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Presidential Note



Geneviève Laloy

President of the Comenius Association
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It is July 2017 and the Comenius Association has just been granted participatory status in the Conference of INGOs (International Non-Governmental Organizations), a pillar representing civil society within the Council of Europe. We welcome this good news, which has been the follow-up of a commitment for several years to the Conference. Our wish is to be at the same time a mouthpiece of what is being done, debated, built, and decided at the Council of Europe for Democracy and Human Rights but also to be a megaphone of the world of education and more particularly of the training of teachers and social educators in Europe at the Conference of INGOs and the Council of Europe itself. The task is huge and implies many potential commitments as the role of education in the current issues of our societies is decisive.

In this new edition of the journal are reported the results of various pedagogical research and mobility experiences with a particular focus this time on Values in Education. Following an International Research Day around this theme organized at the University of Winchester in September 2016, it seemed pertinent to echo projects, research and questions on this essential issue in this publication.

What are the values that build us, constitute us, bring us together? What are the values underlying our educational projects, our international mobility projects, our numerous collaborations in Europe and in the world? How can we clarify these values? How can we get around the table, together, to identify this common, multiple, mosaic soil, in order to give meaning to the educational actions we are carrying out?

By becoming more involved in the Council of Europe through the Conference of INGOs, we adhere at the outset to certain

values specified by these European bodies in the field of Human Rights, Democracy and the Rule of Law. The Comenius Association does, in fact, have a role to play, responsibilities to be assumed, through its member institutes, in the face of tomorrow's world and the crucial issues we face.

As we have said many times, education in all its forms is an essential vector in a dynamic of change for our societies and we all have the potential to be real players at any level of these developments. Our actions must, however, be sufficiently reflective, balanced, the result of collaborative research, cross-fertilized and enlightened by a thorough study of the values that drive us, the goals we pursue for the planet and the well-being of its inhabitants.

The many international partnerships facilitated by this network making up the Comenius Association allow our future teachers and social educators but also all the trainers of our institutions, a real opening to otherness, a decentration absolutely necessary to dream of other educational policies and a more intercultural education, corresponding to the way our societies are constituted at the moment.

May we, through our various commitments both at local level and in our schools, in our training institutes, and at a more global level, at our international meetings, during our sessions at the Council of Europe in particular, stay focused on the values that drive us to carry out, at best, enlightened, effective, promising, innovative, alternative and sustainable actions.

Geneviève Laloy

President of the Comenius Association

C'est en ce mois de juillet 2017 que l'Association Comenius vient de se voir octroyer le statut participatif à la Conférence des OING (Organisations Internationales Non gouvernementales), pilier représentant la Société civile au sein du Conseil de l'Europe. Nous nous réjouissons de cette bonne nouvelle qui marque un engagement depuis plusieurs années au sein de la Conférence. Notre souhait est d'être à la fois porte-voix de ce qui se fait, se débat, se construit, se décide au Conseil de l'Europe pour la Démocratie et les Droits de l'Homme mais également d'être porte-voix du monde de l'enseignement et plus particulièrement de la formation des enseignants et des éducateurs sociaux en Europe auprès de la Conférence des OING et du Conseil de l'Europe lui-même. La tâche est d'envergure et les engagements potentiels nombreux tant le rôle de l'éducation dans les enjeux actuels de nos sociétés est déterminant.

Dans cette nouvelle édition du journal sont relatés les fruits de diverses recherches pédagogiques et expériences de mobilité avec un focus particulier porté cette fois sur les Valeurs en Education. Suite à une Journée internationale de Recherche autour de cette thématique organisée à l'Université de Winchester en septembre 2016, il a paru pertinent de faire écho des projets, recherches et questionnements autour de cette question essentielle dans cette publication.

Quelles sont en effet les valeurs qui nous construisent, nous constituent, nous rassemblent ? Quelles sont ces valeurs qui sous-tendent nos projets éducatifs, nos projets de mobilités internationales, nos nombreuses collaborations en Europe et dans le monde ? Comment clarifier ces valeurs ? Comment se mettre autour de la table, ensemble, pour identifier ce terreau commun, multiple, mosaïque, en vue de donner du sens aux actions éducatives que

nous menons?

En s'engageant davantage au sein du Conseil de l'Europe via la Conférence des OING, nous adhérons d'emblée à certaines valeurs précisées par ces instances européennes en matière de Droits de l'Homme, de Démocratie et d'Etat de Droit. L'Association Comenius a effectivement un rôle à jouer, des responsabilités à assumer, au travers de ses instituts membres, face au monde de demain et aux enjeux cruciaux auxquels nous avons à faire face.

Comme nous l'avons évoqué à maintes reprises, l'Education sous toutes ses formes est un vecteur essentiel dans une dynamique de changement pour nos sociétés et nous avons tous potentiellement, à quelque niveau que ce soit, la capacité d'être de véritables acteurs de ces évolutions. Nos actions doivent cependant être suffisamment réfléchies, pondérées, fruit de recherches collectives, croisées, éclairées et notamment au travers d'un travail de fond sur les valeurs qui nous animent, les finalités que nous poursuivons pour la planète et le bien-être de ses habitants.

Les multiples partenariats internationaux facilités par ce Réseau que constitue l'Association Comenius permettent à nos futurs enseignants et éducateurs sociaux mais également à l'ensemble des formateurs de nos institutions, une véritable ouverture à l'autre, une décentralisation absolument nécessaire pour rêver d'autres politiques éducatives ainsi qu'une formation résolument plus interculturelle, comme le sont nos sociétés.

Puissions-nous, au travers de nos engagements divers tant au niveau local, dans nos écoles, nos instituts de formations, qu'à un niveau plus global, au sein de nos rencontres internationales, lors de nos sessions au Conseil de l'Europe ou ailleurs, garder le

cap de la réflexion notamment au niveau des valeurs qui nous animent pour mener au mieux des actions éclairées, efficaces, porteuses, innovantes, alternatives et durables.

Geneviève Laloy

Présidente de l'Association Comenius

GENEVIÈVE LALOY

Perspectives: Values In Education

Des valeurs implicites à l'explicitation des valeurs



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ABSTRACT

The way a training institute works is never neutral. It is very important to explain values, give references to each person; this contributes to put things clear for everyone.

We started from implied shared values and went through explicitation and clarification processes during the year 2014-15. On the one hand, it enabled us to put words to our actions and aims. On the other hand, the process provided us tools to clarify our intentions internally and externally. This article will inform you about the collaborative process which has been set up.

RÉSUMÉ

Le fonctionnement d'un institut de formation n'est jamais neutre. Expliciter les valeurs, donner des repères aux acteurs est souhaitable ; cela constitue un acte de clarté vis-à-vis de tous.

Partant de valeurs implicites partagées intuitivement, nous sommes passés par un processus d'explicitation, de clarification au fil de l'année 2014 -15. Cela a permis de mettre des mots sur nos actions et nos visées, d'une part. D'autre part, la démarche nous a outillé pour pouvoir communiquer clairement nos intentions tant en interne qu'en externe. Cet article vous permettra de découvrir le processus collaboratif mis en place.

"Est valeur ce qui vaut la peine, c'est-à-dire ce qui mérite qu'on lui sacrifie quelque chose. C'est ainsi qu'on sacrifie l'agréable à l'utile, l'utile au noble, etc. Toute valeur se situe donc dans une hiérarchie de valeurs. S'il n'y a pas d'éducation sans valeur, il est logique qu'il n'y ait pas non plus d'éducation sans sacrifices. On n'apprend rien si l'on ne renonce à quelque chose".

Olivier REBOUL, *La philosophie de l'éducation*, Paris, PUF, 1989

Une école, une université, un institut de formation, c'est une histoire, ce sont des personnes, ce sont des modes de fonctionnement.

Cet ensemble est porteur implicitement ou explicitement, volontairement ou intuitivement de valeurs.

Elles se traduisent dans les grands choix stratégiques mais peut-être plus encore à travers les multiples actions menées au quotidien :

-le contenu des cours n'est évidemment jamais neutre ;

- la manière d'évaluer est basée sur des ap-

roches sélectives ou formatives ;

- le déroulement des activités de formation peut être plutôt collaboratif ou compétitif ;

- la relation entre étudiants et professeurs se base sur un rapport plus ou moins hiérarchisé ;

- les structures de participation constituent des indices de démocratisation ou non ;

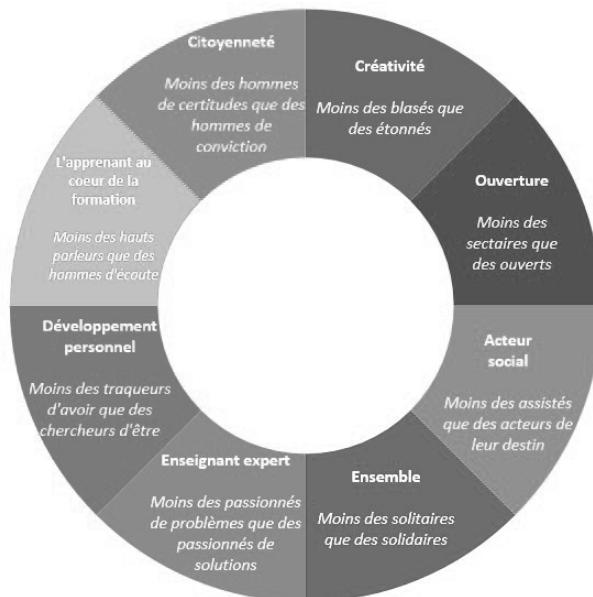
....

Il n'y a pas de neutralité institutionnelle.

Aujourd'hui, l'Ecole normale catholique

du Brabant wallon - Haute Ecole Vinci (ENCBW) construit sa formation et son fonctionnement sur base de 8 valeurs non hiérarchisées mais complémentaires : l'ouverture - la citoyenneté - l'apprenant au cœur de la formation - l'enseignant expert - la créativité - ensemble - l'enseignant acteur social - le développement personnel.

Ces valeurs constituent à la fois des éléments vécus et des visées communes. Elles résultent d'un processus de réflexion partagé au sein de l'institution durant l'année 2014 - 15



A l'origine...

L'ENCBW s'est construite au départ sur des valeurs partagées par une équipe relativement restreinte de formateurs. On percevait une volonté de mettre sur pied une formation des enseignants d'avant-garde en adoptant des choix pédagogiques considérés comme plutôt militants dans les années 1990.

Au fil des années, les orientations pédagogiques ont été discutées, partagées, investies de manière plus ou moins formelle. Elles se sont transmises aux nouveaux arrivants par effet de contagion sans véritable explicitation. L'institution a grandi, les valeurs implicites ont été maintenues jusqu'à ce que d'aucuns

posent la question : "Au fond, c'est quoi les valeurs de notre institution ?"

Vers l'explicitation

Après 25 ans de vie commune, dans une institution qui a plus que doublé de volume, il est apparu important de rendre visibles nos choix pédagogiques... Encore fallait-il les définir, vérifier qu'ils soient partagés par tous. Nous avons donc mis sur pied un processus pour expliciter cet implicite ... partagé ... ou pas. L'expérience a été menée au fil de l'année académique 2014 - 2015.

les responsables de ces entités. De manière "rassurante", on a pu constater des convergences entre les entités de l'ENCBW.

Par un travail d'aller-retour, le groupe de coordination a synthétisé les apports multiples pour créer une base de 8 valeurs identifiées.

Deuxième étape : conforter et définir les valeurs

Si on parle d'une valeur comme la justice, la tolérance, la solidarité, il est fort possible que chacun entende derrière ces mots des choses différentes. La justice, par exemple, peut être identifiée comme l'équité (chacun est traité selon ses besoins) ou l'égalité (tout le monde est traité de la même manière).

Lors d'une journée de travail rassemblant tous les membres du personnel de l'ENCBW, les 8 valeurs choisies ont été définies, explicitées, illustrées. Une occasion de vérifier qu'elles étaient partagées et vécues.

Huit groupes de travail avec comme tâche d'expliquer ce qu'on met derrière chacune des valeurs ; de définir, donner des mots clés ; de voir comment elles se vivent réellement dans l'institution.

Ce vaste travail a permis de nommer (parfois de renommer) et d'expliquer nos orientations pédagogiques. Il a mis en évidence le consensus et les inévitables divergences.

Pour vérifier le bien fondé de ces choix, une démarche complémentaire a été réalisée : un passage devant les délégués des étudiants nous a permis de valider ce qui était perçu, vécu, ressenti par ceux qui constituent la "cible" de notre travail.

Cette deuxième étape a abouti à la dénomination finale de nos valeurs, celles qui sont nommées au début de cet article.

Troisième étape : communiquer

Huit valeurs identifiées, c'est bien beau. Encore fallait-il les rendre visibles.

Au coeur de la société de l'information, un simple texte ne suffisait pas. Nous avons donc décidé de réaliser un "webdoc".

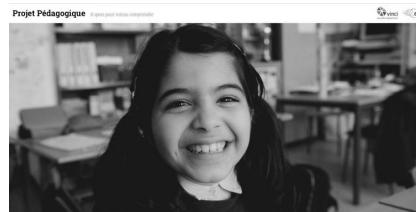
Pendant plusieurs semaines, un travail de capture d'images, d'interviews, de montage (avec l'aide d'un réalisateur extérieur) a permis la réalisation de huit capsules vidéos de quelques minutes.

Simultanément, la rédaction d'un document référent a permis de finaliser les définitions, d'expliquer ce qui se trouve derrière les mots. Il s'agissait de synthétiser l'ensemble des réflexions menées tout au long du processus.

Ces deux outils de communication nous permettent maintenant de répondre explicitement à la question : "Au fond, c'est quoi les valeurs de l'Ecole normale ?" et surtout de garder le cap.

Pour connaître ce cap

Une invitation à aller voir ce que nous avons mis derrière les mots en regardant nos capsules vidéo sur <http://projet.pedagogique.enbw.be/>



Les couleurs de l'ENCBW : venez découvrir son projet pédagogique !

Ou en téléchargeant le texte

<http://www.vinci.be/fr-be/enbw/Pages/projet-pedagogique-ENCBW---news.aspx>

Information de dernières minutes

Nous avons décidé de confronter des étudiants en fin de formation aux valeurs de l'Ecole normale. Lors d'une enquête, deux questions leur ont été posées.

