also be used with techniques devised by social psychologists, like Aronson (1971) jigsaw classroom that created a structure of interdependence between the members of the group. The children started working in different groups of experts on a particular part of the day's lesson. Then each member of the group went to another group were he/she joined with the members of other expert groups for discussion on the question under investigation. Disempowered pupils, or members of less powerful groups, could in this way overcome their usual marginalisation in the classroom, feel needed and get the chance to empower themselves in the eyes of the members of more powerful groups. The jigsaw classroom was especially useful in the case of exploration of different sources in a history lesson since the pupils could debate and argue for one position, reverse positions and cultivate empathy and in this way benefit from their history. Dr Psaltis pointed out that, as his other colleagues would further expand on these co-operative methods, he would at this point only give a few guidelines:

1. Divide students into 5- or 6-person jigsaw groups. The groups should be diverse in terms of gender, ethnicity, and ability.

2. Divide the day's lesson into the examination of 5-6 sources. Assign each student to learn one segment, making sure students have direct access only to their own source.

3. Give students time to read over their source at least twice and become familiar with it. There is no need for them to memorise it.

4. Form temporary "expert groups" by having one student from each jigsaw group join other students assigned to the same source. Give students in these expert groups time to discuss the main points of their source and to rehearse the presentations they will make to their jigsaw group.

5. Bring the students back into their jigsaw groups.

6. Ask each student to present her or his source to the group. Encourage others in the group to ask questions for clarification.

7. Float from group to group, observing the process. If any group is having trouble (e.g. a member is dominating or disruptive), make an appropriate intervention.

8. Let each jigsaw group discuss points of consensus and dissensus between different sources and the criteria for evaluation of the sources, and what they reveal not only about the phenomenon of interest but also about the position and views of the writer.

Dr Psaltis concluded his presentation with an optimistic note. He pointed out that such seminars on history teaching were of great importance for the future of Cyprus as they put into practice relations of co-operation and created an ethical stance of mutual respect and friendship. He said that they could help build bridges for peace that were absolutely necessary for the reunification of Cyprus and future peaceful existence. Finally, he wished that the people of Cyprus were on the road to finding a common, multiperspective history based on the skills of historical understanding that will tear apart the dividing lines and promote the prosperity for all Cypriots from all communities of Cyprus.

Ms Christine COUNSELL, **Senior Lecturer** at the **University of Cambridge**, **United Kingdom**, gave a presentation on **"Developing historical knowledge and cultural awareness - links between pupils' knowledge and their development of critical and analytical skills"**. Ms Counsell started her presentation with a definition of history provided by Dr Psaltis. She said that history was the practice of argument that must be based on evidence and must take into account other interpretations. She pointed out that if history was the practice of argument then learning history must, to some extent, be the learning of the practice of argument. Regarding the question of what children should argue about, she introduced four ideas, structures and concepts that shape typical historical questions and about which historical scholars argue. These ideas are:

- cause and consequence;
- change and continuity;
- similarity, difference and diversity;
- historical significance.

For each idea, Ms Counsell used four practical examples from various parts of literature on the practice of teaching and learning history and from her own experience.

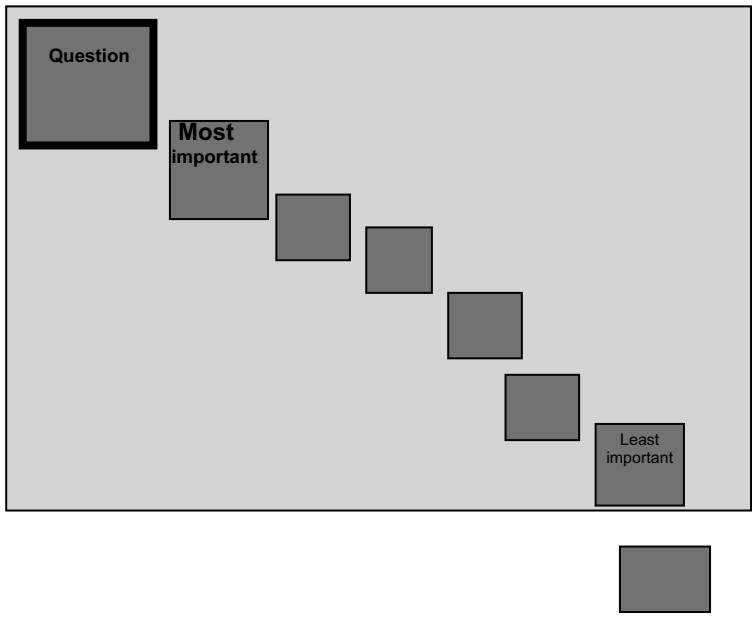
Cause and consequence

On the historical causation she used an example from Northern Ireland. In particular, a teacher in a protestant school in Northern Ireland introduced a class of 14-year olds to the history of protestant reformation. She knew that this topic was familiar to them because of their family, community and church background. She knew that they considered it 'their' story and that for them the German monk Martin Luther was their hero. The teacher told the children that it was fine to have him as their hero, and that this was one way to look at it. However, her task as a teacher was to make them think historically. She went back to history as a discipline and chose a causational problem that historians still argued about. The teacher wanted to distance the children from their own preconceptions and engage them in an inquiry that would have been sometimes exciting, sometimes disturbing, but overall fun. She asked an historical causation question: **did one monk change Germany?**

After telling them a related story, she introduced three structures that would enable children to build an argument.

Structure A:

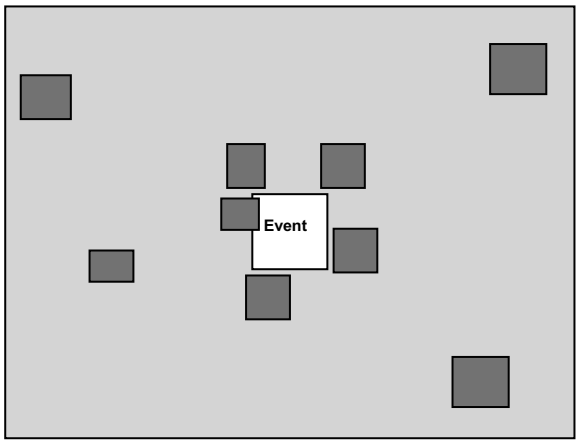
The Zone of Relevance



She asked them to write down on small labels their own ideas for possible causes for the protestant reformation. The children had to arrange them according to their importance. By creating a diagonal line, the most important would be put on top, near the question and the least important at the end of a diagonal line. The irrelevant causes would be put outside the **'Zone of Relevance'**.

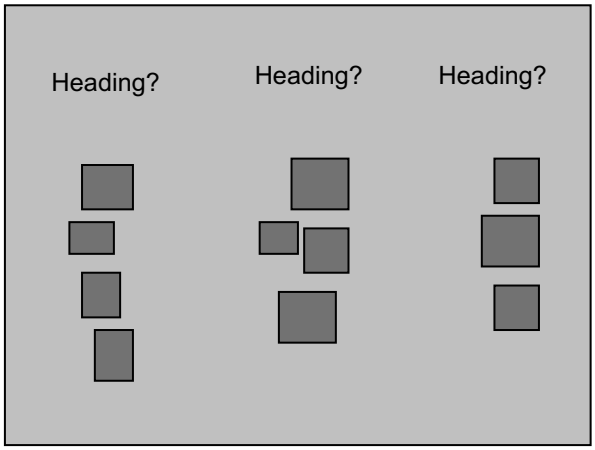
This structure gave a clear, manageable way to the children to organise an argument on causal explanation. This was a tide structure and not open-ended.

