

Course Title	Interculturalism and Education/The pedagogical and social dimension				
Lesson Code	DLINTER501				
Course type	Compulsory				
Level	Master				
Year / Semester	Year 1 / Semester 1				
Instructor	Georgios Tzartzas, Dr. phil – Dr. Vassiliki Pliogou				
ECTS	10	Lectures / week	13	Workshops / week	-----
Course Objectives	<p>The content of the module deals with the conceptual approach and clarification of the terms "multiculturalism", "interculturalism", "heterogeneity", "intercultural", "anti-racist", "anti-sexist" and "multicultural" education. The purpose of this course is to highlight the multiple dimensions of identity and our relationship with the heterogeneity, as well as to familiarize students with the concept of diversity, as found in educational contexts of formal and non-formal education, due to gender, social class, nationality, language, religion, physical and mental abilities, family pluralism, etc.</p> <p>The programme aims to attract a vastly diverse audience, ranging from teachers in elementary and secondary schools in Greece and Cyprus to those who wish to teach abroad. Additional specialized courses could be developed in the future that could encourage in-depth study of these various contexts.</p> <p>The aim of the course is primarily for students to understand the conceptual framework and theoretical foundations of interculturalism and its relationship with education. Based on the complexity of research topics in Educational Sciences, the aim is also to deepen the interdisciplinary and transdisciplinary approach to the topics of education and training, reflective thinking and the subjectivity of knowledge.</p> <p>The critical approach and deconstruction of stereotypes, the delimitation of the concepts of citizenship, the critical approach to the role of educational policy in promoting measures for diversity and cultural pluralism "requires" the adoption of good educational practices and teaching strategies in the classroom, in the light of family, school, community cooperation and assurance of quality learning for all students.</p> <p>Individual objectives of the course are the highlighting of cultural diversity and models of education - monocultural and pluralistic -, difficulties in implementing intercultural education, comparison of traditional and intercultural class, approach to educational programs of intercultural education. For this reason, students will be trained in teaching methods and techniques, such as differentiation of teaching, case studies and elaboration of the Curriculum, so that they can include all children in the educational process, regardless of language and culture, promoting active participation and cultivating school literacy and social literacy of students as a pair of educational focus that is a necessity for the education of multicultural classes.</p>				

	<p>Special emphasis will be given to issues related to the use of various educational strategies, teaching methods and the use of multimodal material in the multicultural school. Postgraduate students will become familiar with a basic and enriched network of knowledge, theories, research and practices, related to modern pedagogical principles and methods, so that they can teach in multicultural classrooms, using appropriate teaching aids and methods (interactive, collaborative and exploratory).</p> <p>This module aims to teach students how to transform a multicultural school environment into an intercultural one, in which in addition to equal access to knowledge, the cultural identity of each student will be respected and the development of interpersonal relationships between children will be ensured with the aim of removing all prejudices and discrimination and at the same time their equal participation in society.</p> <p>The aim is to create a humane and democratic school that will be inspired by the principles of equality, respect for human rights and human dignity, through education on human rights, i.e. the use of every information and teaching initiative aimed at creating a global culture of human rights. Finally, emphasis will be given on the role of educators and professionals in developing key advocacy skills that fight for all children from the perspective of protecting their rights in a variety of settings, discussing issues related to daily life as well as national and international actions and practices.</p>
Learning outcomes	<p>Upon completion of the course, students are expected to be able to:</p> <ol style="list-style-type: none"> 1. Recognize the importance of interculturalism, through the confrontation with the heterogeneity and the experience of the people of migrant/refugee backgrounds. 2. Understand the historical, social and economic causes that led to the development and evolution of pedagogical ideas, to analyze and interpret these ideas within the broader context of time. 3. Emerge and evaluate the different perceptions about the purpose and functions of the provided education. 4. Examine critically the most basic pedagogical ideas in their ideological, political and socio-economic context. 5. Explore, apply and create patterns of continuity and change in teaching and learning. <p>More specifically, students are expected to be able to:</p> <ol style="list-style-type: none"> 1. Combine theory and practice. 2. Evaluate and approach theories and related research. 3. Think abstractly 4. Demonstrate empathy. 5. Discover and select appropriate sources and information depending on the respective communication context. 6. Adapt the teaching methods, techniques, tools and strategies according to the class. 7. Make decisions effectively 8. Collaborate in the context of preparing a project. 9. Work in interdisciplinary learning environments. 10. Production of new and innovative research ideas. 11. Respect for diversity and multiculturalism. 12. Demonstration of social, professional, and moral responsibility and sensitivity in