Parmi les valeurs fondamentales de l'ENCBW,

- quelles sont les 3 valeurs que vous avez essentiellement vécues durant vos trois années de formation ?

- quelles sont les 3 valeurs que vous avez envie de transmettre prioritairement dans vos classes futures ?

Au moment de rédiger ces lignes (juin 2017), je reçois les éléments de réponse, voici ce qui en résulte.

- Aucune de nos huit valeurs n'est délaissée, même si certaines semblent émergentes.

- Une de nos valeurs repères -"celles que malgré tout on préfère"- sort du lot dans les deux questions posées : "l'apprenant au cœur de la formation".

- Viennent ensuite pour la première question : "l'enseignant expert", "le développement personnel", la "créativité"

- Et pour la seconde : "l'ouverture" et "l'enseignant acteur social".

MICHEL DECHAMPS

Conveying Values Through Tales of Different Cultures



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Participating students in 2016/17, who reflected on the project:

- from Apor Vilmos Catholic College - Fanny Pusztaí, Zsuzsi Pánti, Fruzsina Mácsai, Dorottya Papp;
- from University of Winchester - George Tonge, Emily Fuller, Joe Cookson, Rebecca Tooms, Jennifer Mulvany and Elliot Boyd.

ABSTRACT

It is important for educational institutions to support their students to become aware of the values of their own tradition and culture and learn about the values of other cultures.

Folk and fairy tales of different nations and cultures are effective ways of promoting intercultural dialogue. Tales share the same universal, traditional values and are simultaneously specific, historically and culturally bound. They convey common truths and values and they also represent different kinds of cultural heritage, customs, and traditions.

The joint tale project of Winchester University (UK) and Apor Vilmos Catholic College (Hungary) demonstrate one way shared folk and fairy tales can facilitate students' learning and appreciation of values and make connections to students' classroom practice.

RÉSUMÉ

Il est important que les instituts de formation soutiennent les étudiants dans la prise de conscience des valeurs qui sous-tendent leur propre culture et leurs traditions et dans celles des autres.

Les contes traditionnels des différents pays et cultures sont un outil efficace pour promouvoir le dialogue interculturel. Ces contes partagent à la fois les mêmes valeurs universelles et sont le reflet spécifique et historique d'une culture donnée. Ils transmettent des vérités et des valeurs qui représentent nos différents héritages culturels, nos coutumes et nos traditions.

Le projet conjoint de l'Université de Winchester (GB) et du Collège Catholique Apor Vilmos (Hongrie) montre comment les contes partagés peuvent faciliter l'apprentissage et la reconnaissance des valeurs et indique des pistes pour le travail en classe.

I. Folktales are universal and timeless but also historically bound

Folktales represent a literary genre which abounds in all kinds of values, and addresses commonly shared psychological, moral and cultural issues in a delightful imaginative way. They are works of art which can foster personality development, make significant contribution to a child's moral education, and they offer delightful, enchanted literary patterns to express the values of our cultural heritage which are worth sharing.

First, let's outline those positive psychological aspects, values and contributions which folktales make to our personality development, and which enrich a child's inner growth everywhere in the world.

When we think of the practical possibilities of conveying values, we should know that especially in early childhood, but of course later as well, informal educational influences are more effective than formal efforts. Imagination plays a decisive role in interpreting one's experiences, so tales are excellent possibilities for shaping the personality especially in early childhood. "A folk tale in which the good and the bad are clearly defined and we are totally aware who is the positive and who is the negative character, can be a really useful tool for achieving a value-based education, as it deeply infiltrates into the child's thinking and consciousness." (Fülöpné Erd, 2015, p. 4). Folktales offer solutions

and suggestions for how to “grow safely into maturity ... they confront the child squarely with basic human predicaments”, and assert that struggling courageously he can overcome the obstacles, he can defeat the “monsters”, the “dragons”, the “witches”, that is the difficulties of life. (Bettelheim, 1989, p. 14). Furthermore, folktales both address, express and satisfy the basic needs of the human psyche. They not only serve as an outlet for expressing the child’s formless anxieties, and his violent fantasies, but they also make children aware that people all around the world share the same universal feelings such as love and hate, envy and pride, joy and sorrow.

Folktales are marked by a kind of abstracted style: their flat and one-dimensional characters are typical rather than unique. Descriptions are really basic, details are usually eliminated. Plot developments are formulaic, situations are simplified. But it is exactly this “abstraction” and “sublimation” which make folk tales “into a genre that is capable of addressing fundamental human experiences at a basic and ‘universal’ level.” (Teverson, 2013, p. 34). As Max Lüthi, the famous German scholar asserts the generalizing style of folktales, “ ... is the prerequisite for the folktale’s ability to encompass the world. Only thus is the epic-like short form of the folktale able to become all-inclusive. No realistic, individualising portrayal would be able to achieve such universality.” (Lüthi, 1986, p. 79).

In folktales important existential issues and problems are conveyed in a brief and pointed way, which enable children to grasp the meaning of them in their most essential form. Several scholars argue that the universal, regular, recurrent themes of folktales are due to the fact that they are rooted in rituals of tribal cultures, which addressed the significant moments of transition in human life. These moments of transition concern such crucial issues of life as for example birth, becoming a young adult, courtship, love, marriage, giving birth, aging and death, and speak

about them in a symbolic form. Arnold van Gennep, the famous folklorist, depicts these moments of transition as *rites of passage* and argues that these transitions of human life have the same structure all around the world: separation – transition – incorporation. (Van Gennep, 2004). These moments of transition are usually accompanied by serious existential anxieties, and folktales, which can be considered encoded representations of these tribal rituals, also offer solutions and suggestions for how to deal with the problems accompanying these moments of transitions.

If we consider only the psychological, anthropological aspects of folktales mentioned above, we can say that they represent universal issues which do not relate to time and place, that they express universal feelings and address basic human themes. Although it is true, paradoxically, the opposite of it is true as well. As Andrew Teverson asserts “... fairy tales like myths and legends, take different forms at different times, and the forms they take reflect the places in which they have settled, and the particular historical moments in which they have been recorded, interpreted and preserved. Fairy tale is not universal or timeless; neither is it innocent of history and politics. On the contrary, it speaks powerfully of the times in which it has been told.” (Teverson, 2013, p. 7). And we can add that it speaks powerfully of the places in which it has been told. Although due to, for example, the commercial activities of merchants in the Mediterranean world in the Middle Ages, tales from the East blended into the European tradition, and there are affinities between Oriental and European tales, we can state that there are significant differences between them. Despite “crosscultural contamination” we can definitely distinguish the typical motifs, meanings, plots, characters and settings of European folk tales from those of the Oriental ones. (Zipes, 2001, p. 847).

II. Intercultural dialogue through folktales – A good practice

Educational institutions have a great responsibility in supporting their students’ desire to enhance their knowledge of their own tradition and culture. It is essential that they make young people “aware of their own roots and provide points of reference which allow them to define their own personal place in the world.” (Congregation for Catholic Education, 2013, paragraph 22). Firstly, because they should respect “the human person who seeks the truth of his or her own being” and secondly, because self-awareness, an awareness of one’s own tradition and culture, is the first step towards recognizing the equal dignity of another other person with a different culture and faith. (Congregation for Catholic Education, 2013, paragraph 22). Pedagogical institutions devoted to value-oriented education are called to encourage their students to learn about and respect other people’s culture and faith, and on the basis of this knowledge to start a dialogue with people possessing different cultural heritage.

These are the values which inspired two teacher training institutes from Comenius Association– The University of Winchester (UK) and Apor Vilmos Catholic University (Hungary) – in 2015 to launch a joint project to compare and share English and Hungarian folk and fairy tale traditions and explore associated pedagogy.

1. In-college work

The project aims to promote and provide both academic and practical background for the students. The theoretical aspects comprise reading and analyzing folk and fairy tales favouring those belonging to the same tale type and share similar tale motifs, functions and meanings, and are

common to both England and Hungary. During the 2015/16 and 2016/17 academic years students have done research and pedagogical work on tales of animal bridegroom fairy-tale cycle, on the different *Jack and the Beanstalk* variants, and on the *Gingerbread Man* and other tales belonging to the *Fleeing Pancake* tale type. In seminars students investigate different aspects of the tales within cultural, narrative, moral, and psychoanalytical frameworks, and they are familiarized with critical methodologies used in the study of folk and fairy tales e. g. Propp's structuralist paradigm, Bettelheim's psychological framework, and Zipes' socio-political approach.

Besides doing research on the texts, students are encouraged to investigate the ways the tales are represented in diverse cultural forms through books, picture books, artwork, puppetry, drama, media adaptations, images, illustrations, buildings, museums etc. They share their research findings on a project website, <http://folkandfairytaleproject.weebly.com>, which is populated with research from students of both universities about the selected folk and fairy tales. Here students are gathering essays, research papers, film links and records of their pedagogical practice in classrooms. For the informal communication students made a closed facebook page. Being participants in a long-term project into folk and fairy tales has been satisfying for the students.

Practical and artistic aspects are also emphasised in both institutions. The theoretical, research part of the project is accompanied by art and craft activities aiming at preparing puppets, props, scenery, illustrations etc to be used in performances in seminars and in school work with children.

2. Pedagogical experience in school

In parallel with the English and Hungarian students' cooperation, there is also primary school work. Students research possible ways of working with the children based on the tales. They prepare lesson plans, dramatize and perform the tales with children. Records of their pedagogical practice in classrooms is recorded on the project website.

In the autumn term schools that have existing good partnerships with the universities host the students and assist them in their practical classroom work with children. Students work with children in their home country, experimenting with ideas for teaching children about the folk and fairy tales. They refine these and then prepare to share the classroom pedagogical techniques with their partner students during the project-week at the partner institution in the spring term. Students said they enjoyed collaboratively planning in a group, sharing ideas and being part of a team. It was rewarding for them to see the lessons they planned together running smoothly in the classroom. These are then critiqued and further refined following the experience of working with children using the approaches. The most popular storytelling techniques used by the students so far are as follows: Kamishibai (paper theatre), story mountain, tablet technology, dramatization of tales. In evaluations, students stated that they learned about using different ways to retell, recreate teach a fairy tale through multisensory activities. They discovered that children of all ages were enthusiastic and could learn using the approaches and children needed time to explore the stories. "Watching the children develop in their understanding and performing their

section of the fairy tale accurately was incredibly rewarding and encouraging for me as a trainee teacher," wrote one student.

It became apparent that the students in Hungary and England were being exposed to different pedagogical techniques specific to their own country's national curriculum. These pedagogical approaches will become relevant and valuable sites for knowledge exchange. The strong tradition of puppetry in Hungary does not exist in England and this is of great interest to Winchester students. The imaginative cartoon series entitled *Hungarian Folk Tales*, directed by Marcel Jankovics are also exciting productions, which are worthy of interest, and are likely to entertain the English students. They represent the rich tradition of Hungarian animation film-making. The use of tablet technology e.g. Apple iPads is a significant part of UK trainee teachers' learning experience. Consequently, Winchester students have been exploring the possibility of using the app I Can Animate to enable children to script and make digital puppet shows based on the fairy and folk tales. Students described the impact of the project on them as "rewarding", "it opened my eyes" and "encouraging". They said it gave them confidence, pushed them to learn more creatively, to experiment and, interestingly, "not to be afraid to make a fool of myself" in the classroom in order to make the children's experience of the tales come alive.

The project continues with a new group of students in 2017/18 with a focus on *Cinderella* fairy tales.

AGNES STREITMANN
JONATHAN ROOKE

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In search for a Didactic Room



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ABSTRACT

In planning for education and the arts of learning and teaching over a period of more than four decades, there have been mishaps and successes and at least intuitively these experiences have been taken into the work for a changed practice. Some of these memories and experiences will be told here, in search for a *Didactic Room* where everyone learning and teaching is comfortable and not disturbed by their situated life. I will name these experiences and memories as *constitutive*, in search for and trying to chisel out *values of an educational and educaring room*. In this, examples from my time as a learner as well as a teacher will be used and the example of *rhythm* in this room is from what happened in a course with Erasmus students.

RÉSUMÉ

En travaillant dans le monde éducatif et dans le monde des arts, comme apprenant et comme enseignant, sur une période de plus de quarante ans, j'ai expérimenté une série de mésaventures et de succès, qui ont contribué au moins intuitivement à des changements de pratique. Certaines de ces expériences et certains de ces souvenirs sont racontés ici, dans une quête d'un *Espace Didactique*, dans lequel tous – enseignants et apprenants – se sentent bien. Ces expériences sont *constitutives* de ma recherche des valeurs pour un espace éducatif et bienveillant. Ces exemples proviennent de mon expérience comme apprenant et comme enseignant et l'exemple sur le *rythme* de ce qui s'est passé lors d'un cours Erasmus.



Entering the Idea of a Didactic Room

Jan Frans Verhas (1834-96): De meesterschilder (1877) –
The Master Painter, Museum voor Schone Kunsten (MSK), Gent
The echo of what is yet to come is deceasing.

Entering the Idea of a Didactic Room

Before being aware of it, I entered didactic rooms without knowing that they could be understood as didactic rooms, or could be looked upon as didactic rooms. Well, I found some of these rooms when I began to scrutinize experiences and memories from my own childhood, pupilhood, studenthood, teacherhood and researchhood. Writing rooms this should be understood as situations, places and times when all felt completely comfortable, rooms where nothing is threatening or hampering the arts of learning and teaching. This interest for didactic rooms was at a low level early in my teaching career, as my definition of scientific research neglected autobiographic material, as it could be looked upon as anecdotic. But, in my planning for teaching, these moments of ideal (sic!) didactic rooms where working intuitively or as a kind of background radiation. With growing self-confidence in professional matters, my mind opened to my own history and became a method to *walk into* episodes as I remembered them. Yes, in this retrospect there are aspects of rationalization, and I guess if I had not become a teacher and a teacher educator, other aspects memory – and oblivion – could have become obvious – or stayed silent in the past. Anyhow, when I was recruited to teach in teacher education more than twenty years ago, after twenty years in primary, secondary and adult education, these episodes from my different practices moved from implicit to semi-explicit and explicit. As I arrived from the professional teaching – and learning – field I made the assumption that this my professionalism in teaching was what the teacher education needed me for and the reason why I was recruited, so, I began to chisel out learning and teaching moments of a high degree of reciprocity and mutual understanding and direction. From the chiseling, I will tell two of the many stories, as texts saying something about what a *didactic room* is. The first is from my childhood, before I began school, and the second from a semi-

nar with Erasmus student teachers a few years ago. The two stories of experiences as I remember them now, are, as I understand it, together with others, constitutive for my professional point of departure. The sum of these two stories and others is that I have found a position thinking about and trying to act aligned from this thinking, that every person is capable to be interested and interesting and that the teacher's task is to organize the didactic room in a way so that everyone is allowed to be capable of being interested and interesting.