Structure B:



The second task the teacher introduced was to arrange the 'cause cards' into short, medium and long-term causes. She asked them to put the short-term causes in the centre, the long-term in the edge and medium-term in between.

Structure C:



The final task was **classification**. The teacher asked pupils to arrange the 'cause cards' into groups and each group to have a heading.

The outcome of such structures was that children started to discuss and argue a case in different ways. They realised that there is no a single, correct answer on which all should agree upon. Ms Counsell explained that in order to have 15- year old students succeeding in such an activity there is a necessity to have done these tasks many times before. By the age of fifteen they should be able to recognise a causational problem and tackle it.

Similarity, difference and diversity

Moving into the area of making children understand the extent or type of similarity or diversity, Ms Counsell used an example from French-speaking Canada. This teacher taught a group of 12-year olds. She began her lesson by asking the children about their existing preconceptions about the Native American peoples. From their answers, she realised that the children were homogenising the American people. In order to tackle this problem, she went back to the practice discipline and chose the idea of historical diversity. She put in front of them a provocative question: were all Indian nations the same? This way the children were challenged to investigate the extent to which the American Indians are the same or different and, in doing so, she provided them with a structure. She asked them to create "It depends…" diagrams. *It depends* on whether you are looking at:

- food production;
- language;
- religious practice and custom;
- attitudes to land and the earth.

The children were asked to create boxes based upon the subjects given above, which they put on the wall. They were then challenged to put the similarities close together and the differences far apart. They realised that there was a wide diversity in food, language, religious and custom practice and that there were more similarities in how they treat the land and the earth.

Change and continuity

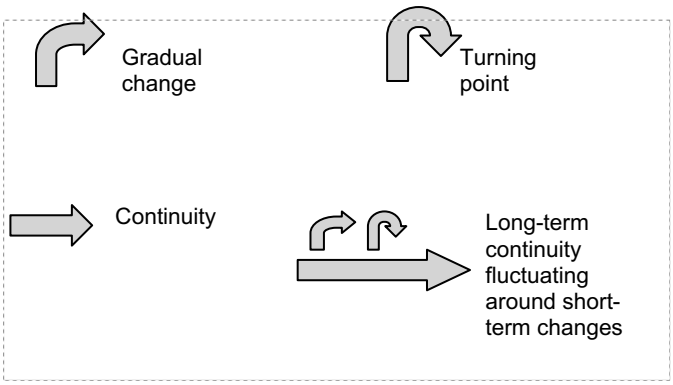
The third example referred to the change and continuity idea. It involved a teacher who taught a group of 14-year olds in a multicultural, multilingual, and multiethnic school in London. The teacher knew that some of the children came from working class backgrounds, from racist families, who were perhaps active in nationalist groups and some others from a Muslim background. She chose to introduce the issue of Medieval Cordoba. She was aware that this was a class full of antisocial behavior and that this issue would provoke them. She also knew that some of the children would not understand why they should look at the history of another country, of Spain in particular. Instead of introducing Cordoba as a celebration of cross-cultural interaction (it would have been too obvious), or as an example of harmonious existence between Muslim, Jews and Christians (it would not have been entirely honest since there were moments of conflict too), she chose to deal with change and continuity. She gave them the question: what *changed* and what *lasted* in medieval Cordoba and asked them to focus on four areas:

- Styles in art and architecture?
- Philosophy and learning?

- The practice of tolerance?
- Inter-cultural sharing, influence and collaboration?

After that she told them a series of stories about interesting and exciting characters from Medieval Cordoba and gave them stickers with symbols such as:

Change and continuity symbols



She asked them to place the stickers around the narratives according to what they thought was gradual change, a turning point, continuity or long-term continuity fluctuating around short-term changes. In this way, they had something to discuss and something which had been strange to them was becoming familiar. In contrast, the two previous examples were based on familiar events that were made strange.

Historical significance

The final example given by Ms Counsell came from a class of 13-year olds in the beautiful, rural area of Norfolk in England. The teacher of that group knew that underneath this beauty lay racial tension, profound ignorance, hatred, low literacy levels and casual violence. In Norfolk there is hostility against Roma people, Portuguese immigrants and newly comers, Lithuanian and Polish workers. The teacher decided to deal with historical significance because the children had difficulty in making sense distinguishing between difference and diversity and in understanding why they were required to make sense of this.

Therefore, she took a topic that she felt was very distant to them: Baghdad in the 9th Century. She began the lesson by showing them a part of Baghdad recently bombed during the war in Iraq. The pupils were shocked and there was silence in the classroom. After that she read them this source by a Muslim historian from the 9th Century: "All the treasures of the world are here. All the good and lovely things of the world are brought here and all the good and lovely things of the world come from here".

Following this, the pupils were asked to make 'treasure cards'. On each card, pupils had to give one reason why Baghdad was so "rich". Pupils started filling their 'treasure boxes' with 'treasure cards'. At the end, the word 'rich' took on a whole new meaning for these children. After writing their 'treasure cards', children were asked to take each one of them and use it in such a way so as they could assess why Baghdad would be historically significant. The criteria for their assessment were the five Rs:

- **R**esulting in change?
- **R**emarkable?
- **R**emembered?
- **R**esonant?
- **R**evealing?

From this activity, children learnt that historical significance was not a property of the thing itself but something that man attributes to other people, things and events. Ms Counsell stressed that these children, when they get older, could criticise the five Rs and perhaps create own criteria. Putting emphasis on the last R she said that what made a particular place or topic revealing was the one that at first sight seemed ordinary but in fact concealed the extraordinary.

In conclusion, Ms Counsell identified two things which were common to all examples provided:

- pupils are required to argue using an idea taken from the structure of discipline;

- in each case, children come up with structures that are very clear and paradoxically quite limiting.

Last but not least, Ms Counsell suggested that the fact that history is about argument is what makes it challenging to teach to children and adults. However, she pointed out that this is exactly what makes it possible to teach it.

Dr Falk PINGEL, Deputy Director, Georg Eckert Institute for International Textbook Research, gave his presentation on the **"European dimension in school history teaching and how this subject can help in conflict prevention and conflict resolution process: experience of the Georg Eckert International Textbook Research Institute"**. He talked about the tension between the historical knowledge gained by research and the content of historical consciousness of ordinary people. Dr Pingel said that this tension often arose in its most extreme forms when historical tradition was created. He suggested that although research was free to choose its object, tradition created a set of codes which determined what was worth passing on. Giving an example, he said that the curriculum used by teachers at schools represented such a set of codes. He explained that a teacher very often had to

deal with many centuries of history in just one lesson and that meant that he or she needed to be selective. What were the criteria for selection?

Dr Pingel emphasised that, although teaching history contributed to creating a sense of continuity, a teacher never really taught continuity. He said that, for example, in German history a teacher started with the ancient times and the Germanic tribes but then skipped 500-600 years and moved directly onto medieval times. Pupils then concentrated on the reformation, living out another 200 years, before arriving at the French Revolution. This approach created a sense of continuity in the minds of German students and said that this continuity was related to the continuity of ones own nation, ethnic or cultural group. He pointed out that in our times all social units were linked to one another and, as such, any claim for exclusive historical rights provoked a reaction from other groups which did not share the same rights. The main issue here was whether to create inclusive or exclusive identities. According to Dr Pingel, history was always selective, in the same way that it described the group and defined who did and did not belong to it. In determining one's own being, or affiliation to a particular nation or group, one could establish what was foreign and what did not belong to that group. This could not be avoided but depended on how those who did not belong to the group were evaluated.