	matters of nationality, gender and all dimensions of heterogeneity. 13. Cultivation of free, creative, and critical thinking.		
Prerequisites	-----	Plus Requirements	-----
Course Content	<p>Unit A: Diversity in Education</p> <p>The importance of Culturality and Interculturalism in the Sciences of Education is indisputable. Without man, without anthropology, education is not possible. Depending on the historical and cultural contexts of education, the images of human contained in education differ greatly. In this context, a historical, cultural approach to the issues of education -in contrast to a biological anthropology that seeks to recognize and explore the universal characteristics of human- emphasizes the Historicity and Culturality of research objects and subjects as well as research questions and methods. Concepts, such as the space and time, heterogeneity, are crucial points in the emergence of <i>historical mentality and a pluralistic Anthropology of differences and possibilities</i>.</p> <p>In the face of the new demands placed on the world education system, the anthropological research of the respective historical and cultural basic principles of education, training and socialization acquires great importance in terms of understanding the processes of educational action in their cultural dependence. For these approaches, the experience of people from migrant and refugee backgrounds is fundamental.</p> <p>The growing awareness of the diversity of cultures and the central role of culture in shaping living conditions, leads to an increase in the importance of heterogeneity, in pedagogical research. In our attempt to learn something about the mentality of people in another historical period, the experience of the people from migrant and refugee backgrounds is essential. It allows the understanding of the particularity of the human phenomena to be investigated each time.</p> <p>The history of education and training can also be interpreted as a continuous effort to perfect the child and the overall interpretation of human. A key element of this approach is the imaginary design of the possibilities of education and training as well as the idea of an inviolable, primarily good nature that could be perfected with its help. This anthropological approach, based on Christ-centered and nature-loving characteristics, appeared at the beginning of the New Age with the <i>educational vision</i> of Comenius and it is the starting point of modern Pedagogy.</p> <p>In postmodernism there are no longer complete models or theories with a universal range. No scientific example can claim to produce complete (pedagogical) knowledge. The critique of modernity also concerns pedagogical thought, as it became apparent through the pedagogical dialogue of Modernity. The expectations of the Enlightenment regarding the continuous progress and technological development of human were not fulfilled, with the result that the consequences of this '<i>unfinished</i>' project of Modernity (Habermas) haunt us even today (Arnold Gehlen). The intense concern and uncertainty that has prevailed in the field of cultural research since the traditional scientific examples lost their validity (P. Feyerabend, T.S.</p>		

Kuhn, J.F. Lyotard), also revealed the impasse which included Anthropology and Pedagogical Anthropology as closed regulatory systems of knowledge. Today, new perspectives open up for pedagogical science and especially for Pedagogical Anthropology through modern thought. The pluralism that characterizes scientific thought and its methodology, the coexistence of many ideas and theories that are not identical and that react quickly to social developments, the differences in the presentation of human activities and pedagogical action lead to a new view of pedagogy through the constant questioning of pedagogical thought itself. The anthropological studies that have come to light in recent years, especially in the last decade of the last century and especially in the German-speaking area, have led to the redefinition of Pedagogical Anthropology. The reasons for this development should be sought in the fact:

(a) that education is always oriented towards human images which inevitably involve anthropological approaches; and

b) to reduce the interest in regulatory anthropology and to realize its historical and cultural dependence.

The first models of Pedagogical Anthropology developed after the 'anthropological shift' in the humanities followed a regulatory approach to human interpretation, which, however, led pedagogical science to dead ends. Modern thought opened new perspectives for pedagogical thought, as expressed through Historical Pedagogical Anthropology. Its purpose is not the examination of human genealogically but his/her forms and expressions through the historical, social and cultural perspective. Knowledge in Historical Pedagogical Anthropology is created through multiple dialogues, which contribute to the construction of pedagogical perceptions, situations, structures and concepts by demonstrating the authoritarian structures of society, science and the institutions of pedagogical action. In order to achieve this goal, it is necessary to review, redistribute and possibly re-evaluate the existing knowledge or to produce new one.

The Historical Pedagogical Anthropology focuses its research on three major thematic sections through which the following methodological approach is evident:

- 1) the human capacity for transformation and the importance of imagination and language in the design and shaping of education,
- 2) the importance of mimetic and ritual processes and
- 3) the role of violence, the confrontation of the heterogeneity and the globalization of education.

Unit B: Interculturalism in Education

In this unit students will focus on:

1. Conceptual approach and clarification of the terms "multiculturalism", "interculturalism", "heterogeneity", "intercultural", "anti-racist", "anti-sexist" and "multicultural" education.
2. Highlighting the multiple dimensions of our identity and relationship with the heterogeneity.
3. Adoption of good educational practices and teaching strategies aimed at conflict management in the classroom, in the light of family, school, community cooperation.
4. Multicultural society and problems teachers encounter in the multicultural classroom.