This text is an offspring of a work about The Arts of Learning and Teaching, a work where my own and experiences of others and the Arts in general and particularly fiction literature are senders.

The painting by Verhas above, I saw the first time in 1970 and it did not attract me at all. Fortyfive years later I saw it again and it had an immediate effect on me. It took me into the room where the four children are, I became the fifth activist, interested and interesting and capable. Intransitively it invited me and told me that this is it. This is an ideal didactic room. Between the two visits to MSK a lot had happened. The first time I saw the painting it meant nothing to me. The second time it had become emblematic for a *didactic room*

Chopping Wood in 1957

Birger was a tall man, bald head, always talking with a low and mild voice. He was married to my aunt. They had no children, but they loved children, as I remember. Birger had probabaly planned to take me into the woodshed some time, when I think of it sixty years afterwards. The axe and the chopping-block were my size, the wood pieces to be chopped were not full of knags, quite clean. At least I remember no problem of any sort that first day in the woodshed.

Birger, who played the bass helicon, was a syndicalist, an esperantist and teetotal-

ler, worked as a harbour gard and died of a heart attack the year after our work in the woodshed. He was running after a liquor smuggler with his German Shepherd Dog named Devil next to him. When my mother told me Birger had died, I remember that I thought he had travelled back to his Skull Cave after having a glass of milk, taking off his hat and trenchcoat, changing from Mr Walker to The Phantom, The Man Who Cannot Die.

Birger asked me what hand was my best and he put the handle of the axe in my right hand, showed with his hand the way to chop and stood back. I succeeded to cut the log of wood, birch it was and quite soon a lot of pieces were lying around my feet and the chopping-log. Birger kneeled down and showed me the sharpness of the edge of the ask by putting it against his left thumb nail, scraping of a thin layer. I did the same. After that Birger showed me how to stack the wood and soon we sat on the stairs of the house in the shadow drinking aunt's gooseberry lemonade.

The Rhythm of the Room in 2014

In search for a maybe impossible and too idealistic didactic room, many metaphores have been tried, deriving from one and a half decade of learning and from four decades of teaching. A hitherto never used metaphor arrived in the spring of 2014, in a group of fifteen Erasmus students from Belgium, Germany and Spain. I had sent an e-mail to the students before we started the courses at the University of Gävle, Sweden, to bring a story to tell in their mother tongue and in English. One of the students suggested that we also to take out a song from our neighbourhood and tell each other about it. One day when we were talking about the different songs we had presented, one of the student said that the rhythm of *polska*, time signature as *valse ¾* and stress on the first of the three-beat, another student told us about her frustration when she was in her teens and her parents played the Pink

Floyd song *Money*¹. – I just felt sick when I heard it, she said. It was impossible to keep time! We listened to it together and understood her comment as we all agreed that the time signature was unusual.

Within seconds we moved from talking about the song, seeing the analogy with the rhythm of a classroom and question about how to deal with didactic rooms disturbed by different time signatures. We had constructed a metaphor for our professional work and stayed quite long after the de-

cided end of the seminar. This our not foreseen result of the music presentation, became the core of our talk for the reminding seminars and when some of us met two years later in Gent, we continued the talk.

The Two Stories

The wood chopping and the music listening point out a value of comfort and reciprocity, situations where all taking part show interest and subordinate themselves to the objective pointed out in the *didactic*

rooms they are partners of and in. We may suggest that the two stories point out aspects and values of educating and educating as constitutive for the Arts of Learning and Teaching. Rhythm and time signature as echos into the future *didactic rooms*.

BENGT SÖDERHÄLL



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Photographer Ove Wall

Wildlife and school communities – ethical dimensions



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RÉSUMÉ

Valeurs dans l'éducation – La vie sauvage et les communautés scolaires – dimensions éthiques

Selon Socrate, le Beau et le Bien sont inséparables. L'étude présente examine les défis de l'enseignement des sciences contemporain en partant de ce constat. Les biologistes ont découvert que la stabilité dans la nature dépend de la diversité des créatures et de leur système de fonctionnement. Nous examinons les possibilités de l'enseignement des sciences en ce sens. La coopération des communautés scolaires peuvent sauvegarder des valeurs dans ce domaine également. Nous proposons le compte rendu de notre projet de trois ans, dans le cadre duquel notre institut – Apor Vilmos Catholic College – a réussi à réaliser ces objectifs.

The mythical mind

For an outsider, myths are mere strange stories. However, for people living in a mythical world, they carry a sense of a more complete understanding, experience and maintenance of reality. Myths concentrate and unite truth (cosmic knowledge), goodness (acts that meet existence) and beauty (sense of harmony). According to members of traditional societies, the world that they live in is organized – it is the COSMOS (Platon, Gorgias, 508a).

Besides meaning neatness, the Greek notion ‘cosmos’ also means discipline, brilliance and glory via good deeds. Stepping out from the well-tended world, strange, chaotic space and time begins. As Mircea Eliade points out that the consciousness of Cosmos stems from the confidence that the landscape and its people are in contact with the gods. Myths become a standard of values through human rites imitating the divine acts (Eliade, 2005) Man as a Microcosm is good if his actions serve the maintenance of the world order (Macrocosm), and he does evil if

his actions cause chaos, that is (i.e.) a state that lacks law, measure and beauty. Pictures of the myth carry a lot of meaning. Zeus may appear in the thunder, Pallas Athena in the shape of an owl but springs, stones and trees have also had their gods. However, god is not the thunder, the owl or the tree itself but something that is admirable within them (Eliade, 1957) A chemist who did not notice the meaning of the stone, who did not enjoy the experience of hierophany, the “whole”, might say by analyzing the statue of Nike of Samothrace that it is nothing more than calcium carbonate. Myths through hierophany, through the variable but never random interaction of a part and the whole could become a common source of knowledge and beauty.

This unit, however, was destroyed at the end of the classical ancient Greek era. The encounter of a wide variety of people with different values, knowledge and beauty ideals had caused self-reflection, the fragmentation of the belief of abso-

lute Cosmos and creation of relative values. "Man is the measure of all things", proclaimed the sophistic Protagoras, extending his teaching not only to the good and the evil in the ethical sense but also to "the right and the false" and "the beautiful and the ruthless" (Plato: Theaethetus). Socrates - and Plato, who recalled his personality - tried to find a way to answer the sophistry challenge. Plato saw it as feasible to re-establish unity in universal ideals. Kalokagathia - a unity of beauty and goodness - also included the right knowledge, as - according to its interpretation - everyone seeks for good but we can follow the real good only by having the right knowledge, and in the absence of that, we will definitely miss the direction. (Anderson, 2014)

Diversity, complexity, stability

Paul Juhasz-Nagy the famous Hungarian scientist recounted a story, in which the teacher on a student-trip had cried out in front of a rare orchid, *Orchis simia*: „Do kneel down!” He made his pupils accept the holiness of nature (Juhasz-Nagy, 1991). What does sacredness of nature really mean? We cannot return to the world of antique myths neither considering the Christian theological point of view nor the secular scientific one. What we can do is to reflect on the viewpoints of the past. E.g. James Lovelock in his scientific Gaia-theory uses the name of the ancient earth-goddess as an inspiring metaphor (Lovelock, 1979). If we look at the relationship between science and ethics, we do not regard Nature as an absolute reference point, but, according to the sciences, as a balanced system pregnant with a lot of opportunity, or, according to the Bible, a gift, a neat Garden. Our special human task in either case is its (or Her) cognition, its preservation and its care.

The unfolding ecology of the 19th -20th century pays prior attention to the main characteristics of this Garden: i.e. (that is) the interrelation between their stability, complexity and diversity. The stability of the communities indicates the ability to maintain the identity of the variable external environment. To do so, complexity is inevitable, i.e. an organised interconnection of a sufficient degree autonomous

subsystems. Thus, the diversity of the components can be permanently sustained. Diversity, complexity and stability as system specifications can also be described in terms of mathematics. They cause elementary sensory impressions, therefore they carry aesthetic values, and they are also organic value-categories. What the three aspects have in common, is respect for life.

These system-wide insights can be extended in many areas - such one is the process of education. If you disconnect the system of educational institutions into subsystems, the complexity of the system can be examined, i.e. the degree of autonomy of the subsystems as well as the interaction between them. The continuity of culture, the traditions of literacy can be observed in parallel with the stability of communities, and the conditions for the survival of these traditions can be searched for. Diversity can be measured via teaching and evaluation methods, theories, or paradigms, by taking into consideration how they help the adaptation of innovations in the systems and how they are related to the stability of the system as a whole. Whichever level of analysis is selected, the lower level has to fit to a higher one. Let us remember the relationship between Microcosm and Macrocosm, and the connection between ancient *hierophany* and modern *discovery*.

Our research

The school as an organization is specific to the culture adopted by its members, which include the commonly understood values, beliefs and presuppositions. International research indicates that the competitiveness of a school as an organization is determined by values such as: innovation, transparency, diversity, creativity, and collaboration (Moon, 2014). According to psychological research, the atmosphere of organizations that create new values is similar to the concept of creativity and support, which has been developed by Göran Ekvall (Ekvall, 1996). Accordingly there is mutual trust among the members of the organization, they are open to each other, accept each others autonomy and get reciprocal support of their initiatives. The organisation is characterised by the diversity of views, knowledge, experience and mutual acceptance of opinions.

The pilot project lasted from the autumn of 2014 to the autumn of 2016 with the participation of 8 schools, 15 classes, a total of 304 students and 10 teachers from schools in Vác and the area. The programme consisted of two main parts: the drafting of a new pedagogical method and the implementation of a new form of inter-institutional cooperation. The goal was to create a new, complex learning-organisation structure to bridge over public education and higher education levels. Teacher candidate students are considered partners in the development of the programme management and research while creating a free, inventive atmosphere. The experiment involved volunteer teacher colleagues with decades of experience and expected operational criticism and openness. We handed over to them the new method, developed materials, we created experimental demonstration tools. All of them were carefully brought together, so that they should avoid risk of accidents and students can build some of them even at home. During a one-year preparation we have developed with our college students a science history-based curriculum for the 5th-class primary school children in teaching Science (The features of materials). This module contained histories about discoveries at an appropriate level for children's age. It also contained relevant experiments and workbooks. The aim was to sensitize students for scientific cognition, for understanding natural phenomena by developing a research attitude through the stories (for example Lavoisier's life, his experiments carried out with air, water and soil), by scientific problem identification, by searching of explanation. We examined the attitude of teachers and students towards the changes via questionnaires and interviews. We were also interested in the effects of the experimental method on the memory and on the support of effectiveness in the inter-institutional cooperation. At the beginning of the lesson, the children were taught a scientific discovery (for example, the discovery of oxygen, magnet) by the teacher's narrative. Then for small groups of students, the teacher introduced the experiment illustrating the story and last they attempted to explain the result together. We expected the storytelling to be a spiritual medium that helps them to relive the strange 'mysterious' phenomena. It is

assumed that narration supports the understanding of science concepts, laws, the imaginary mind, the internal imaging process. The teacher recalled first in thought, and then repeated in the experiments some elements of an old story, which is instructive even today. The students were lead on by the enjoyment of the empathy and understanding to the “cosmic” world. This world was comprehensible, the students were made to recognize its secrets, and they were able to discover its rules and laws.

Closing thoughts

Based on our experience, we realise a connection between the life in communities and the world of schools. Both are a learning organization in which learning is a modification, construction of an inner order and the result is the adaptation to changed conditions. One of the conditions for adaptation is the preservation of

self-identity, stability, which also involves return to the traditions of the school world and search for new methods, innovation. The complexity of life communities corresponds to the existence and relationship of units with partial autonomy in the school world, i.e. the interconnection of disciplines and the institutional cooperation. History in nature and history of sciences is unique, it is a non-repetitive process (evolution and the history of the notions). During a lesson, narrative gives students the opportunity to experience the pleasure of discovery, to experience emotional identification with the explorer, to understand the method of cognition (experiments) and the resulting knowledge. The narratives, like myths, provide community-building knowledge. However, the receptors in our case – unlike with myths – can reflect on the process, so their knowledge and commitment becomes personal.

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Family Issues in Shakespeare



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RÉSUMÉ

Problèmes familiaux chez Shakespeare

Nous avons célébré le 400e anniversaire de la mort de William Shakespeare l'année dernière. Ses œuvres nous inspirent depuis des siècles. Il est l'un des plus grands atouts de la culture européenne. Par conséquent, il semble raisonnable de se tourner vers ses œuvres si nous voulons changer notre monde, si nous voulons changer la vie des gens. En tant que professeur d'enseignement secondaire et supérieur de l'anglais, de la littérature et du théâtre, je crois que les pièces de théâtre de Shakespeare peuvent faire une différence pour l'éducation - en dépit du fait que la lecture devient de moins en moins populaire dans notre monde audiovisuel et axé sur l'action.

Les valeurs familiales sont en crise aujourd'hui. Les parents qui sont traditionnellement censés offrir une stabilité émotionnelle à leurs enfants sont de moins en moins capables de le faire. En conséquence, le nombre de problèmes d'enfants augmente dans les écoles. Je suis convaincue que discuter des pièces de Shakespeare peut être particulièrement efficace pour aider les étudiants de l'enseignement secondaire et supérieur à devenir émotionnellement plus sains et donc des adultes plus responsables dans la société. Dans cet article, je voudrais montrer ce que Shakespeare peut nous offrir en termes de relations parents-enfants - avec quelques conseils pédagogiques

ABSTRACT

We celebrated the 400th anniversary of William Shakespeare's death last year. His works have been inspiring us for centuries. He is one of the greatest assets of European culture. Therefore, it seems reasonable to turn to his works if we want to change our world. If we want to change people's lives. As a secondary and higher education teacher of English, Literature and Drama, I believe that Shakespeare's plays can make a difference to education – despite the fact that reading is becoming less and less popular in our audio-visual and action-centred world.