The presenter then moved on to the Cyprus issue. He mentioned that, in previous history textbooks in different European countries, Cyprus was regarded as one of the victims of European power politics. Commenting on the national inspiration of the population in Cyprus, either for independence from colonialism or for union with the mother countries such as Greece or Turkey, he pointed out that this could not develop independently from the British colonial power politics. He said that there was, in this respect, a European responsibility not only for the emergence but also for the solution of the conflict.

In addition, Dr Pingel examined the role of Greece and Turkey in the affairs of Cyprus. He said that the European context within which Greece and Turkey partially cooperated should be taken into account when discussing the Cyprus conflict and educational materials in Cyprus. He noticed that, contrary to other liberation movements, Cyprus' struggle for independence did not develop in the all-embracing sense of Cypriot self consciousness and identity. This was, according to Dr Pingel, what made this case of Cyprus so difficult, as the crucial point was that the references to the past for identity did not refer to Cyprus itself but to external factors. He noted that, like Cyprus, all European so-called nation states nowadays face the impact of multiculturalism. He said that a European state no longer represented one dominant ethnic or religious group. European states are no longer homogeneous nations; they all have a multicultural structure and all have to cope with it and adapt their educational systems accordingly. He explained that Europeans do not bring anything new

to Cyprus but rather want to exchange views on how to cope with the same problem although in a different political context.

The second part of Dr Pingel's presentation included some examples on how the European context was presented in different European textbooks. The first example was a map showing Europe on the way to becoming a federal state. This was a geophysical map with no defined borders between nations. It was introduced in a history textbook in Germany in order to introduce pupils to the question: what is Europe? The aim was to make pupils realise that there was no definite answer because the concept of Europe was continuously changing. Dr Pingel pointed out that history itself did not define the borders of Europe.

The presenter then moved onto an older map which showed a clearly divided Europe, separated between the capitalist and the communist countries. The former USSR and Turkey were represented with a white colour indicating that this part of the world was of no great interest to Europeans, and that there was little communication with them. On the map, Cyprus was considered a part of the so-called western world. The message here was that Europe was divided into different regions.

Moving onto the third map, Dr Pingel pointed out that the boundaries there were between east-central Europe and south-east Europe. He explained that this map was introduced following the collapse of communism and it was meant to be a geographical representation of Europe. According to this map, Cyprus was a part of the western world but not Turkey.

The fourth map introduced was found in a Romanian history textbook. The central European countries were coloured red and Romania was included in that red zone. This was meant to show that Romania considered itself part of the western culture and had nothing to do with the East.

At the end, Dr Pingel showed some maps of Europe created by 10-18-year old German students. The first map was created by a 14-year old pupil and showed central Europe including three countries in the South (Italy, Spain and Greece). The map also featured Russia because this was a country with which German students were very often familiar. The northern countries were not clearly defined showing that the pupil had no clear-cut idea about them. Dr Pingel explained that this can happen as Germans usually travel to the South and not to the North, therefore, they have less knowledge about the Scandinavian countries.

The next map showed a great gap between the western and the eastern countries. Europe was not only ideologically but also geographically separated. Dr Pingel said that if a teacher witnessed such clear divisions in the map created by a student then he/she should take the time to understand why a student drew such a map and discuss it. He then presented statistics on which

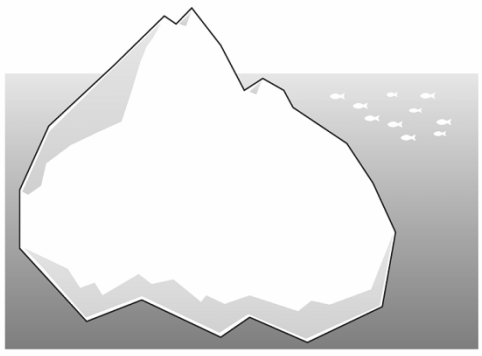
countries were most mentioned by German students. Turkey was number seven while Greece was much lower down. Cyprus was not included in the research showing the notion of the German geography teachers who organised the research.

Finally, the presenter showed a map drawn up by an advanced 18-year old student. In this map every single country in Europe was included along with neighbouring countries such as Russia. Turkey was integrated into Europe and an arrow showed that after Turkey there was a continent called Asia.

In conclusion, Dr Pingel suggested that teachers do an activity with maps in their classroom in order to get to indicate the level of knowledge of their students. He advised teachers to compare those maps with the political maps from the textbooks. They would undoubtedly notice that there was no division in the maps created by the students and that separatism is, for the most part, an idea promoted by politicians.

Ms Stanislava VUCKOVIC, **Trainer, Serbia,** presented her talk on **"Intercultural learning and communication, constructive interaction and team work: from theory to practice"**. She explained that she represented a non-governmental association called "Hajde da…" which had formed during the war in the former Yugoslavia. Initially, Ms Vuckovic gave an overview of the basic concepts of intercultural learning. She described culture as an iceberg representing what people perceive when they meet for the first time with people from different cultures. She explained that when people meet for the first time, they see only the top of the iceberg, the surface, the language, art or architecture of the other and, only on the second glance, were they able to notice what was under the surface.

Iceberg of Culture

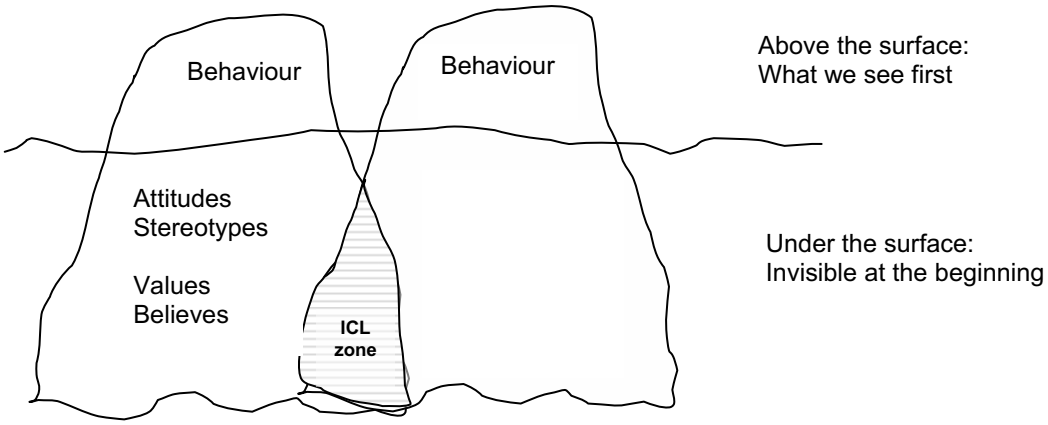


Ms Vuckovic mentioned that she preferred to use the term intercultural than multicultural because, in an intercultural society, there was real interaction between people from different cultures. She gave an example from Serbia where there was no other interaction with Roma people except amongst

children in schools. She pointed out that the journey from the "living *beside* others" to "life *with* others" or, from multicultural to intercultural society is a long one, and that it begins with one first step towards a better understanding of the intercultural processes.

Giving a definition, Ms Vuckovic said that intercultural learning is an individual process of acquiring knowledge, attitudes or behaviour that is connected with interaction between different cultures. She went on to explore what happened when two icebergs met. She explained that interaction only occurred when people were brave enough to explore what was beneath the surface, and when they found similarities and differences between cultures. This particular interaction was what Ms Vuckovic called the Intercultural Learning Zone (ICL Zone). Being inside this Zone allowed us to find out how we felt when we realised that something which we took for granted might not necessarily be accepted by people from different cultures. Therefore, we explored how to tolerate this situation.