	<p>5. Highlighting cultural diversity and models of education - monocultural and pluralistic -, difficulties in implementing intercultural education, comparing traditional and intercultural class, approaching educational programs of intercultural education.</p> <p>6. Utilization of various educational strategies, teaching methods and use of multimodal material in the multicultural school.</p> <p>7. Creating a humane and democratic school inspired by the principles of equality, respect for human rights and human dignity.</p> <p>8. The role of teachers and professionals for the development of basic defense skills that fight for all children.</p>
Teaching Methodology	<p>Based on the complexity of the research topics in the Sciences of Education, emphasis will be given on the interdisciplinary and transdisciplinary approach to the topics of the unit. Based not only on the inclusive process in Europe, but also on the fact that education is now an intercultural task, in which commonalities and differences are redefined, a complex confrontation with diversity is particularly important. These developments are accelerated by the globalization of politics, economics and culture, in the course of which we have an overlap and mix of global, national, regional and local and the creation of multiple fragmented cultures, which are becoming increasingly important in the field of education especially in the context of Europe.</p> <p>Research in Historical-Cultural Pedagogical Anthropology consciously avoids interpreting human as a whole and relying on a Pedagogy defined in this context. These new researches no longer refer to the 'child', the 'educator' or the 'family', in a specific historical moment and a specific culture. The comparisons between human and animals therefore do not have the same significance as they did in the philosophical Anthropology of Scheler, Plessner and Gehlen and in the studies of Pedagogical Anthropology based on it. The starting point of the research of Historical-Cultural Pedagogical Anthropology is that the dialogue (Discours) for human himself is the result of a specific time and a specific culture and a corresponding anthropological perspective that today we believe have led to inadmissible simplifications of complexity. Anthropological research, instead of accepting these positions, emphasizes the need to expand the complexity of perception and understanding of the phenomena to be researched through the inclusion of different and partly heterogeneous factors. In order to do this, it is necessary to consider, categorize and possibly re-evaluate the existing knowledge and produce new one. In these processes it can be seen that through the change of anthropological and epistemological questions and perspectives, basic concepts of the Sciences of Education acquire a new, different meaning as well as that, historical conjunctures are re-integrated into the center of interest from which new perspectives arise on pedagogical thought and practice.</p> <p>Pedagogical-Anthropological knowledge is created in different, coherent or even opposite dialogues, which show the pedagogical relations in various ways. These dialogues contribute to the construction of pedagogical perceptions, situations, structures and concepts, and show the authoritarian structures of society, science and the institutions of pedagogical practice. As they contribute to shaping the education of future generations, they are inextricably linked to questions about human self-perception and human self-determination. In these anthropological dialogues, the boundaries between scientific schools and scientific examples are blurred, resulting in the creation of new forms of pluralistic knowledge. Since their dependence on historical</p>