Family values are in crisis today. Parents who are traditionally supposed to provide emotional stability for their children are less and less able to do so. As a result, the number of problem children is growing at schools. I am convinced that discussing Shakespeare's plays can be especially effective in helping secondary and higher education students become emotionally healthier, and thus more responsible adults of the society. In this article, I would like to show what

The world is in crisis today because families are in crisis today. The decomposition of traditional family patterns and the changes in parent-child relationships all contribute to problems with commitment and respect in a broader sense towards each other and our environment. There-

fore, it is vital to teach and let our children experience these values. Literature is one way to do so. Although reading is going out of fashion and students' vocabulary is diminishing, they do want to take responsibility for their own life. As a teacher of literature, I find it challenging to exploit this

desire in my students to understand more of their life, and I believe that Shakespeare, dead for 400 years now, can still teach us a lot. In this article, I would like to show how to deal with family issues with the help of three prominent plays, *Hamlet* (1601), *King Lear* (1606) and *The Tempest* (1611).

Where are the fathers mothers?

When discussing the situation of families, it is a commonplace to talk about the absence of fathers in families of the Western world¹. Surprisingly enough though, in most Shakespeare plays it is the mother who is missing. Not in *Hamlet*, of course, but if you take *King Lear* or *The Tempest*, for example, the absence of the mother figure is conspicuous. How does this affect a child's emotional dimension?

Out of King Lear's three daughters, two, Goneril and Regan, are scheming (they deprive their father of his power), and aggressive (Regan and her husband, Cornwall blind the old Gloucester brutally, and Goneril poisons Regan for jealousy over Edmund, Gloucester's evil son). Their unwomanly characters are in sharp contrast with the honest and benevolent Cordelia, Lear's third daughter, who is loyal and loving to her father despite having been banished and disinherited at the beginning of the play. Only she who rejects power can remain feminine and gentle. Cordelia can see the difference between them and her: "I know you what you are; / And, like a sister, am most loath to call / Your faults as they are named" (5.1.265-266) – she says before leaving Lear's palace.

In *The Tempest*, Prospero, a politician and scholar with magical abilities, reared his only daughter, Miranda himself on an island for 12 years. As the play unfolds, we understand that Miranda has become an empathetic and warm-hearted – if not completely refined – woman who is devoted to her father but, at the same time, strong-minded and mature enough to

enter a relationship with a shipwrecked prince called Ferdinand. So much so that it is Miranda, not Ferdinand, who pushes their relationship to the point of proposal: "Do you love me?" – she asks the prince (3.1.67); and not much later: ". . . Hence, bashful cunning! / And prompt me, plain and holy innocence. / I am your wife, if you will marry me" (ll. 81-83).

What is common in Lear's daughters and Miranda is their strong will – whether they use it for good or bad purposes. We could discuss with our students (either as whole class or in small groups) the traditionally assumed gender roles versus the reality due to a change in the family structure. Hamlet and his controversial relationship with his mother can also be brought into this discussion. After this, students could create freeze frames in small groups displaying an easily recognizable scene. Then the others could utter the thoughts of the characters in the scene (thought tracking) to explore the motives behind a person's actions or behaviour. As a follow-up, students can be asked to write a short journal entry in the name of a character about his/her thoughts about his/her missing parent.

Distrust and chaos

Both in *King Lear* and *Hamlet*, the lack of respect for the father figure brings about distrust and chaos. In *Hamlet*, this lack of trust seems justified since the step-father Claudius does turn out to be the murderer of Hamlet's father. What is more, Hamlet's mother might be an accomplice in this crime. This would be quite distressing for Hamlet in itself, but the problem is further complicated by the appearance of his father's ghost, who calls for revenge. Hamlet does not know whether he can believe the Ghost or not, and he also has some misgivings about his own salvation. His distrust on an interpersonal and spiritual level brings about depression, lunacy and, eventually, personal and political chaos with many dead bodies.

King Lear also starts with two cases of groundless distrust: Lear's towards Cordelia and Gloucester's toward Edgar. However, paradoxically, this does not result in a reciprocal hatred from their good children. On the contrary, they remain faithful to them whereas the evil children (Goneril, Regan and Edmund), whom the fathers trusted, treat them with cruelty and disdain. The positive counterpoint can be the relationship between Prospero and Miranda characterized by mutual respect, love and trust, which brings about unity and harmony in the end.

The different forms of trust and distrust (and the mixture of the two, as in the case of Hamlet towards his parents) could be explored with the students, together with the possible causes behind these feelings. Then a classroom debate can be set up to compare and contrast the characters' arguments for behaving in a certain way in a relationship. In Hamlet and his mother's case, for instance, one group could collect arguments for Hamlet, and another group for Gertrude. Then, in pairs (one Hamlet and one Gertrude in each), students could present their arguments and have a debate about their relationship. The emphasis has to be on what they should do to make their relationship better. As a follow-up, students can be given a home assignment to create posters in groups about a chosen protagonist. This can be done in the convention of the "role on the wall" when the person is drawn on a large piece of paper, and any known facts or ideas (inferred or concrete, subjective or objective) about him/her can be written around him/her for a better understanding of the character.

Obedience – at what cost?

Shakespeare's plays are especially instructive if we want to contrast the life goals and problems of the older and the younger generations. One of Hamlet's tragedies is that he sacrifices his own life to satisfy his father's wish. Instead of dealing with his

¹See Edward Kruk's study on father absence.

own plans (to court Ophelia or to pursue his studies at Wittenberg), he takes it upon himself to take revenge on Claudius for his father's violent death. By the end of the play, however, this task proves overwhelming for him. We can see the same thing happening to Laertes, Polonius's son. Fuelled by bitter anger at the news of his father's death, he returns from France to Denmark to take revenge on Hamlet, but, by becoming a pawn in Claudius's evil plan, he brings forth his own death.

It should be noted that "revenge" as a theme was a literary convention in Shakespeare's time. Nevertheless, it is important to see its significance for today's dysfunctional families. Very often children feel obliged to carry their parents' burdens (whether they are financial troubles, divorce, emotional problems or some kind of addiction), children often "take revenge" for their parents' problems², and this deprives them of leading their own life and developing a healthy emotional attitude. This is what actually happens to Ophelia, who obeys his father, Polonius to such an extent that it wrecks her relationship with Hamlet, which then results in her madness and suicide. All in all, it seems that the younger generation in this play care too much for their parents' problems, and do not defend their own boundaries enough.

You may think that these issues are too harsh and sensitive to be dealt with in the literature classroom. However, the beauty of literature is that you do not have to deal with any of these issues personally and directly. They are told as a story, and if you make all tasks and discussions open-ended, you will allow students to share as much of their personal story as they want. So, it is vital not to force anything.

If we look at the other two plays discussed here, we can see that, in contrast to *Hamlet*, Lear's daughters all struggle with the issue of disobedience – Regan and Goneril in an evil way, and Cordelia in a righteous way. What is more, Miranda in *The Tempest* obeys her father in most respects (not all though), and they still maintain a loving relationship. Shakespeare's genius is that he does not offer ready-made solutions to us. Therefore, we can discuss it with our students what can justify obedience or disobedience, where the limit to each is, and how they can influence a parent-child relationship. In small groups, students can use the spidergram-technique with a parent-child relationship in the centre (e.g. "Gertrude and Hamlet") to brainstorm any interesting ideas or motives. This way, they can get a better insight into the nature of the given parent-child relationship. As a follow-up, they could ponder

the idea of "What would have happened if..." writing a passage about a character's converse decisions and the possible consequences in terms of (dis)obedience.

Conclusion

Teaching Shakespeare has never been easy due to the language barrier, but the plot lines are accessible and absorbing even for today's teenagers. As I tried to show here, students can relate to the problems of Shakespeare's characters, and this can hopefully help them cope with their own problems indirectly. Values in Shakespeare are never dogmatic, and this is exactly what makes it an excellent teaching material. He inspires us, teaches us, heals us, and makes us more open-minded and empathetic.

KATALIN PALKÓNE TABI

²In a study, Robert S. Pynoos and Kathi Nader call the attention to the fact that "Like adults, children respond to trauma with symptoms of reexperiencing, emotional constriction or avoidance, and increased arousal" (Pynoos, 535)

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Visions and Practices



Learning from a Job-Shadowing Experience



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RÉSUMÉ

Cet article résume le projet <<Toddler Well-Being>> et l'expérience de stage d'observation de Kathryn Hogarth. Kathryn est une professionnelle de <<Early Years>> (des enfants de l'âge de zéro à cinq ans), qui travaille dans un <<Children's Centre>> en Angleterre. Faire un stage d'observation dans le domaine de <<Early Years>> en Norvège pendant une semaine, lui a donné l'occasion d'observer d'autres pratiques, de discuter des idées avec des collègues et de prendre du temps pour faire de l'introspection. En engageant des discussions professionnelles et en partageant des compétences pratiques, tous les participants ont pu apprendre de nouvelles compétences et connaissances.

L'expérience de stage d'observation a permis aux participants de ne pas seulement identifier les réussites de leur travail, mais aussi d'appliquer ce qu'ils ont appris dans leurs propres environnements. Les expériences des participants et des exemples de bonnes pratiques seront partagés avec un plus large public sur le site web du projet. Cet article détaille des réflexions et donne des exemples concrets de l'effet de l'expérience du stage d'observation sur la pratique dans le domaine de <<Early Years>>.

ABSTRACT

This article outlines the Toddler Well-Being Project and the job-shadowing experience of Kathryn Hogarth, an Early Year's Professional working in a Children's Centre in England. Undertaking a one-week job shadowing experience in a Norwegian Early years setting provided Kathryn with the opportunity to observe others' practice, discuss ideas with colleagues and take time for self-reflection. Engaging in professional discussion and sharing practical skills with colleagues from across Europe has enabled all participants to gain new skills and knowledge.

The job-shadowing experience has enabled participants not only to identify strengths in their own work, but also to apply new learning into their own settings. The participants' experiences and examples of good practice will be shared with a wider audience through the project website. This article details reflections and provides concrete examples of the effect of the job shadowing experience on practice in Early Years settings.

The Toddler Wellbeing project aims to improve the practice of early years practitioners working with disadvantaged toddlers. This is in order to help them get the best start to formal education, in the hope that they will go on to maximise their potential and be active citizens in the future. I have been a part of the project since March 2016, attending the initial

training week and then working though the manual and audits, focusing on keys areas of improving Toddler Wellbeing.

During the first year of the project, I was focused on my own setting, reading the research, carrying out audits, and sharing the information with volunteers

and professional partners. Working in Children's Centres across the London Borough of Richmond upon Thames, I work with children and their families in the local community. The first year of the project has also been about involving the families in the project, using the audit tool to open up discussions around their home circumstances, their children's development and what well-being means to them as individuals.



Once we had established the project within the Children's Centre, we then took part in job-shadowing. The participants from Norway and Spain came to observe four practitioners in England, working across two Children's Centres and one Nursery setting offering full day-care. The project as a whole encourages participants to reflect on the reasons why they work in a certain why, but the preparation for the visits made me looks at my setting with new eyes. I started to consider whether I was achieving what I wanted from my sessions, or if things were being interpreted differently by the children. Were they able to not only enjoy the activity but achieve a new level of understanding, taking their learning to the next step.

Having reflected alone on this before the job-shadowing, these discussions continued when the other participants arrived. We were able to talk together about their thoughts on the setting, from an outside expert's point of view. It was really enlightening and also very empowering to have the visitors give positive feedback at the end of the week, as well as hear their

ideas about things that could be done differently. The discussions confirmed existing strengths in our work, including the strong professional relationships with Midwives, Health Visitors and Speech and Language Therapists. They also highlighted how flexible and responsive we are to the family's needs, and that help is available to support the families holistically. The job-shadowing gave us the opportunity to have a professional dialogue, and gather the views of early years practitioners from three countries, which promoted new insights and understanding.

The picture on the left shows the participants of the project as well as Children's Centre volunteers and members of the Speech and Language team. Everyone was involved in evaluating the 'Stay and Play' group, discussing what went well, how to increase the well-being of the children who attended the session, and how to support the families in the local community.

I was then given the opportunity to visit the Norwegian Kindergarten, Sandvedhaugen Barnehage, along with participants from England and Spain. We spent one week at the setting, shadowing the teachers, practitioners and children. It was unlike anything I have experienced before, as we were encouraged to step back from every day, hands on practice, and take time purely to observe and consider what we saw. Not helping to arrange the room. Not helping to set up lunch. Not helping the children with their coats. Just observe and contemplate.

The children had been well prepared for our arrival. I sent a photograph of myself and a description of my job to the early years setting, and they were displayed on the wall for the children to see. As a result of the preparation, the children were curious and eager to interact with us. It was absolutely fascinating to realise the extent to which we could communicate without a common language, especially with the younger, pre-verbal children. They use their body language and facial expressions to communicate with their teachers and their

peers, so it was perfectly normal for them. Some of the older children seemed to find it hard to comprehend why we didn't understand them, but soon found ways of communicating, taking our hands to lead us around, or using lots of hand gestures and facial expressions. By the end of the first day, I knew the Norwegian words for tractor, crane, and lorry as I had been sitting next to a 3 year old boy who was very keen to share his interest in vehicles with me.

I found that I could follow the organisation of the day fairly easily. The way it is structured means it flows easily and logically, and the teachers use songs for the transition periods which gives a clear signal that the current activity is about to change. The use of songs and rhymes for transition times was just one of the similarities between Norway, England and Spain, and it felt very familiar. Circle and story times were also similar, with the teacher having set a learning outcome, planned what they would say and chosen specific resources.

It was very hard to sit back and observe, without getting involved in the children's play. As the week progressed, I started to find the balance of observing and interacting with the children who were interested in us.