Intercultural encounter



Ms Vuckovic continued by presenting an intercultural learning programme which is being implemented in Serbia for the past five years called the "Alphabet of Tolerance – education and practice" (AOT). This programme, officially accredited as a teacher training programme by the Ministry of Education in Serbia, comprises five stages:

PERSONAL DEVELOPMENT
Personal exploration and growth

EDUCATIONAL
Basic skills for facilitation

PRACTICAL
Experience within the group

3 months of implementation
of the AOT programme
with a group of children
under supervision

LOCAL ACTIONS

Ms Vuckovic listed the objectives and topics of this training:

Objectives:

- personal exploration of AOT-related topics;
- improvement of communication skills in group work;
- acquiring basic knowledge and skills in group work methodology;
- acquiring practical experience in group facilitation.

Topics:

- identity;
- similarities and differences;
- prejudices and stereotypes;
- discrimination;
- communication and empathy;
- non-violence and tolerance.

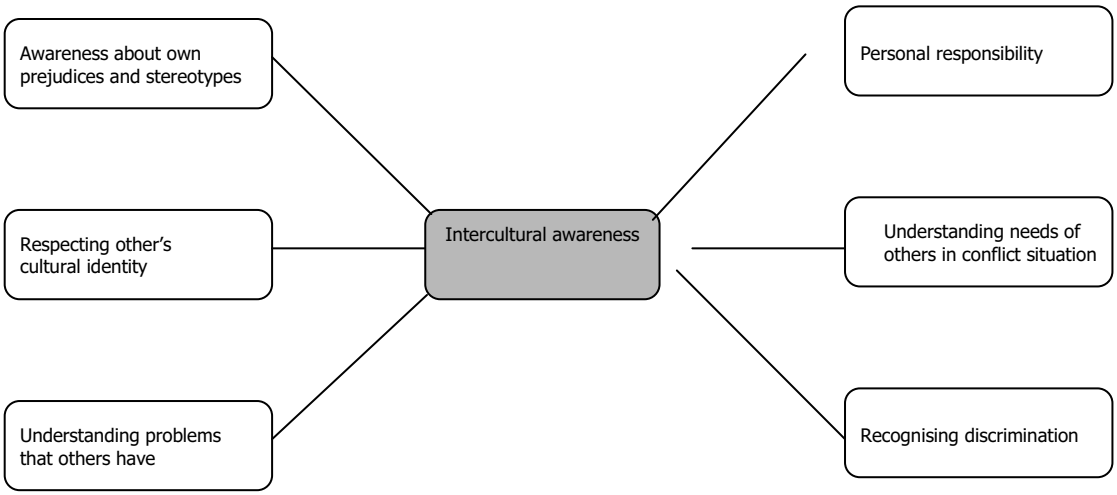
Ms Vuckovic said that, through the AOT, the association "Hajde Da…" provided the opportunity to teachers to increase their intecultural competences. She defined intercultural competence as the ability for successful communication with people of other cultures. Teachers are, therefore, trained in three areas of intercultural competence:

- ability to make contact with others and maintain social relationships;
- ability for effective and appropriate communication with minimum losses and distortions;
- ability to comply and maintain cooperation with others.

More specifically, Ms Vuckovic gave a list of the most important intercultural competences which a teacher should have:

- empathy;
- tolerance of ambiguity;
- openness for contact;
- flexibility;
- readiness to temporarily suspend evaluation;
- curiosity.

Through research carried out on intercultural awareness in Serbian schools, she said that it was concluded that a teacher in Serbia should gain competence in:



Giving an example of the success of the AOT programme, she mentioned that at two schools in Serbia which were in conflict, when they jointly produced together a theatrical performance of Romeo and Juliet, they succeeded in reconciling their differences. Ms Vuckovic also spoke about their efforts to raise awareness of intercultural learning and communication through the production of an animated video on Roma rights. This was shown to different

schools and communities and the outcome was Roma children being included in the other children's games and relationships.

Ms Vuckovic concluded her presentation with a summary of the Alphabet of Tolerance (AOT) teacher training programme:

- seven days training;
- three months of practical work as facilitator;
- six supervisory meetings;
- support in designing additional workshops;
- trainees provided with material and manual;
- local actions;
- implementation in 36 schools with more then 3,000 children (2002-2006).

IV. SUMMARY OF WORKSHOPS

Workshop 1

The first workshop entitled **"Exploring different historical perspectives within one history classroom: providing children and young people with intellectual challenge through engaging, rigorous tasks"** was animated by **Ms Christine Counsell** from the **United Kingdom**. The participants were split up into groups of five. Each group included participants from across the divide who sat around five tables. They were given blank sheets, large white and small pink ones, along with coloured pastels. Each group was provided with a translator from English to Greek and Turkish. Ms Counsell started with references to the presentation which she had made the day before when she introduced possible ideas and structures on history as a practice along with the kind of problems which teachers might ask the children to address:

- cause and consequence;
- change and continuity;
- similarity, difference and diversity;
- historical significance.

Part I

Beginning with the causation problems, Ms Counsell introduced a WHY question to the participants:

"Why was there a Bolshevik revolution in 1917?"

She asked them to write down the question on a large blank paper and explained that such questions allowed children to come up with their own causes and to structure an argument. She admitted that this was difficult because children did not like narratives and often perceived things as stories. She said that children should be challenged to discover what the problem is and that the role of the teacher was to help them move forward. In particular, students should move from:

- **narrative** to **analysis**;
- **description** to **discussion**.

Ms Counsell asked the participants to come up with and write on the pink sheets some causes for the Bolshevik revolution. She gave an example of her own: the arrival of Lenin. Some of the participants' answers were as follows:

- poverty;
- diffusion of new ideas;
- social and economic life in Russia;
- resentment of oppression;
- no strong middle class;
- socialist ideas;
- inspired leadership;
- lack of education;
- political changes in Europe;
- weakness of the provisional government;
- the growing power of the church;
- Karl Marx.

While people were engaged in this brainstorming there was an interaction with the animator and some questions emerged such as:

- What should a teacher do when faced with 'silly' answers that children often come up with?
- How would children know this kind of information in the first place?

In answer to the first question, Ms Counsell asked the participants whether they would have written the 'silly' answer down and some suggested that they would have. Ms Counsell agreed with this. Addressing the second question, Ms Counsell said that this depended on various elements such as the age and the ability of

children. In some cases a teacher would have already supplied the narrative. Children might have read a history textbook and/or watched a video. In other cases, only some of the information would have been given and some would have been guessed by children. Sometimes, the causes might have been provided without the narrative, which would have been used later to bring everything together. Reflecting upon the answers of the participants, Ms Counsell introduced three terms:

- long-term causes;
- medium-term causes;
- short-term causes.

She commented that most of the answers of the participants were long- and medium-term and asked them to write down some more short-term causes which she called **sparks** and **triggers**. People came up with: 'Word War I' and 'People protesting in the street'.

Following this, she asked the participants who had written down the causes to come to the front, stand in a line and hold up their sheets showing the causes. The rest of the participants whom Ms Counsell characterised as 'the thinking part of the class' were asked to read out the causes and suggest links and connections between them. She gave them time to think and discuss within their groups. Some of the connections suggested were:

- World War I with political changes in Europe;
- diffusion of new ideas and political changes in Europe;
- social ideas of Karl Marx;
- the arrival of Lenin and inspired leadership;
- social and economic life in Russia and people protesting in the street;
- social and economic life in Russia and poverty;
- weakness of the Provisional Government and people protesting in the street;
- Karl Marx and diffusion of ideas and socialist ideals and people protesting in the street;
- a lack of education and political changes in Europe.