	<p>and cultural conditions is a matter of concern, historical-anthropological research in the field of education is reflective and takes into account a creative anthropological self-criticism.</p> <p>More concretely on the Distance Learning: The course is taught the distance learning mode of delivery through the Learning Management System (LMS) called Moodle platform. All learning activities are supported by an online communication and learning platform.</p> <p>The main learning activities of this course are:</p> <ol style="list-style-type: none"> 1. Studying compulsory bibliography of the course. 2. Presentations of content or main points or specific studies. 3. Formulation and resolving questions in a special forum. 4. Dialogue for research and interpretation issues in two special forums of the course. 5. Questions, quizzes, exercises, position texts, etc. self-assessment. 6. Preparation of course assignments. 7. Participation in four teleconferences.
Βιβλιογραφία	<p><i>Greek Literature</i></p> <p>Αλκηστις (2008). <i>Μαύρη αγελάδα, άσπρη αγελάδα. Δραματική τέχνη στην εκπαίδευση και διαπολιτισμικότητα</i>. Αθήνα: Τόπος.</p> <p>Banks, J. (2012). <i>Διαφορετικότητα και εκπαίδευση στην ιδιότητα του πολίτη. Παγκόσμια προοπτική</i> (επιμ. Ν. Παλαιολόγου). Αθήνα: Πεδίο.</p> <p>Γρίβα, Ε., Σέμογλου, Κ. (2015). <i>Ξένη Γλώσσα και Παιχνίδι: Κινητικές δραστηριότητες δημιουργικής έκφρασης στην πρωτοσχολική εκπαίδευση</i>. Θεσσαλονίκη: Εκδοτικός Οίκος Δ. Κυριακίδη.</p> <p>Γρίβα, Ε., Στάμου, Α. (2014). <i>Ερευνώντας τη διγλωσσία στο σχολικό περιβάλλον. Οπτικές εκπαιδευτικών, μαθητών και μεταναστών γονέων</i>. Θεσσαλονίκη: Εκδοτικός Οίκος Δ. Κυριακίδη.</p> <p>Coelho, E. (2007). <i>Διδασκαλία και μάθηση στα πολυπολιτισμικά σχολεία</i> (επιμ. Ε. Τρέσσου, Σ. Μητακίδου, εισ. Σ. Μητακίδου). Θεσσαλονίκη: Επίκεντρο.</p> <p>Ζάχος, Δ. (2017). <i>Επίκαιρα θέματα Διαπολιτισμικής Εκπαίδευσης</i>. Θεσσαλονίκη: Κ. & Μ. Αντ. Σταμούλη.</p> <p>Gollob, R., Krapf, P., Weidinger, W. (eds) (2010). <i>Εκπαιδεύμαστε και εκπαιδεύουμε για τη Δημοκρατία. Γενικές πληροφορίες και υλικό για τους εκπαιδευμένους σχετικά με την εκπαίδευση για τη δημοκρατική ιδιότητα του πολίτη και τα ανθρώπινα δικαιώματα</i> (επιμ. Κ. Τούρα, μτφρ. Α. Αρώνη). Στρασβούργο: Συμβούλιο της Ευρώπης.</p> <p>Gundara, J., Jacobs, S. (2012). <i>Διαπολιτισμική Ευρώπη. Διαφορετικότητα και κοινωνική πολιτική</i> (μτφρ. & επιμ. Ν. Παλαιολόγου). Αθήνα: Πεδίο.</p> <p>Κορτέση-Δαφέρμου, Χ., Σφυρόερα, Μ. (2019). <i>Βιβλία με ιστορίες: για τον γραμματισμό και την κοινωνική ενδυνάμωση όλων των παιδιών</i>. Αθήνα: Gutenberg.</p>

Μουμουλίδου, Μ., Ρεκαλίδου, Γ. (επιμ.) (2010). *Μικρές ομάδες στην Εκπαίδευση. Παιδαγωγικές, μαθησιακές εμπυχωτικές προσεγγίσεις*. Αθήνα: Τυπωθήτω-Γ. Δαρδανός.

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Μπονίδης, Κ., Παπαδοπούλου, Β. (2014). *Καλές πρακτικές στο πολυπολιτισμικό σχολείο: Αντλώντας από την επαγγελματική εμπειρία των εκπαιδευτικών*. Θεσσαλονίκη: ΥΠΑΙΘ. Διαθέσιμο στο: http://www.diapolis.auth.gr/epimorfotiko_uliko/index.php/component/content/article/35-perigrafes/106-perigrafia-praktikes?showall=1

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Παλαιολόγου, Ν., Ευαγγέλου, Ο. (2011). *Διαπολιτισμική Παιδαγωγική. Εκπαιδευτική πολιτική για παιδιά μεταναστών*. Αθήνα: Πεδίο.

Πλιόγκου, Β., Καρακατσάνη, Δ. (επιμ.) (2020). *Σύγχρονες τάσεις στην παιδαγωγική θεωρία και πρακτική. Δημοκρατία, Πολιτειότητα, Ετερογένεια*. Αθήνα: Gutenberg.

Πλιόγκου, Β. (2011). Μαθαίνουμε τα ανθρώπινα δικαιώματα ... παίζοντας και δημιουργώντας τα: Εκπαιδευτικές δραστηριότητες για παιδιά πρώτης σχολικής ηλικίας. Δημοσιευμένα Πρακτικά του Ευρωπαϊκού Συνεδρίου Παγκόσμιας Οργάνωσης Προσχολικής Αγωγής (OMEP), *Δημιουργικότητα και μάθηση στην πρώτη σχολική ηλικία*. Ευρωπαϊκό Πανεπιστήμιο Κύπρου, Λευκωσία 6-8 Μαΐου 2011, (σ. 727-737). Διαθέσιμο στην ιστοσελίδα: <https://drive.google.com/file/d/0B4bxze3YrxEMWXRiQTZWZkJJVUE/view>

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Evaluation	<p>The students will be evaluated based on the following parameters. All of the assessments are submitted via the LMS in order to go through the plagiarism check (Turnitin). The assessment methods for the course are presented below along with the value of each assessment component towards the overall course grade:</p> <p>Concretely:</p> <ul style="list-style-type: none"> • 2 Interactive Educational Activities (2*5 = 10%) • 2 Written Essays (15% *25% = 40%) • Final Written Exams (50%)
language	Greek