Myself and the other participants found we had time to reflect on the way the setting worked, how the day moved fluidly from one section to another, and how the children responded to the interactions throughout the day. The whole process promoted reflection – both self-reflection and reflection with colleagues, and we were given time to sit together and compare ideas and experiences. We found many similarities in our practice, but also many differences. While you can read case studies about good practice online and in books, seeing practice first hand, and being immersed in it for a week is so much more inspiring and thought-provoking. It also enables me to give very real examples of the good practice I saw.

When the children arrive in the morning, they are welcomed with open arms by their teachers, and as the parents come right into the classroom to help put their clothes away and set up the breakfast, the teachers have time to chat to the family together, taking their time and really valuing the information that is shared at this moment. We are able to do this in the Children's Centres but in my experience, there are few Nurseries in England that have adopted this practice. It made me reflect on the physical contact teachers have with children. The children in the Norwegian Kindergarten would often go to the teacher throughout the day for a support hug, or pat on the back and then go back to their play looking revitalised and calm. In England, I feel that we use a lot more verbal praise and reassurance, but very little physical contact, making it much less like a home environment.

We were encouraged not only to discuss things verbally, but to write up our reflections on a daily basis. This helped to focus on the most surprising or challenging parts of the day, but also on the ordinary, and how everyday tasks are done differently. For example, when the children transition from inside to outside in England, there is often a rush to get shoes and coats on, and the practitioners and parents will often step in to help. In Norway I saw that extra time is factored in to the routine, so children

can get ready independently. Some are able to dress themselves from a very young age and I saw a 14 month old girl put on her waterproof overalls all by herself. When I got back to my setting I made sure that I shared this experience with the parents, and tried to convey the value of giving children time to do things independently.



The picture above shows the meeting of participants on the final day of the job-shadowing week in Norway. Practitioners from Spain, England and Norway were involved, as well as University staff.

We are now moving on with the project, and hoping to share our experiences with professionals across Kingston and Richmond by holding a Well-Being Conference. For more information about the project, and to see the materials that have been developed, please go to www.toddlerswellbeing.eu

KATHRYN HOGARTH

Electronic Journals: tools for reflection on student teacher's international experience in school



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RÉSUMÉ

Actuellement, les étudiants ont un meilleur niveau en littératie numérique et sont de plus en plus familiers avec les plateformes digitales. Cet article montre comment l'utilisation d'applications digitales peut aider dans la formation initiale des enseignants à réfléchir à sa pratique d'une manière riche et facilement accessible. Un outil aussi simple que l'iPad peut renforcer l'expérience des étudiants en stimulant l'étude comparative et en favorisant la discussion collaborative à l'intérieur de communautés de recherche où les étudiants réfléchissent en profondeur à ce qu'ils ont appris. Les étudiants sont confrontés avec de nouvelles expériences dans des classes étrangères qui peuvent remettre en question leur idées sur comment les enfants apprennent, sur l'environnement scolaire et le rôle de l'enseignant. Ce journal électronique fournit un contexte dans lequel les pairs peuvent exprimer leurs réflexions et ainsi s'établit un partage, ce qui enrichit les diverses perspectives et permet d'arriver à de nouvelles compréhensions de l'identité et de la pratique de l'enseignant.

Journals for their journey

There are two types of journey that students undertake when they visit other countries to see how education works in different cultures. There is the journey by air, rail or bus and then there is the journey the trainee teacher takes into their own teacher-identity and their own classroom practice. Students can be supported to make the most of this second journey with an electronic reflective journal on an iPad.

The context

Six Swiss and four English students each spent a week in one another's universities as participants in a PEERS programme at the University of Winchester and at Haute École Pédagogique du Canton de Vaud with Rosanna Margonis-Pasinetti. They worked together planning and resourcing lessons to team-teach in the classroom. The purpose of the study exchange was to compare how students prepare for their school practice, what they do in school to learn to be teachers and how children learn an additional language. Throughout the project the two groups of students were constantly discussing and evaluating their education

systems because high quality reflection is promoted by talking about teaching with others (Petty, 2014). Experimentation with an electronic reflective tool pointed the way towards a rich method that helps students to evaluate and learn from their international experience.

The app

Students were asked to download onto their iPads the app 'Book Creator', <https://bookcreator.com> and use it in the classroom. It is a popular app that is commonly used in English primary schools and can be downloaded free of charge. Once installed on the iPad, students can create a small book in which still images, film, audio files and written text can be used to record their thoughts, feelings and observations. Learning to use the app was easy as it required them to transfer existing digital skills whilst new skills were readily acquired by the digitally literate students. The app enabled them to gain a better understanding of their own teaching as they used it to reflect both internally and externally on their practice (Killeavy & Moloney, 2010).

Process for using the electronic reflective journal

1.Immediate and quick population of the e-journal with thoughts, observations and reflections.

2.Group meeting facilitated by tutors at the end of the day to discuss and share different perspectives.

3.Refine and complete the journal for that day informed by the collaborative dialogue.

The Internal Dialogue- Step 1

The electronic journal supported the individual internal dialogue that students must have when they reflect on their teaching. In the classroom students recorded short films of learning, the environment and themselves commenting on what they were experiencing. In addition, they made short audio files while at the school to capture their immediate raw thoughts as they emerged as well as photographs of the children's work and the classroom displays. This flexible resource offers students a multi-modal approach to their reflection and analysis of their experience in class. An advantage of using this app was that it allowed students to capture in-the-moment thoughts and experiences. The range of means of recording ideas extended well beyond the written word and this enabled students to collect a richer pool of observations, initial thoughts and ideas which they could use as raw materials for more sophisticated reflection later.

The External Dialogue- Step 2

After the classroom experience, the students met together with their tutors to share their electronic journals. In this way, they re-visited their own privately constructed thoughts about teaching and learning in a supportive community of enquiry. As students shared the pages of their journal, peers transformed their thinking by asking questions, requiring one another to elaborate and extend their ideas, justify their judgements and socially construct new models of how they understood teaching and learning (Mercer

and Hodgkinson, 2008). The electronic reflective journals promoted a higher quality of reflection than students might have had on their own because peers could see images of the classroom or children's work which can be discussed. Students could show peers films of themselves teaching or a guided tour of the classroom environment with a commentary. This made classroom experience very transparent for other students and enabled them to join in the thinking process with each other and the moment could be relived again through a different perspective. Listening back to audio files of thoughts and observations recorded during the classroom experience enabled students to analyse their own thinking. Reflections on this platform are more accessible than only students' written reflections. Dialogue while examining a film or an image provides a context in which students can think out loud and test new ideas and insights about teaching and learning in a mutually supportive context. The comments and questions from other students can shape and mould the students' initial reflections into deeper understandings of teaching and learning and promote much more rigorous and valuable reflections to inform future classroom practice.

Deeper Reflection-Step 3

The roughly captured immediate experiences as well as the group discussion were further refined when the students spent time alone returning to the reflective journal. They could add and expand on comments, consider films and images they had taken. As they designed the pages of their electronic journals they could sift through their thoughts and organise them into a coherent set of perspectives. This more considered reflection facilitated valuable and deeper insights about their understanding of the nature of learning and teaching. "The trip was very thought-provoking as we saw the differences between Swiss schools and UK schools. I won't forget what I saw in the Swiss schools, especially with the reflective electronic journal that we made during our time there. These were a very useful (and easy and fun) way to record our thoughts and keep track of our learning" wrote one student.



The collaborative reflections at the end of each day allowed students to take away fresh perspectives to view the classroom experience the following day. When the Swiss and English students planned together, the electronic journal facilitated in depth reflection, promoted more complex dialogue and informed the classroom practice to follow. Back at the home university elements of the reflective journal can be shown to peers in seminars where diverse classroom practice is the focus.

TASNIM CURTIS
JONATHAN ROOKE

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The School




The school was very big and there was a large sports hall with plenty of equipment. I found this space gave the teacher enough room to create effective lessons as they could set up a variety of activities.

The classroom was a reasonable size and tables were set out in rows, with a chalkboard and the teacher sat at the desk at the front of the classroom. Personally, I never sit at the desk unless I am marking or when the class is at break; this is because it segregates me from the children and sometimes it can feel a little intimidating. There was a sofa at the back of the classroom, if I have the space I would like to have a sofa in my classroom as it gives the children somewhere to relax.

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The classroom was a horseshoe shape.



Map shows recognition of different countries and cultures



A chalkboard - a rare sight in English schools

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Der Erasmus+ Lehrgang „International Teacher Competences“ als kreatives Klassenzimmer



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ABSTRACT

The Erasmus+ Course International Teacher Competences as a Creative Classroom

The Erasmus+ Course International Teacher Competences (ITC) is a 30 ECTS credits course especially designed for foreign students in initial teacher education. The main challenge of this course is the heterogeneity of the participants. Students from different countries, different universities, with different mother tongues and different level of foreign language competences join this course. This highly diverse group of students needs an innovative learning and teaching approach to support individual learning in order to ensure the required learning outcome. The Creative Classroom (CCR) model offers such an innovative learning environment. It fully embeds the potential of Information and Communication Technologies (ICT) to innovate learning and teaching practices. In order to support students' learning in this course the multi-dimensional concept for Creative Classrooms is used - it consists of eight encompassing and interconnected key dimensions and 28 reference parameters. ICT facilities are core elements of the didactical design of this course to support students' learning in this diverse und multilingual setting.

This paper focuses on how ICT facilities are used in the Erasmus+ Course International Teacher Competences based on the eight key dimensions of Creative Classrooms.

Der Lehrgang „International Teacher Competences“ (ITC) ist ein 30 ECTS-Credits Kurs, der speziell für nationale und internationale Studierende der Pädagoginnen-/Pädagogenbildung an der Pädagogischen Hochschule Steiermark (PHSt) entwickelt wurde. Die größte Herausforderung dieses Kurses ist die Heterogenität der Teilnehmer/innen. Studierende aus verschiedenen Ländern, verschiedenen Universitäten, mit unterschiedlichen Muttersprachen und verschiedenen Fremdsprachenkompetenzen besuchen diesen Lehrgang. Diese heterogene Studierendengruppe braucht einen innovativen Lern- und Lehransatz, welcher individuelles und flexibles Lernen

unterstützt. Das Creative Classroom (CCR) Modell beschreibt solche innovativen Lernszenarien, welche zusätzlich das volle Potenzial der Informations- und Kommunikationstechnologie (IKT) im Unterricht nutzen. Um das Lernen der Studierenden im ITC zu unterstützen, wurde schon beim Design dieses Lehrgangs das CCR-Modell verwendet. Dieses mehrdimensionale Modell besteht aus acht ineinander greifenden und miteinander verbundenen Schlüsseldimensionen, welche in weitere 28 Referenzparametern unterteilt sind. Die IKT ist ein Kernelement der didaktischen Überlegungen betreffend dieses Modells. Sie ermöglicht es, das individuelle und flexible Lernen der Studierenden in diesem vielfältigen und mehrsprachigen Kontext

des Lehrgangs optimal zu unterstützen.

Im Folgenden werden der Lehrgang ITC und das CCR-Modell kurz beschrieben sowie exemplarische Beispiele der Umsetzung einzelner Referenzparameter im Lehrgang gezeigt.

Die Ziele des Lehrgangs „International Teacher Competences“ sind die internationalen/europäischen LehrerInnenkompetenzen zu erweitern und im Bereich der Schulpraxis zu festigen (Pädagogische Hochschule Steiermark, 2015). Die leitenden Grundsätze sind die Schlüsselkompetenzen für lebensbegleitendes Lernen (Europäische Union, 2006), die Dimensionen der multikulturellen Persönlichkeit (Van der Zee & Van Oudenhoven, 2000) und die europäischen LehrerInnenkompetenzen (Schratz, 2010). Der Umfang des Lehrgangs beträgt 30 ECTS Credits. Diese sind in sechs Module mit jeweils fünf ECTS Credits aufgeteilt. Die einzelnen Module unterscheiden sich hinsichtlich ihrer Schwerpunkte. Modul 1 beinhaltet die Einführung in internationale Modelle der LehrerInnenbildung und das kollaborative Arbeiten in internationalen Gruppen. Modul 2 vergleicht nationale, europäische und internationale Bildungsprogramme. Modul 3 beschäftigt sich mit der mehrsprachlichen Bildung, welche im Modul 4 in Praxisschulen angewandt wird. Die Module 5 Kreativität und Diversität sowie Modul 6 individuelle Schwerpunkte ermöglichen den Studierenden große Wahlfreiheiten und eine Individualisierung des Programms. Der Großteil der in den Modulen verwendeten Inhalte und Konzepte geht direkt auf Produkte europäischer Projekte zurück. Beispielsweise wird in den beiden ersten Modulen intensiv mit Materialien aus den EU-Projekten VoiceS (Jovová & White, 2015; Linhofer & Vogl, 2014; Vogl, Kamitz, Linhofer, & Grabner, 2015; VoiceS: Thematic Field Group New Teacher Education, 2015), FaceIT und ETSize (Bakker, Dekker, Smeets, & Vogl, 2011; Bakker, Dirba, & Vogl, 2011; Bakker, Hempen, Valenke, & Vogl, 2011; Bakker,

Vilaneuva, & Vogl, 2011) gearbeitet.

Der Lehrgang ITC wird seit 2015 für österreichische Studierende und internationale Erasmusstudierende sowohl im Sommersemester, wie auch im Wintersemester angeboten. Die Teilnehmer/innen der bisherigen Durchgänge kamen aus 15 unterschiedlichen Ländern (Belgien, Deutschland, Griechenland, Großbritannien, Italien, Kroatien, Lettland, Niederlande, Österreich, Polen, Spanien, Thailand, Tschechien, Türkei, Ungarn) und wurden von Partnerhochschulen der PHSt entsandt. In ihren Heimatländern besuchten sie Hochschulstudien im Bereich der Pädagoginnen-/Pädagogenbildung oder Pädagogik, unterschiedliche Studiensemester beziehungsweise Studienzyklen. Um diese heterogenen Gruppen optimal zu unterstützen, wurde von Anfang mit innovative Lehr- und Lernmethoden geplant. Als eine der Grundlagen für das didaktische Design des ITC wurde das CCR-Modell verwendet.