The fun part of the activity was that people holding the sheets were moving in the line according to the suggestions of the 'thinking part' of the class and each time were tied up with a string by Ms Counsell. On some occasions, there were disagreements amongst the participants as to whether some of the links were correct or not and people were asked to go back to their previous positions in the line. This produced fruitful discussion but was at the same time a fun exercise.

The animator also asked the participants to consider how often some of the causes were mentioned during the 'connection' activity. Teachers noticed that poverty and people protesting in the street were the most mentioned and, therefore, more

important than some of the other causes. She then asked which causes were not linked yet and whether the persons holding them should be isolated and step forward. One of those was the growing power of the church. Discussion on that cause followed and one of the participants suggested a link with poverty. Finally, it was decided to have the person holding that sheet back in the line.

One of the participants asked how a teacher should react when an answer given by a child derived from religious or other beliefs, for example, if he/she says that it was God's will. Ms Counsell replied that a teacher should be sensitive to a student's beliefs and should not offend them. These beliefs should be discussed and not ruled out. The teacher could say that this was one way of looking at the problem but not a historical way of doing so.

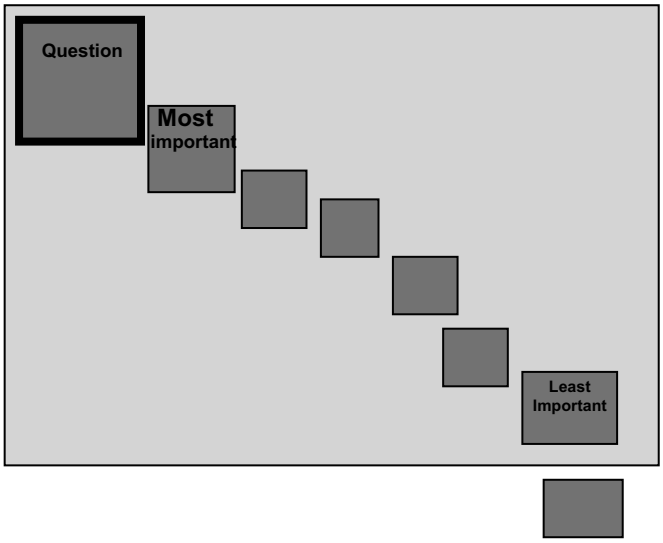
Reflecting on what had been done, Ms Counsell pointed out that the first step in constructing a causal argument is to make students understand that there is a problem to be solved. She observed though that the result would be a 'mess' and explained that children did not usually see the point of solving a causation problem or of structuring a causational argument until they saw that this particular problem was ready to be solved. Therefore, there was a necessity to go further beyond this stage, to move from the narrative to the analysis. She said that, although narrative was our strongest tool, analysis was also important in order to keep children thinking.

Part II

Ms Counsell introduced three ways of going from the 'mess' to structures that would allow children to argue a case. The purpose of this activity was to produce discipline in children's thinking. She introduced a problem which, on the surface, seemed simple but in reality was complex. This problem was about the **Great Fire of London** which took place in 1666. She began by providing some information on the event:

- the fire destroyed ¾ of the city of London;
- a year before there was a plague which spread through London and some argue that the fire was a good thing because people finally got rid of the plague.

Ms Counsell asked the participants to open the envelope given to each group and read the little cards of causes which were inside. A question was also put inside the envelope: **"Why did the fire get out of control and destroy so much of London?"** She asked the participants to put the question on the top left corner of their blank sheet. She called that sheet the 'Zone of Relevance' and asked the participants to put the most important causes near the question.



At the end, she asked the participants to:

- listen to the other members of the group and find out how do they understand the problem;
- produce a diagonal line of causes from the most important with the least important – the irrelevant causes to be put outside the blank sheet;
- have patience and perseverance;
- defend their suggestions with the phrase "I think that this cause is more important than that one because ….".

The teachers exchanged ideas on the specific causes for ten minutes. These causes were:

- a strong wind was blowing;
- water supplies were unusually low in 1666;
- houses in London were built very close together;
- most buildings were made of wood;
- someone started a fire in Pudding Lane;
- town officials did not believe it was going to spread and took no action at the start;
- fire fighting equipment was not good enough to cope with a large fire;
- throughout London, heating and lighting were provided by fire.

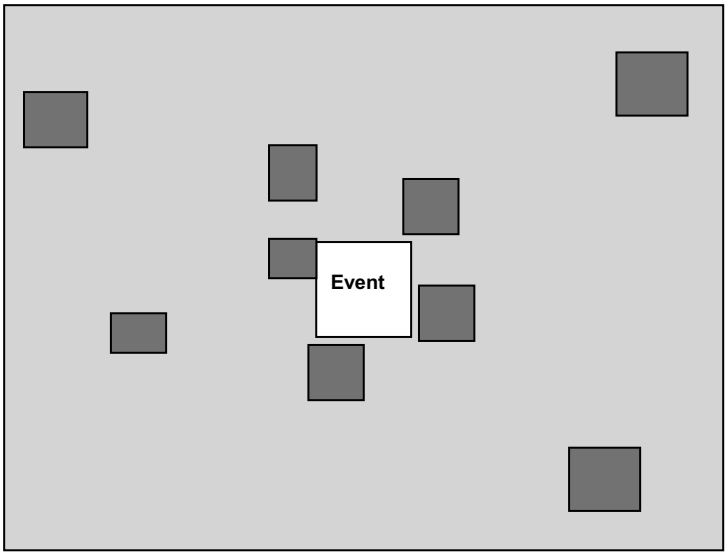
Before each group began to present its line, Ms Counsell asked the participants to think about their performance during the group discussion. She said that over those

ten minutes some participants might have been quite passive and have said very little, which was absolutely fine but asked if they had been responsibly passive. For example, how often did they say to the noisy person in the group to stop and explain what they meant? Asked them to repeat what they had said? Disagreed with them? Perhaps some participants had been very active in the discussion, moving the cards, telling people what to do, bossing everybody about and this was also fine. Lively people are essential in a group but were they being responsibly active? How often did they stop, turn to somebody and ask if they agreed with that? Or asked them what they thought? How often did they turn to the quietest person of the group and say something to make them feel more comfortable?

A presentation of the lines produced followed her remarks and each group had to defend its suggestion. Ms Counsell then asked the participants to pay attention to one particular cause: **someone started a fire in Pudding Lane**. She noticed that some groups considered that cause to be irrelevant, or the least important, and considered that the phrase needed to be reworded in order to make it more relevant. Before, she gave them the information that Pudding Lane was a densely populated district. One of the groups presented its version of the phrase in the three languages, English, Greek and Turkish. Their version was "**the fire started in an area of great density"**.

The diagonal linear approach of structuring an argument followed a second method of organising children's thoughts. Ms Counsell told the participants to:

a) draw a square in the centre of the large piece of paper and write "Great Fire of London";
b) put those causes that they believed to be chronologically close to the event near the square (Short-term = sparks = trigger);
c) put those that are not chronologically close to the event around the edges of the paper (long-term = pre-existent causes, lasting for years and centuries);
d) put the medium-term in the empty space between the short-term and long-term causes.