„Creative Classrooms“ sind innovative Lernumgebungen die IKT in Lern- und Lehrmethoden implementieren und so versuchen dieses technologische Potential vollständig auszuschöpfen. Der Begriff „Creative“ verweist auf die Innovation von Lern- und Lehrprozessen durch Technologien. „Classroom“ bezieht alle Arten von formalen, nicht formalen und informellen Lernumgebungen ein. Dem CCR-Modell basiert auf innovative pädagogische Praktiken und offene Bildungsprinzipien, die es Lernenden ermöglichen „21st century skills“ zu erwerben. Um den individuellen Bedürfnissen und Erwartungen von Lernenden des 21. Jahrhunderts gerecht zu werden, wurde dieses multidimensionale Modell entwickelt. Es besteht aus acht ineinandergreifenden und miteinander verbundenen Schlüsseldimensionen. Diese sind: Bildungsinhalte, Assessment, Lernmethoden, Lehrmethoden, Führung und Werte, Netzwerke und Infrastruktur (Bocconi, Kampylis, & Punie, 2012).

beschreiben das CCR-Modell zusätzlich, indem sie die Schlüsseldimensionen differenziert erklären und mit praktischen Beispielen veranschaulichen. Ein weiteres Ziel der Referenzparameter ist es, einen systemischen Ansatz für eine nachhaltige Umsetzung und Implementierung von CCR in ganz Europa darzustellen (Bocconi u. a., 2012).

Der ITC als „Creative Classroom“

Bereits bei der Konzeption des Lehrgangs wurde darauf geachtet, innovative pädagogische Praxis zu implementieren. Aktuell sind im ITC 18 von 28 Bausteine (Referenzparameter) des CCR realisiert. Besonderen Wert wird dabei auf die Qualitätssicherung gelegt. Beispielsweise wurde als Form der Qualitätsentwicklung der Demingkreis implementiert. Seit 2016 gibt es eine kontinuierliche Begleitforschung zu diesem Lehrgang (Vogl, Krammer, Linhofer, & Weitlaner, 2016). Die Ergebnisse der Begleitforschung belegen, dass insbesondere das kollaborative Lernen in heterogenen Gruppen ausschlaggebend für diesen erfolgreichen Lehrgang ist. Die Heterogenität der Teilnehmer/innen wird nicht als Problem, sondern als Chance wahrgenommen. Weitere innovative Elemente des Lehrgangs sind die Verwendung von Produkten aus Erasmus+ Projekten, die Einbeziehung von Open Educational Resources (OER) und Massive Open Online Kursen (MOOCs). Für die Leistungsbeurteilung wird weitestgehend auf klassische Settings verzichtet. Für den gesamten Lehrgang wird ein e-Portfolio für die Leistungsbeurteilung herangezogen. Einzelne Lehrveranstaltungen können auch durch die Gestaltung von Radiobeiträgen im Campusradio Igel abgeschlossen werden. Durch Barcamps wird auf das Vorwissen der Lernenden aktiviert. Die aktuelle Lebenssituation als Erasmusstudierende/r wird in den Unterricht mit einbezogen. Mittels online Comics (Erasmus+ InComic) und Stop Motion Videos reflektieren die

Studierende darüber. Reale und virtuelle Netzwerke werden im ITC aktiv gefördert. Vor dem Start und nach Beendigung des Lehrgangs werden die Studierenden über Social Media betreut. Den zusätzlichen Nutzen der IKT im Lehrgang beschrieb eine Teilnehmerin wie folgt:

„Heutzutage müssen die Lehrkräfte auch im Bereich der Informations- und Kommunikationstechnologie kompetent sein. Nicht nur um die Schüler/innen zu unterstützen, die diese Technologien ständig verwenden. Sondern auch für die persönliche Professionalisierung (das lebenslange Lernen der Lehrer/innen) und die Vernetzung mit anderen Schulen sowie Kolleginnen/

Kollegen im Ausland.“ (Studierende, 2017)

Die systematischen Vorgaben des CCR-Modells ermöglicht es, solche innovative Lehr- und Lernszenarien mittels IKT zu entwickeln. Im Lehrgang „International Teacher Competences“ war es notwendig diese Szenarien zu implementieren um den Anforderungen der Lernenden des 21. Jahrhunderts gerecht zu werden.

HEIKO VOLG

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Exploring critical incidents in children's learning through physical education in Ireland and Switzerland



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RÉSUMÉ

Etude des incidents critiques dans l'apprentissage des élèves en éducation physique (EPS) en Irlande et en Suisse

L'étude des incidents critiques lors de l'apprentissage des élèves en EPS est la thématique d'un programme d'échange impliquant huit étudiants-enseignants et deux formateurs de Suisse (HEP Vaud) et d'Irlande (Institute of Education, DCU). Cet échange fait partie d'un projet PEERS dont le but est de favoriser la collaboration en éducation. La littérature autour de l'observation d'incidents critiques en lien avec l'apprentissage et celle sur la qualité de l'enseignement de l'EPS (4 à 15 ans) ont été examinées. Le projet a été composé de visites de classe à Dublin (5) et dans le canton de Vaud (4) pendant des leçons d'EPS. L'accent a été mis sur une réflexion commune au sujet des effets des incidents critiques. Les étudiants ont également partagés des expériences culturelles. Ils ont finalisé cette recherche lors de leur travail de fin de cursus universitaire. Un entretien de groupe final a été conduit par les formatrices afin de comprendre les perceptions des étudiants quant à l'apport de leur participation à un projet PEERS ; la notion de global teacher étant le concept moteur de chacun des participants.

ABSTRACT

Exploring critical incidents in how children learned during physical education lessons was the theme of an exchange programme involving teacher education students ($n=8$) and university lecturers ($n=2$) from Switzerland (HEP Vaud) and Ireland (Institute of Education, DCU) as part of the PEERS Project whose aim is to enhance collaboration on educational themes. They examined literature on observing lessons for critical incidents around learning and literature on teaching quality physical education to children (4-15 years). The project involved observation of teachers in Dublin (Ireland- $n=5$) schools and in schools in Vaud (Switzerland $n=4$) as they taught physical education. A key emphasis was on reflecting together on how critical learning incidents effected children's learning during the provision of quality physical education lessons while students also shared cultural experiences. The students documented their learning as part of their final year coursework in both the Irish and Swiss universities. A final interview was conducted by the university lecturers investigating the students' perceptions of their learning from the PEERS project underpinned by the concept of becoming global teachers.

Introduction

Exploring critical incidents in how children learned during physical education (PE) was the theme of an exchange programme involving teacher education students ($n=8$: 2 male; 6 female) and university lecturers ($n=2$) from Switzerland (HEP Vaud) and Ireland (Institute of Education, DCU)

as part of the PEERS Project. Six final year undergraduate students studying to become primary teachers (2 Swiss; 2 Irish) and two Masters students studying PE (Swiss) and two teacher education lecturers (one Swiss, one Irish) observed PE lessons in both countries. The lesson

observations related to teaching PE to children from 4-15 years, informed by literature related to critical incidents and their role in learning in PE (Griffin, 2003; Francis, 1997). Schempp (1985) described critical incidents as ‘events identified by student teachers as significant in making progress toward becoming a better teacher’ (p.159). The project involved observation of teachers in Dublin and Lausanne as they taught PE and a key emphasis was on reflecting together on how critical learning incidents effected children’s learning. The students also explored how the analysis of critical incidents can contribute to their learning as future teachers.

The PEERS project work

The students observed teachers in Dublin ($n=6$ lessons) teaching games skills, athletics and gymnastics. Four months later we observed lessons in Lausanne ($n=4$) on gymnastics, athletics and ice hockey. Before observing the lessons, they engaged in discussion and decided on the elements of teaching physical education that they would observe: (a) questioning, demonstrating and explaining within lessons, (b) inclusion of all children, (c) management of children’s behaviour, and (d) feedback to children. The students made notes as they observed and at the conclusion of each week the lecturers and students scheduled a formal meeting where they shared observations and reflected (Kolb, 1984) on the lessons. They noted the differences between both countries in how these incidents were addressed by the teachers and also how they the students would have behaved in the same situation. The students documented their learning as part of their final year coursework in both the Irish and Swiss universities. A final interview was conducted with the eight students

investigating their perceptions related to their learning from the PEERs project. Some of the findings are outlined here.

As the students observed questioning, demonstrating and explaining and noted that the teachers used questioning for a variety of reasons in the lessons. For example, at the end of a lesson with very young children, one student noted that the teachers asked the children, ‘*What new skill did we learn?*’ and ‘*How did you roll the ball?*’ The teacher ensured the children recognised the learning aspect of PE and not just the physical activity component. In many cases the students, when observing demonstrations, noted that these were used when the skill being taught was very technical and visual support was required. The students also observed that teachers could have used the children to demonstrate.

When we discussed ‘inclusion’ the students realised that inclusion meant many things, from having everyone participating to providing adaptations for children with special needs. Students observed that one ‘*teachers aim is for girls to participate and enjoy the lessons to develop and maintain enjoyment for physical activity throughout their life ... The teachers goal isn’t for them to all become athletes. She wants to teach them life, connectivity, manners, discipline, ... through PE class. The teacher wants to include everyone by giving them a choice and a “voice”!*’ Exclusion was also important, for example we observed that when a child was misbehaving, the teacher, following a warning, asked him to stand out for a few moments before allowing the child to return to activities but not before apologising for his unacceptable behaviour.

To encourage inclusion and participation one student noted that the teacher ‘got

the class to give a round of applause for two girls who put effort into class, creating a positive and encouraging atmosphere in the class.’ The students also commented that praise was just as important for older children as it was for the 4 year olds. In fact, with the older group we observed, praise to motivate was key to participation levels. Students commented that they assumed praise would have been used more with the younger children.

All students noted the biggest difference between the countries occurred when managing children’s behaviour during PE and came to the conclusion that that behaviour management was different due to class size. In smaller Swiss classes, the teacher expects attention and concentration during lessons. However, in Ireland the students felt that maybe teachers’ expectations for behaviour was not as high, or maybe it did not cause a problem if there was a certain level of distraction and/or noise during the lesson due to class size. One Swiss student, observing in Ireland, noted that, ‘*despite the complexity to manage such a class, the teacher made them move and learn some things (play in a team, bat the ball and throw it, run, stand positions on the field, participate as much as they can, ...), and tried to make them aware of the responsibility they have when they play in a team.*

The final incidents observed were where feedback occurred. One student commented on her interpretation of feedback as follows; ‘*I observed some feedback in terms of differentiation. At one point one of the boys were finding it difficult to catch a ball between them and the teacher suggested that they would stand closer to one another. I also observed other forms feedback such as peer feedback for example in one pair I heard a one boy say*

to another 'Yeah you made it!'. As well as this the children received feedback from their success in a particular activity, 'when they missed the target or didn't catch the ball that in itself was feedback for them to carry out the activity differently the next time.' All the students expressed their interest in a practice carried out by one of the teachers observed, 'the girls do a reflection after each class and grade their performance 1-10 as well as put a happy/sad/straight face for how they felt'. They all appreciated this approach to self-assessment and it provided the teacher with additional written feedback on the lesson and the children's learning.

Students in both countries reported that they benefitted from the opportunity to see the practices in both countries. One student commented, 'it shows how much it is similar but yet we see a different perspective, we see how PE is valued in Lausanne with time allocation, equipment and facilities and access in Switzerland but other than that seeing PE in Lausanne is like getting a second opinion and its reassuring to us because we see we are all teaching very similar ways. It's great to see a different perspective on things.'

Additional experiences varied from orienteering, ice skating and Gaelic Games to visiting the Guinness Storehouse, the Olympic Museum, coastal towns and historical sites and castles. All agreed that these were very significant in terms of sharing cultures and allowing time and space for students and lecturers to meet and discuss shared interests. The focus of the PEERS project on preparation of global teachers, was part of the final discussion by students and lecturers. Some interesting points emerged - we are more similar than different...

Content of the lessons is similar and

how we teach. However, the smaller class sizes and better equipped Swiss context allow for additional feedback and increased physical activity. Similar pedagogical issues arise both at primary and secondary level regardless of country. Some activities are context/country specific and related to the national culture such as ice-hockey and Gaelic Games, though the students recognised that these activities could be taught in their respective countries – bringing global experiences to their classes. Finally, observing good practice and noting how teachers capitalise on critical incidents was a valuable learning experience everyone.

MAURA COULTER
MAGALI DESCOEUDRES

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Mobility Experiences

Mobility experiences

Über eine besonders gelungene Kooperation



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ABSTRACT

The organization of a successful teaching-mobility is a special requirement for the International Office of any university and university college. Therefore, the cooperation of Damian Miller (PHTG Thurgau) and Oskar Dangl (KPH Wien / Krems) can be used as an excellent example of cooperation in teaching, research and on a personal level.

"If one asks me what the success of this cooperation is, I would say: the recognition of the specific competence, the resulting professional complement, and above all the personal friendship that has evolved over the time."

In this article, both teachers try to identify the reasons for this cooperation and at the same time, provide an outlook on started or new joint projects.

ABSTRACT

Die Organisation einer gelingenden Lehrenden-Mobilitäten stellt für das Internationale Büro jeder Universität und Hochschule besondere Anforderungen. Daher kann die, bereits über Jahre laufende Kooperation der Lehrenden Damian Miller (PHTG Thurgau) und Oskar Dangl (KPH Wien/Krems) als hervorragendes Beispiel für eine Zusammenarbeit in Lehre, Forschung und auch auf persönlicher Ebene herangezogen werden.

„Wenn man mich fragt, worauf sich der Erfolg dieser Zusammenarbeit gründet, dann würde ich sagen: auf der Anerkennung der je spezifischen Fachkompetenz, der sich daraus ergebenden fachlichen Ergänzung und vor allem auch auf der persönlichen Freundschaft, die sich im Laufe der Zeit entwickelt hat.“

Im Artikel versuchen beide Lehrenden die Gründe für diese Zusammenarbeit aufzuzeigen und geben gleichzeitig auch einen Ausblick über gestartete bzw. neue gemeinsame Projekte.

1.Einleitung: grundsätzliche Würdigung

Es freut mich, über eine ganz besonders gelungene internationale Kooperation im Rahmen des Erasmus-Projekts kurz berichten zu dürfen. Ich habe seit mindestens zehn Jahren mit verschiedenen Partnern Erfahrungen sammeln dürfen im Erasmusprojekt. Darüber kann ich generell sagen, dass ich niemals eine schlechte Erfahrung

machen musste. Eine derart großartige Zusammenarbeit wie mit meinem Kooperationspartner und Freund Damian Miller habe ich aber nirgends sonst erlebt. Ich bin froh und dankbar, dass ich mit ihm im Rahmen des Erasmus-Projekts zusammenarbeiten darf. Das verdanke ich einer großartigen Intuition der damaligen Leiterin des internationalen Büros der

KPH Wien/Krems, Frau Kollegin Brigitte Bruscheck, die unsere Kooperation vorgeschlagen und angebahnt hat. Ihr sei daher an dieser Stelle auch besonders gedankt. Den kurzen Bericht über unsere Kooperation möchte ich in zwei Teilen anlegen: Zunächst berichte ich über meine Erfahrungen bei meinen Gastaufenthalten an der PH Thurgau; dann werde ich beschreiben, was die Gegenbesuche meines Kollegen und Freundes Damian Miller bei mir an der KPH Wien/Krems für mich bringen und bedeuten.

2.Meine Erasmus-Einsätze an der PH Thurgau

Im Laufe ca. fünf Jahre unserer Zusammenarbeit hat es sich so ergeben, dass ich stets im Wintersemester an die PH Thurgau eingeladen werde. Dort darf ich im Rahmen der Lehrveranstaltungen meines Kollegen Damian Miller unterrichten. Dazu kommt jeweils noch ein besonderer Vortrag für die Kolleginnen und Kollegen der PH Thurgau, was eine besondere Herausforderung darstellt.

Wir vereinbaren ein Thema, das zur Lehrveranstaltung bzw. für die Kolleginnen und Kollegen passt. Der große Vorteil liegt für mich darin, dass ich dort Inhalte aus meinem Spezialgebiet, der Menschenrechtspädagogik vortragen darf. Das ist deshalb für mich relevant und wichtig, weil ich seit der Gründung der KPH Wien/Krems das Kompetenzzentrum für Menschenrechtspädagogik leiten darf. Die Gastauftritte an der PH Thurgau geben mir die Möglichkeit, wesentliche Ergebnisse und Produkte der Arbeit des Kompetenzzentrums in einem internationalen Kontext zu präsentieren. Ich kann sagen, dass sie dort stets mit großem Interesse und breiter Anerkennung aufgenommen werden.

Irgendwann hat Damian Miller angeregt, wir könnten eine der Lehrveranstaltungen in Form eines Co-Teachings halten, das auch die Studierenden mit einbezieht. Sie beteiligen sich daran durch Fragen, die dann von uns beiden aus unserer jeweiligen Perspektive beantwortet und diskutiert werden. Dieses innovative Format hat sich an der PH Thurgau derart bewährt, dass

wir es in diesem Jahr auch an der KPH Wien/Krems übernommen haben.

3.Die Gastbesuche von Damian Miller an der KPH Wien/Krems

Im Gegenzug zu meinen Besuchen an der PH Thurgau, die jeweils in das Wintersemester fallen, kommt Damian Miller stets im Sommersemester zu mir an die KPH Wien/Krems und unterrichtet in meinen Lehrveranstaltungen. Es handelte sich in den letzten Jahren immer um Einsätze in Seminaren. Heuer gab es erstmals auch die Gelegenheit für zwei große Vorlesungen in übergreifenden Gruppen.

Für mich stellen die Gastauftritte von Damian Miller eine höchst willkommene Abwechslung und Bereicherung dar. Aus den Evaluierungen geht hervor, dass auch die Studierenden das so sehen und erleben. Die Rückmeldungen zu den Gastveranstaltungen sind stets hoch positiv. Den Lehrveranstaltungen würde Wesentliches fehlen, wenn es diese Gastseminare meines Freundes Damian Miller nicht geben würde. Der „Blick von außen“ wirkt extrem bereichernd und manchmal auch im bildenden Sinne irritierend.

4.Mehrwert für Lehre und Forschung

Die Umkehrung der Reihenfolge zur traditionellen Kommunikationspraxis von Universitäten, „Forschung und Lehre“ zu „Lehre und Forschung“ erfolgt bewusst. Hochschulen im Typus der Fachhochschulen sowie Pädagogischen Hochschulen folgen einer anderen funktionalen Logik als Hochschulen/Universitäten der Grundlagenforschung.

Die zu Recht in Anspruch genommene Beurteilung „erfolgreiche Zusammenarbeit“ nährt sich nicht aus dem Motiv der Selbstlegitimation, sondern aus den jährlich vorgenommenen institutionellen Evaluationen des Studiengangs Sek II der PHTG. In den quantitativen sowie qualitativen Statements erreicht die Skala hinsichtlich externe Referentinnen/-en regelmässig Zustimmungen in der obersten Quartile. Dies ist zurückzuführen auf Oskar Dangls solide und belastbare Kenntnis der

Themen, die er referiert. Im Studiengang Sek II befinden sich Studierende, die allesamt im Minimum ein Masterstudium abgeschlossen haben. Einige sind promoviert, arbeiten bereits in einer Mittelschule und/oder unterrichten an Hochschulen. Solchen Studierenden einen Mehrwert in einem Gastreferat/-seminar bieten zu können ist nicht einfach. Ich hatte schon andere Erfahrungen. Oskar Dangl ist als Gastdozent übrig geblieben und wird es auch bleiben. Es sind vor allem thematische Schwerpunkte und Passungen die die Kooperation begründen und begünstigen:

a. Schulgeschichte: Die Menschenrechte bilden in der Schweizer Schulgeschichte einen zentralen Ausgangspunkt zur Delegitimation und Aussetzung der ständischen Gesellschaft des Ancien Régime im 18./19. Jh. In der Monarchie insbesondere des Josephinismus hatte die Schulpflicht eine andere Funktion. Grenze an Grenze entstanden zwei strukturell vergleichbare aber funktional vollkommen unterschiedliche Pflichtschulwesen, die der vertieften Analyse würdig sind. Diese Diskussionen leisten wir in den Lehrveranstaltungen zum Thema „Eine Schule für die Demokratie.“

b. Menschenrechte: Die eingeschichtliche Kontinuitätslinie von der Schule von Salamanca über die habeas corpus acte, die bill of rights, der droids de l'homme et du citoyen bilden eine zentrale Begründung der Schweizer Schulpflicht. Da findet die menschenrechtliche Ausrichtung von Oskar Dangl und mir eine substanziale Passung der Zusammenarbeit und verschiedener – nota bene nicht immer harmonierender Diskussionen. Genau aus solchen zuweilen kontroversen Diskussionen aus verschiedenen Perspektiven entstehen für die Studierenden Seminare, die sie sehr schätzen und wir beide profitieren für unsere hochschuleigene Lehre.

c. Eine wichtige fachliche Gemeinsamkeit betrifft, von der besonders Damian Miller profitiert, die profunden theologischen Kenntnisse von Oskar Dangl. Da die Pädagogik ab der Aufklärung des 18. Jh. als „Erbin der Theologie“ bezeichnet werden kann, entfachen sich zwischen uns interessante Diskussionen,

insbesondere, was die kryptoreligiöse und dennoch säkulare Inszenierung pädagogischer Klassiker anbetrifft.

d. Bildungspolitik: Die Diskussionen um die strukturellen und inhaltlichen Merkmale der beiden Bildungssysteme sind anregend für die Studierenden und die beiden Dozenten.

e. Die vertiefte Kooperation führte dazu, dass Jürgen Oelkers und Damian Miller gemeinsam zum Schluss gekommen sind, die Zusammenarbeit auszuweiten und haben Oskar Dangl für einen Buchbeitrag zum Thema „Kritik der pädagogischen Selbststeuerung“ eingeladen und sind dankbar, dass wir eine Zusage erhalten haben.

5. Zusammenfassung

Insgesamt gesehen kann ich sagen, dass es ein großer Verlust wäre, wenn diese höchst wertvolle Kooperation nicht mehr stattfinden könnte. Wenn man mich fragt, worauf sich der Erfolg dieser Zusammenarbeit gründet, dann würde ich sagen: auf der Anerkennung der je spezifischen Fachkompetenz, der sich daraus ergebenden fachlichen Ergänzung und vor allem auch auf der persönlichen Freundschaft, die sich im Laufe der Zeit entwickelt hat. Für all das bin ich sehr dankbar und wünsche mir daher, dass es das Erasmus-Projekt auch zukünftig noch lange gibt.

DAMIAN MILLER
OSKAR DANGL

Every child has a name



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RÉSUMÉ

Le thème de la semaine internationale organisée par l'University of Gävle (Sweden) était la migration actuellement en Europe. (Gävle, Sweden – 6 - 10 Mars 2017)

Une participante raconte cette expérience d'une manière personnelle: fuir son propre pays pour aller vivre ailleurs, qu'est-ce que ça veut dire pour un enfant? Quel est l'effet pour un enfant de se trouver soudain dans un monde tout à fait étrange... ? Et qu'est-ce que moi, future enseignante, je peux faire?



An ordinary day and a context you're used to. What else do we need? Nothing, yet we still dare to ask for more. But what if there's no such thing as a 'normal' context? What does that do to you? I've travelled to find myself out of my usual context to discover not only what such changes do to me, but also to others. Travel along.

To discuss or to ignore

Unknowingly what to expect I found myself discussing the nowadays daily subject of migration with people from Sweden, the Netherlands, Germany, Austria, Spain, Denmark and then of course other Belgians. Before the international week started, I had no idea what to think or say of these matters. But even after a few minutes of discussion, I had no choice but to admit the importance of it. In our everyday routine we feel as if we have no reason to talk about migration and more specifically immigrants. If we come across difficulties concerning them, we might even choose ignorance over acceptance. What we shouldn't forget is that we cannot stand without each other. To live together, we have to understand one another and listen. That's why this discussion and these talks we had in Gävle matter.

The danger of an unknown context



If you put 22 not-Swedes in the snowy streets of Gävle, you might spot over half of them smiling because of the snow they haven't had in their own countries. If you simply ask one Swede what he thinks about that same weather, the word dreadful will be used. It's all about context and what someone is used to. Very often, people expect others to feel or think the same about a certain context. The Swedes

in previous example might expect the non-Swedes to hate the snowy weather too, which is a misguided assumption. This is something really important to keep in mind if we want to become good teachers. If one of our pupils is new to the country and therefore new to the context, we have to start with investigating their thoughts on the context.

A chance to express yourself

When a child, a parent, a person in general comes to another country because of fear or danger, they have to leave everything behind. It's not only about having to miss your family and friends. An immigrant also loses everything he is used to. The language, the habits, the food, the manners... everything is different. And the only way to survive is to adapt. But without a chance to feel included, you can't adapt. In Gävle we have visited a school where adult immigrants teach immigrant children for one hour a day. The idea? To give the pupils a chance to express themselves. Did you know that most of the immigrant schoolchildren do understand the subject matter, but can't explain themselves because of the different language? Children in Andersbergsskolan have the chance to be taught and guided by a person who speaks the same mother tongue. There are many reasons to give this a try in our schools. First of all, every child has a name. This is not only a fact, it's also a metaphor. In your class, every child has a name and therefore is important and a part of the group. Everyone should be included and listened to. If a child doesn't have the chance to express himself, how is a teacher supposed to listen to that child? How is that child supposed to learn? To avoid this problem, we should include other people who speak the same language. Immigrant adults guide

the immigrant children, so they get the chance to express themselves in their own language. Second, adults who immigrated also get a chance to feel included. I had the opportunity to speak with some very kind immigrants. To call them this, doesn't make me feel okay. We still very often consider immigrants as a problem. This isn't fair to them nor to ourselves because obviously they are needed. These very kind persons completely opened up and they told horrifying stories about how they got to Sweden and what it is like to be in a completely different country without a home or clothes or other necessities. If they had a chance, they would go back to their countries because of all the persons they had to leave behind. But the gratefulness they showed towards Bengt and Kia and the schools who gave them an opportunity to work and 'feel useful' again, was unbelievable and unforgettable. The idea to let these people teach each other not only helps the children or the adults who fled from their homes, it also helps us. And to talk to them, was the best way to understand what they are going through.

Rapatac

As teachers in the making, we obviously had to talk about schools. But this organization who helps children before and after school hours, is also absolutely worth mentioning. It is called Rapatac and located in the center of Gävle. Rapatac intends to provide a secure environment for children and youth to learn, grow and fully enjoy their free time as well. The most important quote is 'School first.' This can be found on one of the walls and is meant to tell everyone that no matter what you do here, school always goes first. Children who come to Rapatac should first make their homework, before they go play. Rapatac has seven

guiding words for all their activities: respect, fellowship, trust, responsibility, attraction, relation and commitment. Important to know is that the organization only exists thanks to sponsors and the commitment of some extremely helpful and admirable people. If I could ever make some organization like this work in Belgium, I would without a doubt. I think becoming a teacher isn't only about teaching and subject matter. For me it is also about caring and helping. Rapatac certainly does these things. They organize activities of all sorts for the children who would like to do something else. They have constructed a game room, a music room, a library, a technics room, a place to eat, sit, drink, make your homework, ... all without any help from the government.

The importance of a week like this

Thinking back on all this still brings tears to my eyes because it wasn't just a regular experience. What we, as a group have been through, is quite impossible to describe in words. Again, a chance to express yourself is really important. But to write all this down in a simple article, will never be enough. Words fail me in my quest to tell the story of my international week to Sweden.

I have learned that every single human being has an importance in our lives, an importance that is way bigger than expected. We are so used to place each other in these imaginary boxes. We have these stereotypical ideas about each other without being aware of it. This week has changed a lot for me because we were confronted with the harsh truth. First of all I want to underline the fact that refugees do not want to leave their homes. They have no choice but to leave. And when they actually do so, they have no idea where to go. It is not easy to be

dropped in a new context. They have to learn and understand new things. But also is important to listen to their needs. We have to listen to each other. There is no way to survive, without understanding each other. Without you I cannot stand.

Second of all, I will never forget the three amazing people who gave me the opportunity to learn and see all these things. I want to thank Kia, Bengt and Therese for everything they've done for us. Thank you so much!