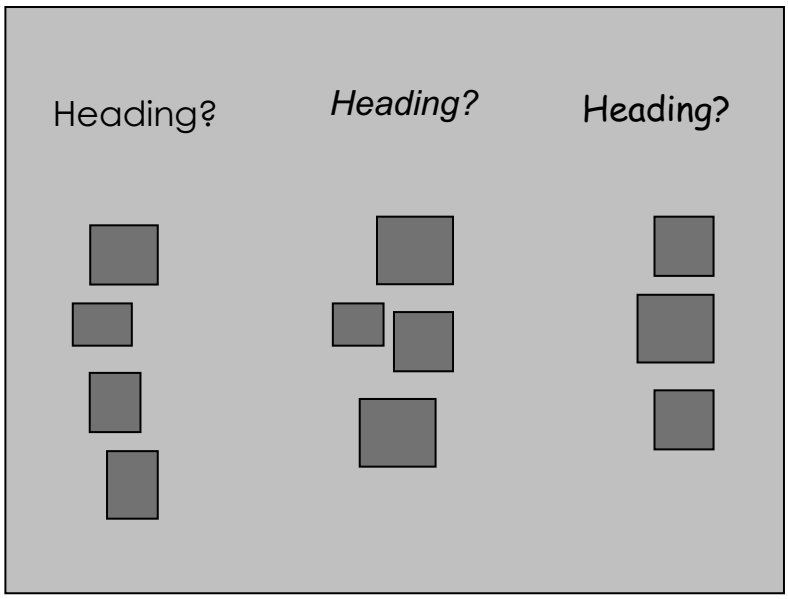


The purpose of this activity was to create a time-pool so that participants could manage relative chronology instead of absolute chronology. After discussing again in their groups, Ms Counsell asked them to pay attention to the cause regarding the town officials: **town officials did not believe it was going to spread and took no action at the start**. She mentioned a related story on the role of the Mayor of London, which recounted that the Mayor at the time was drunk and when the town officials tried to get him out of bed, finally woke him up and dragged him down the stairs into the street to show him the fire, he said that it was nothing and that "a woman could piss it out!" The participants discussed whether this incident was evidence of a long-term problem of municipal infrastructure since there was a drinking problem in the 17th Century London. Ms Counsell said that when more information was given a cause could become a short-term cause could become a long-term one. She asked the participants to reword the cause into a long-term one using adverts such as: normally; usually; regularly; traditionally; continuously; typically. Some of the reworded phrases the participants came up with were:

- typically the municipal authorities or structures were inadequate;
- there was a continuous lack of communal administrative infrastructure.

The third form of organising causes that Ms Counsell introduced was **Classification**. She asked the participants to:

a) sort the causes into groups;
b) give each group a heading of no more than five words;
c) modify the wording as they wished.



When the groups finished classifying the causes, Ms Counsell asked each group to stand up and go to the other's desk to have a look at what they had written. She asked them to stick together as a group and take note of the diversity of classifications. Participants across the divide walked around the desks holding hands. At the end of this task, Ms Counsell pointed out that the purpose of these activities was to show to children that when there was a problem they could organise themselves to solve it. She stressed that teachers could make it easy by showing them how difficult it is, i.e. do the lower-order thinking for them so that they can do the higher-order thinking for themselves.

Concluding this part of the workshop, Ms Counsell asked the participants to think of their own curriculum and generate ideas where these approaches could be applied. In particular, she suggested that they choose a topic and come up with a really interesting causational question. Some of the ideas the participants came up with were:

- Why did the English School incident happened?
- Why did a shooting event in 1963 in Tahtakala start the inter-communal fighting in Cyprus?
- Did the lives of ordinary people in Cyprus change after the opening of border control points in the Buffer Zone and, if so, why?

This initiated discussion amongst the participants on how history related to current events. Ms Counsell pointed out that this showed that people often found an historical problem easier to understand when they could relate it to everyday life and current events.

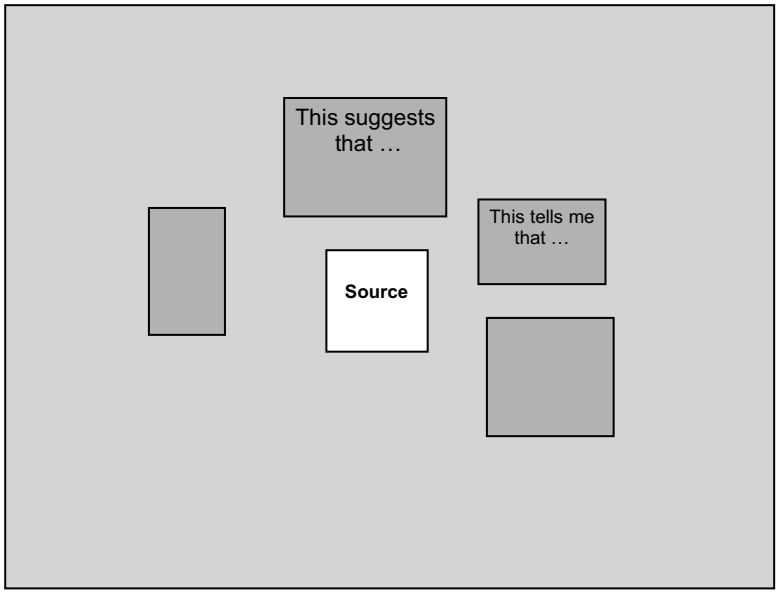
Part III

During the third part of the workshop, Ms Counsell worked with pictures as sources of historical information. She placed a number of pictures in front of each group and urged them to think about whether they were reliable or not. She selected a picture depicting a public punishment of a beggar and asked the participants to answer the question: **"What beliefs, knowledge, views or attitudes does the source reveal?"** After discussion in the groups, participants answered that from what they could understand:

- begging was a punishable crime;
- beggars were publicly hanged (there was a hanged person in the background);
- people liked to watch public punishments (there were people watching from the windows of the houses);
- criminals were humiliated in public (a beggar was being beaten by a person of authority in front of people in the street);
- beggars were outcasts of society;
- those in authority enjoyed public punishment.

Ms Counsell then asked their opinion on the reasons for painting such a picture. Some participants suggested that this picture was probably created for propaganda purposes; to warn people and stop them from begging. They suggested that such pictures were probably distributed to people and some indicated that this picture might have been part of a larger collection of warning pictures.

Moving onto a different task, the animator asked the participants to put the picture in the centre of the blank sheet they were given and draw boxes of hypotheses around it starting with phrases such as "This suggests that …" and "This tells me that …".



She requested from each participant to take two different coloured crayons and with one write down the BELIEFS, KNOWLEDGE, VIEWS or ATTITUDES and with the other write anything that had to do with FACTS and MATERIAL. During this exercise, the interaction amongst participants reached its highest level of the workshop. Ms Counsell explained that this exercise enabled children to make use of the correct language when they start building an argument. The purpose was to make the class aware of whether their claims were strong or weak. She pointed that using wording such as "This suggests that …" and "This tells me that …" implied that the painter of the picture knew at that time that he/she was creating an historical source, which was not the case. Therefore, she suggested using the personal pronoun "I suggest that …".

The last activity of the workshop aimed to show the participants how to move from CERTAINTY TO UNCERTAINTY. Ms Counsell gave them sheets with different phrases starting with "I …" and asked people to translate those phrases into Greek and Turkish. Later she asked some of them to hold up each phrase, come forward and stand in a line in front of the others. She then told the rest to rearrange the line starting from the most certain to the most uncertain phrase.

The phrases rearranged from CERTAINTY to UNCERTAINTY were:

I know that …
I am definitely able to conclude that
I am absolutely certain that …
I can make a strong case for saying that …
I think it probable that …
I judge it possible that …
I am persuaded that …
I infer that …

I want to suggest that …
I am wondering if …
I am inclined to question …

Workshop 2

The second workshop was animated by **Ms Stanislava VUCKOVIC, Trainer, Serbia** on the subject **"Intercultural learning and communication, constructive interaction and team work: from theory to practice"**. Ms Vuckovic asked the participants to sit in a circle and to introduce themselves to the group. Each participant also had to explain why he/she was involved in the process of improving history teaching in Cyprus. Most of the participants replied that the purpose for their involvement was personal improvement and to become better teachers. One Greek-Cypriot teacher said that every time she attended the seminars organised by the Association for Historical Dialogue and Research, she felt more confident in applying new methodologies in a classroom. A Turkish-Cypriot historian explained that his main goal was to investigate the common experiences that Greek-Cypriots and Turkish-Cypriots share and publish a book about them. Others spoke about their interest in peace education and their enjoyment in exchanging ideas with teachers from both sides of the divide. Some of the participants were interested to learn about new methods in order to develop bi-communal projects. Finally, some expressed a fear for the future of Cyprus since they witness hostile attitudes from children to the 'other' in their classroom.

Moving on, Ms Vuckovic introduced to the students the terms, Formal Education (FE), Informal Learning (IL) and Non-Formal Education (NFE). She explained that IL happened by accident, for example, in a school yard, but that NFE referred to specific programmes with clear goals, a structure and a process that could be implemented in schools. She pointed out that the difference between FE and NFE is that the latter was not structured by authorities such as the Ministry of Education of a country but by civil society. She explained that NFE referred to both knowledge and socialisation. According to Ms Vuckovic, Non-Formal Education was:

- a planned, organised and systematic acquiring of knowledge and skills, taking place outside the formal educational system;

- aimed at increasing social and professional competences, as well as a participant's complete quality of life.

She then wrote on the flip-chart some general ideas of the methodology used in NFE:

- creation of a safe space;
- co-operative and social learning;

- active participation;
- every participant is considered to be a source of knowledge;
- inclusion/ engagement of a person;
- learning in the Challenge Zone;
- intercultural learning;
- different learning styles.

Ms Vuckovic then moved onto some stimulation activities.

Activity A:

In a small box she put a number of pieces of paper on which she wrote different ways of greetings. Then she asked the participants to pick up a paper, read it, find a person and greet them as the paper suggests. There was much enjoyment between the participants since people were kissing, hugging each other, making handshakes, singing and laughing.

Activity B:

Ms Vuckovic holding a bunch of lengths of string asked each participant to take the end of one length of string. When everybody did that, she asked them to find the person holding the other end of the string and form pairs. The participants were then asked to form two teams and to stand in two opposite lines facing each other. She named the first line Group A and the second line Group B. She then told a story concerning the two groups explaining that each group represented a town. Between those towns there was a huge lake and, therefore, the citizens from both areas had never met each other. Ms Vuckovic gave each 'town' instructions on their main characteristics which defined their culture.

People from GROUP A had to:

- work constantly;
- sit separate from one another;
- walk on one foot;
- listen carefully to others when they speak.

People from GROUP B had to:

- wear their jacket back-to-front;
- hold hands when moving around;
- speak at the same time.

Both teams were asked to organise their town, invent their own language and design a symbol/flag. The aim was to have each team invent ways of

communicating with the other team. Town B had to communicate with Town A because they had no universities (something which Town A had) and needed education for their children. Town A had no places for entertainment and had to communicate with Town B in order to have access to their many clubs, restaurants, etc.

When Group A visited Town B, they sent just one person to offer a gift but the people from group B did not understand what the visitor wanted. When Group B visited Town A they all went together, dancing and shouting and the people from Town A became scared. After that, participants were asked to return to their previous opposite lines and speak about their experience being a member of a group and trying to communicate with the 'other'. Their observation was that there was no productive dialogue between the two groups and that they could not understand each other because they did not know their culture and habits. Each group described the negative characteristics of the other group.

Group A characterised Group B as: careless, primitive, disturbing, lazy, and noisy, whereas Group B characterised Group A as: workaholic, hysterical, disrespectful, unfriendly, unsociable, unhappy, and humourless.

Ms Vuckovic wrote down on each characteristic on a piece of paper and stuck them on the foreheads of each participant according to which group they represented. Reflecting on this, she asked the participants how they would feel if they were given these labels by other people. They all agreed that they would not feel comfortable but recognised that this frequently happened in life. Participants realised that people generally give labels to others because of the lack of communication. We stereotype people and there are many misconceptions. Others stressed the need to have more information and to get to know the culture of others before judging them. One participant suggested devising a system of signs and language so the two towns could communicate. In continuation of this activity, the trainer asked the participants to think whether experience equalled learning.

EXPERIENCE = LEARNING?

One participant suggested that, although a person learnt something from experience, this knowledge might not be exactly true or correct. Ms Vuckovic pointed out that experience not always led to learning, and that it often led instead to prejudice. She added that experience was not what happened to you, but what you did with it.

In the second part of the workshop, Ms Vuckovic showed the participants a video developed by the "Hajde da…" association. This was an animated story about violence, discrimination and prejudices at schools. The movie was about a Roma girl who was refused a part in a theatrical play at her school due to the

opposition of the other children. After the intervention of the teacher, this was made possible and the girl was able to play with the consent of the other pupils. After the video, Ms Vuckovic asked the teachers to comment on it. Most of them said that this movie was a very useful and effective way of conveying messages of tolerance to children. The trainer informed the participants that the film was part of a series of activities on intercultural learning and, as such, the difference in children's behaviour became only evident a year later.

Ms Vuckovic focused on some of the scenes of the film and, in particular, on the role of the teacher. She asked what enabled the conflict to be resolved. The participants noticed that the catalyst for the resolution of the conflict was the action taken by the teacher. One of the participants pointed out that in this film the teacher was challenged and that it was very important to talk about the movement from the comfort zone to the challenge zone. Many of the teachers introduced their comments on the school's culture. They said that although sometimes a teacher wants to make a difference, a culture of a school may not allow it to happen because maybe a headmaster or colleagues would not like it.

The workshop ended with a final activity. Ms Vuckovic asked the participants to form five groups. Each group was given a large paper and was asked to make a sketch of a teacher-trainer. The sketch had to represent the values and skills necessary for a teacher to be effective in intercultural learning. Ms Vuckovic asked what knowledge a teacher-trainer needed under these circumstances. After ten minutes, each group presented its sketch. One of the sketches illustrated a teacher with big ears in order to show that a teacher should be a good listener. At the same time, another teacher was drawn with a large mouth, liver and a heart to indicate that a good teacher should be communicative, patient and sympathetic. Likewise, the other groups presented their teachers with skills such as intelligence, impartiality, professionalism, awareness of different cultures and tolerance. For some participants a teacher-trainer had to be a peacemaker, open to knowledge and co-operative.

V. QUESTIONNAIRE EVALUATION OF THE WORKSHOPS

Analysis of the questionnaire evaluation suggested that participants were very pleased with the workshops, giving a very positive assessment. Similarly to previous events organised by the Council of Europe in co-operation with the Association for Historical Dialogue and Research, all participants said that they would either recommend similar events to their colleagues or would find it useful to attend a follow-up seminar. It should be highlighted that participants also very positively evaluated the point relating to the interaction of the participants (4.6 out of 5), which showed that the need and demand that had emerged in previous evaluations for a more meaningful contact between the participants, and activities structured in a way that would overcome language problems and emphasise the use of co-operative methods during the

workshops, was satisfied. Indeed, the analysis of the quantitative and qualitative data of the questionnaire revealed that the activities led to interdependence between members of different communities in the same working group and advancement of historical thinking and co-operation.

VI. GENERAL EVALUATION OF THE WHOLE EDUCATIONAL EVENT

The final plenary session was chaired by Ms Tatiana Minkina-Milko who invited the audience to make questions, comments, criticisms and recommendations for the future. The first comment came from a participant who recommended that in the future parallel workshops are organised in order to reach more people. Another participant suggested focusing more on practice than theory and that the subjects be related to Cyprus. Ms Minkina-Milko pointed out that both these suggestions had been applied in previous workshops in Cyprus. She said that the Council of Europe was positive in doing so and that the effort is to modify every single activity and to change the format in order to address the needs of the time.

Another suggestion from the participants was to empower the teachers to tackle political subjects that are controversial in Cypriot reality. One participant said that it was important to bring Greek-Cypriot and Turkish-Cypriot teachers together but to now move even further beyond that and to find practical ways that could be applicable in schools. Ms Minkina-Milko asked the participants whether some of the activities put into practice during the workshops could be applied by the teachers in their classrooms. The participants agreed that they were very useful and one Greek-Cypriot teacher said that the second activity of Ms Vuckovic could be applied in her school because she had children from a variety of countries, and that it would be useful to convey anti-racist messages. Ms Minkina-Milko warned the participants that this was a long-term process and that the results would not be immediately evident. She emphasised that, in order to have results, such activities need to be held on a regular basis.

Another participant stressed the importance of involving children in the workshops. Ms Christine Counsell also spoke about the importance of considering teaching and learning as fun. She noticed that during the workshops it was difficult to distinguish who was teaching and who was learning as everyone did a little bit of each.

At the end, many teachers thanked the Association for Historical Dialogue and Research for being the only body in Cyprus that works in the educational field across the divide. They urged the members of the Association not to give up but to keep on the same track.

In conclusion, Ms Tatiana Minkina-Milko noticed that more and more people were attending the educational events of the Council of Europe and the Association for Historical Dialogue and Research. She expressed her gratitude for the consistent support from the Cypriot Teacher Trade Unions, and for the commitment and excellent organisational skills of the members of the Association for Historical Dialogue and Research. She finally expressed her thanks to the interpreters and concluded the two-day educational event.

Overall, the feedback received for the educational events held both on 1 December and 2 December 2006 was very positive. However some criticism reflected the necessity for better structured and more focused presentations on the teaching and learning of history, by drawing on and sharing examples of good practice from other socio-political contexts. In general, the comments written on the evaluation sheets showed participants' satisfaction, for example:

- "The seminar was brilliant and energetic, and introduced clever approaches to teaching history!"
- "Congratulations! It was a great pleasure to attend your seminar!"
- "Please organise such events again and again. They are excellent!"
- "What has been accomplished is brilliant and the materials and ideas we were introduced to were very useful."
- "I would like this kind of work to be continued!"
- "We need more practice and more examples from Cyprus please!"
- "I wish that the next time the seminar could be more specific to Cypriot history so as to promote friendship and peaceful coexistence among the two major communities on the island."

APPENDIX 1

Seminar and Workshops on

"Interactive methods for promoting intercultural dialogue in teaching and learning history"

Goethe Institute, Nicosia, Cyprus

Friday, 1 December - Saturday, 2 December 2006

PROGRAMME

Friday 1 December 2006

15.00 – 16.00 Registration of the participants

16.00 – 17.00 **Plenary Session**

Chair: Dr Chara MAKRIYIANNI, President of the Association for Historical Dialogue and Research

Welcome words by:

Mr Gabriele MAZZA, Director of School, Out-of-School and Higher Education, Council of Europe;

Ms Niki MATHEOU, President of the Association of Teachers of Technical Education of Cyprus, OLTEK;

Mr Sener ELCIL, Secretary General of Cyprus Turkish Teachers' Trade Union, KTÖS;

Mr Dimitris MIKELLIDES, President of Cyprus Greek Teachers' Organisation, POED;

Mr Sedat KILIÇ, Finance Secretary of Cyprus Turkish Secondary Education Teachers' Union, KTOEÖS;

Mr Yiannos SOCRATOUS of the Organisation of Secondary School Teachers of Cyprus, OELMEK.

Brief overview on:

"The work of the Council of Europe in history teaching in Cyprus (2003-2006)"
by Ms Tatiana MINKINA-MILKO, Council of Europe.

"The work of the Association for Historical Dialogue and Research in the teaching and learning of history"
by Dr Ahmet DJAVIT, the Association for Historical Dialogue and Research.

17.00 – 17.30 Break

17.30 – 19.30 **Plenary Session – Presentations by key speakers**

Chair: Ms Tatiana MINKINA-MILKO, Council of Europe

"History teaching in Cyprus as transmission of belief or construction of knowledge" by Dr Charis PSALTIS, the Association for Historical Dialogue and Research.

"Developing historical knowledge and cultural awareness - links between pupils' knowledge and their development of critical and analytical skills" by Ms Christine COUNSELL, Senior Lecturer, University of Cambridge, United Kingdom.

"European dimension in school history teaching and how this subject can help in conflict prevention and conflict resolution process: experience of the Georg Eckert International Textbook Research Institute, Germany" by Dr Falk PINGEL, Deputy Director, Georg Eckert Institute for International Textbook Research, Germany.

"Intercultural learning and communication, constructive interaction and team work: From theory to practice" by Ms Stanislava VUCKOVIC, Trainer, Serbia.

Discussion with all participants.

Saturday 2 December 2006

Two consecutive workshop sessions for 40 history educators/teacher trainers

09.00 – 10.30 **Workshop 1 on "Exploring different historical perspectives within one history classroom: providing children and young people with intellectual challenge through engaging, rigorous tasks"**

Animator: Ms Christine COUNSELL, United Kingdom

Rapporteurs: 2 representatives from Cyprus

Questions for the discussion in a workshop:

1. What skills and qualities do history teachers need when managing students' group work and open whole-class discussion? What special challenges does this present in Cyprus and how might these be overcome?

2. What should history teachers look for (in their students' talk and writing) as signs of high quality historical thinking? How can that historical thinking be encouraged? What dispositions, attitudes and habits of mind are we trying to foster?

3. What is the relationship between building students' historical knowledge, developing their historical thinking and developing their historical curiosity?

10.30 – 11.00 Break

11.00 – 12.30 **Continuation of the Workshop 1**

12.30 – 13.30 Lunch

13.30 – 15.00 **Workshop 2 on "Intercultural learning and communication, constructive interaction and team work: from theory to practice"**

Animator: Ms Stanislava VUCKOVIC, Serbia

Rapporteurs: 2 representatives from Cyprus

Questions for the discussion in a workshop:

1. How to achieve best interaction between participants (history educators and teachers trainers from across the divide of Cyprus) during intercommunial teacher training seminars?

2. How to structure activities during seminars in a way that would provide interactions between members of different communities working in the same group?

3. How to design cooperative/pair/group work methods and activities that have a common goal but can not be fulfilled unless members of different communities contribute to a great extent (e.g. reporting on customs

from each community not mentioned by trainers in order to state similarities and differences in customs between the communities).

15.00 – 15.30 Break

15.30 – 17.00 **Continuation of Workshop 2**

17.00 – 18.00 **Plenary Session**

Chair: Ms Tatiana MINKINA-MILKO, Council of Europe

Summing up of the conclusions of the workshop discussions by the rapporteurs.

Final comments of the participants.

Closing of the workshops.