Third, I've also learned some funny but memorable facts. There are some easy things to bring people together. You can sing. We did this very often with Bengt and Kia and the others in the group. Even after 'school hours' we were still singing together outside in the snow. Another good way to bring people together is dancing. We had the amazing opportunity to learn some Swedish folkdance. The dancing team Rillen showed us an easy way to have fun together. The dances though, weren't all that easy. But we surely all had the time of our lives.

The week was also a chance to take new opportunities. I wrote a poem to thank Bengt, Kia and Therese for the insights and the wonderful week in general. I tried to put it all into words. But as I said before, words fail me. It is really hard to explain the things we learned, to talk about how we felt. Yet I tried. Thanks to the entire group: Daphne, Lindsey, Linda, Joram, Charlotte, Jenny, Simone, Gina, Patrick, Koen, Joseph, Rosina, Lance, Katoo, Laura, Coral, Cristina, Laura, Samson, Daniel and Ebba.



SOFIE BELIËN

*"there once was a girl
walking under a snowflake filled sky
it seemed to be thoughts
she was captivated by
and if you looked more closely
you'd spot tears in each eye
but no one seemed to care*

*there once was a boy
who fled from his land
everyone was shouting words
that he could not understand
he had nothing at all
just a teddy bear in his hand
but no one seemed to care*

*there once was a woman
who graduated as an engineer
she had to leave her country
out of danger and fear
she got to a safer place
her diploma means nothing here
but no one seemed to care*

*there are three Swedish people
who had the idea
to bring people together
no matter the country
their origins and beliefs
made those people see
that someone should start to care*

*this group of people
listened to understand
a student, a teacher
a father a friend
they looked in each other's eyes
and found out what this all meant:
if I am without you, I cannot stand*

-Sofie Beliën

Methods managing the general level of noise in a classroom



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ABSTRACT

Monitoring the general level of noise is an indispensable management skill of every teacher. Easier said than done, don't you think? How to deal with pupil's noise in practice, without undermining their intrinsic motivation, disturbing the effective learning activities and agitating yourself all the time? Which methods and rituals could help you with this difficult challenge? And which other things do you need to take in account as a teacher? We will try to find a satisfying and in-depth answer to all these challenging tasks.



Srd. Otting school - 14th March 2017

We, two exchange students from Belgium and Austria studying to become primary school teachers, are spending the whole spring term 2017 at University College South Denmark in Haderslev. During some observations in a Danish primary school or even our personal trainee practice itself, we will focus on methods regarding to control the noise level in a classroom and the most important factors a teacher should consider for facilitating a nice learning environment where every pupil could work effectively. Furthermore, we will add our personal experiences we made back home in our countries and try to create a helpful guideline for teachers, especially in primary education.

Is a higher noise level in a classroom always a bad thing?

Surveys showed that many teachers themselves see the noise level of a class

as an indicator for the teacher's level of control. That's the reason why teachers frequently try to reduce it to a minimum. But in fact, certain noisiness could refer to a productive atmosphere and working climate ongoing during group work. And if two students are whispering while the teacher is exposing a certain subject, perhaps it could be a 'good' thing? The teacher could interpret this kind of babbling as a sign of low involvement and adapt in this way his didactical approach. But what if the pupil was explaining a difficult lesson part to his neighbour? So, teachers should always think about the reasons for noise.

Our experiences during the observation

Of course, we observed some common strategies to provide silence in a classroom like the traditional "Schhh" of the teacher and naming 'trouble-makers' clearly. Addressing disturbing pupils personally is always a good method, but the teacher needs to be aware that pupils should be correctly identified. Therefore, it is essential to learn the pupil's names in a new class very quickly. We also had the chance to observe following methods:

The little witch

'The little witch' is a small figure on the teacher's desk. The teacher calls her 'the little helper'. When the noise level in the classroom is too loud, the teacher takes 'the little witch' and slams

it on the desk. The pupils know this is a sign to calm down and stop talking.

Clapping hands

If it gets too loud, the teacher starts clapping hands and the pupils are supposed to join into the rhyme. This continues until the whole class is clapping in the same pattern and focuses the attention on the teacher.

Raising the hands

The method of raising the hands is similar to clapping hands. If the teacher wants attention, he/she raises the hand and the pupils should do the same.

Some interesting methods to manage the noise level

When teachers need students to stop talking in order to focus their attention on what the teacher is about to say, some clear signals could be useful. There are a variety of techniques and tools that can be used in this way as quiet signals. Whichever one is chosen, pupils need to be taught (through clear explanation) to respond to the signal quickly. Depending on the class, a teacher could use one (or a combination) of these following methods, inspired by our experiences in Austria and Belgium:

1. A noise meter as a visual cue for indicating the acceptable noise level in the classroom. As we mentioned before, students need to first be taught that different volume levels are appropriate depending on the activity and how to interpret each level. Then, throughout the day, a peg can signal students about appropriate noise level permitted for each activity.

2. The traffic light could be applied in the same way as the above-mentioned noise meter. The only difference is that the

noise meter could be seen as a preventive approach, while this signal is used when it's too noisy in the classroom. With a peg, you can indicate if it's too loud (red light) in the classroom or it's fine (green light). When they have to pay attention to it, it could be put on the orange light.

3. 'The silence position' is a special way of waiting until the pupils are quiet and ready for the lesson, the task or further explanations. It is a non-verbal method of classroom management (after Pearl Nitsche) that is often related to a certain position in the classroom – the so-called anchor e.g. the teacher is always standing in front of the teacher's desk with folded arms across the chest and looking into the pupil's eyes. Some students who are ready and want to go on, might also ask the other chatting or rest-less pupils to remain silent. Thus, it should also lead to a kind of self-regulation among classmates like many other methods.

4. Rhymes are used to quieten down the whole classroom and gain attention. The teacher could sing for instance: "1, 2, 3, eyes on me!" and the pupils respond "1, 2, eyes on you!". Another example is: "1, 2, 3, 4, 5!" and "Once I caught a fish alive!".

5. If you have the right infra-structure available, you could also use some online noise control tools, for example the 'Too Noisy App'. As the general noise level in a classroom increases beyond an acceptable level, the noise level meter indicates the level of noise, and the background graphics within the app change to reflect the noise levels.

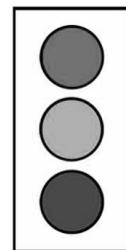
What else do you need to take in account?

It is not all about the techniques you use to create a quiet learning environment. You

also need to be aware that there are a lot of preventive measures and activities to consider about in the planning of a lesson. First of all, the content, the pace of the education process and the tasks should be appropriate to the level of the pupils. Further-more, it might require individual approaches and differentiation in the activities. Otherwise they could be bored or overwhelmed, which could be a reason for babbling. Of course, it is also necessary that you build on a good relationship with your pupils. On the one hand, you need respect and authority, on the other hand, you shouldn't make abuse of it.

In conclusion, we can say that managing the general level of noise is an indispensable management skill of every teacher, but at the same time a very tough one. You need to be aware that some methods work in one classroom, while they don't have any effect in another classroom. So, it is essential to find your own way to handle this noisiness, because no strategy will work if it is not authentic.

	5	Screaming and Shouting
	4	Loud Voice
	3	Speaking Voice
	2	Whisper Voice
	1	NO Talking



Pictures: <https://www.pinterest.com/explo-re/geluidsmeter/> <https://bossysmile.wordpress.com/2011/02/10/focus-on-traffic-light/>

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Hygge, a one-way ticket to find happiness at school



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Hygge, a Danish concept that you will encounter for the first time if you go to Denmark, so much more than just a word. It actually cannot be translated even though the closest English version of it would be "cosiness". The mystery about the translation will actually attract you so much that you will be wanting to learn more about it, experience it and incorporate this concept in your way of teaching.

Hygge, the perfect recipe to well-being



Hygge could be families and friends getting together for a meal, with the lighting dimmed, or it could be time spent on your own reading a good book. It works best when there's not too large an empty space around the person or people. The idea is to relax and feel as at-

home as possible, forgetting life's worries.

In other words, when you feel hygge, it means that you are enjoying those beautiful little moments in your life, together with great people in a cosy atmosphere. Why could this feeling of well-being not be transferred to school?

Let's put some hygge in our schools

Hyggesnak, chit-chat or cosy conversation that doesn't touch on controversial issues.

If you go and observe a Danish lesson, you will see that a lot of habits are very different from the ones we know from Belgium. For example, a school lesson will always start with a handshake, a dance or anything that would make the pupils feel comfortable and be able to learn in good conditions with a happy mood. Wouldn't you also be motivated to be in class after having danced with your classmates and seeing your teacher going crazy on the last hit of Rihanna?

Hyggeonkel, a person who plays with the kids and may be a little too lenient, the uncle of hygge.

"Miss Laurent, Miss Denayer" would be the

Belgian way of calling a teacher but the real way or the hygge way that is used here in Denmark would be "Amélie, Camille". The teacher is on the same level as the pupils because of the mutual respect that is established between them. That's why there is no difference between the way of calling a pupil and calling the teacher.

Hyggebukser, that one pair of pants you would never wear in public but are so comfortable that they are likely to be, secretly, your favourites.

In bare feet, in joggings or with your favourite Justin Bieber sweater, this would be the normal and relaxed way of going to school in Denmark. In fact, in some Danish schools, the pupils are invited to enter school without their shoes. The reason of it? First of all, to avoid a dirty and dusty floor but, most of all, to feel hygge of course! Indeed, this is a good atmosphere for the pupils, who feel at home and are more capable of learning because of the good conditions in which they are put.

Hyggehjørnet, to be in the mood for hygge, the corner of hygge.

Have you ever seen a relaxation - reading area in the Belgian schools? Obviously not... However, it does exist in some schools in Denmark and it is actually what the teachers have



found to give a peaceful, secure and healthy place for the pupils to blow off steam. But you can also experience the same kind of atmosphere with your pupils outside the school by going on a day-trip to a field or to the beach, and the only goals of the day would be eating marshmallows around a bonfire and being hygge.

Hyggestund, a moment of hygge.

Other hygge ideas to experience with your pupils? A pyjamas day once a week, a class breakfast every Monday to start your week perfectly, a reading afternoon when your pupils are tired and just want to relax, an emotion-circle to start every lesson so the pupils can talk about their feelings or share something about their day with the rest of the class... Those could be some of the things that you could incorporate in your classes.

Hygge or not Hygge ?

When it comes to hygge, don't take it too seriously and let your creativity take control whilst inventing some new rituals for your classes. Everything can be good as long as it contributes to the well-being of everyone and, by the way, hygge was never meant to be translated, it was meant to be felt.

CAMILLE DENAYER
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How are Danes raising happy children?



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RÉSUMÉ

Etant bientôt institutrice en école primaire en Belgique, je suis très intéressée par l'approche que développent d'autres personnes vis à vis d'une problématique. J'ai eu la possibilité d'aller au Danemark en Erasmus, un pays sur lequel j'avais déjà entendu beaucoup de choses positives. Je connaissais peu de choses sur ce pays mais plus j'apprenais plus cela devenait clair pour moi : les Danois savent comment être heureux !

Quel est leur secret ? Comment sont-ils aussi heureux ? Que faisons-nous différemment en Belgique et comment peut-on prendre exemple sur les Danois ? Petit à petit et avec ces questions en tête, j'ai commencé à mieux connaître la culture Danoise. Concentrée sur l'enseignement et l'éducation des jeunes enfants, je parlais avec de nombreux instituteurs, élèves, parents Danois et je lisais plusieurs livres.

Rien est aussi important que le bien-être des enfants quand on veut leurs apprendre quelque chose. La façon avec laquelle on les accompagne pendant leur développement peut aussi leur apprendre à être heureux et avoir un meilleur bien-être. Dans cet article, je décris comment les Danois font cela.

Denmark is known for being one of the happiest places on Earth! During my internship, I tried to figure out the differences between Belgium and Denmark. Two countries, not far away from each other but clearly with some differences. Soon I will graduate as a pre-school teacher in Belgium, it is my responsibility to help children from 2,5 years to 6 years old to grow in their development. To assure that my preschoolers are developing I need to take care for their well-being. Because children who don't feel well, are not going to learn new things. What can I learn from Denmark that will help me to increase the well-being of my future toddlers?

In Belgium, most of the children start their school life when they are 2,5 years old. They meet other children and learn by playing. So far so good. Being in Denmark I noticed that I am very afraid that a child might get hurt. I am definitely not the only one in Belgium! We try to protect our children against every possible danger. They are almost never allowed to climb. Not on their playhouse and certainly not in trees. What if they fall? We are responsible for the children so we need to be sure they cannot get hurt.

Around the age of 3 the real competition begins. In many classrooms, there is a scale where you can see who is the best

at making a puzzle and who is the worst. Every time when someone makes a puzzle they can take his or her picture and place it higher. If they are high enough they can start making puzzles with more pieces. Between 4 and 5 years old we expect that the children are at least capable of writing down their own name. At the age of 6 they start reading and writing. Keep in mind: the faster your child is reading, starting to write, making the puzzle with most pieces... the better your child is. This is a success for us and being successful has a high value in Belgium.

I started reading about Denmark. After some research, observation in my internship school, conversations with my teachers and the teacher from my internship I started to understand the differences. The book 'The Danish way of parenting' really helped me reflecting about the way we raise and the values we have. Belgium is not bad in raising children. But then again it is always a good idea to see if you can improve yourself!

What can make us happier? Two big problems that makes children and adults feel unhappy are stress and anxiety. To deal with stress and anxiety a child needs to be confident, self-assured and resilient. How are Danes teaching their children this?

In Denmark, I learned that individual competition is making us less happy. Parents and teachers in Denmark focus on things like socialization, autonomy, democracy and self-esteem. This develops their resilience and a strong internal compass to guide them through life.

When I was observing in classes 1, 5 and 6 I saw how they were working in groups all the time. The teacher did not praise the stronger students but encouraged them to help students who had a difficult time with the subject. This teamwork made the class a real team. There was no stress or competition between the students. They learn to understand the perspective of other students. This type of empathy and the collaboration between students gives a deep level of satisfaction and happiness. People get more satisfaction from cooperating than from winning alone. Another reason why there was no stress or competition is because there were no tests or points given to the young children. There is nothing to win by being the best, no comparing to each other. Everyone is the same, Danes do not work with star students in their classes.

Typical for the Danes is not praising the child for being smart. They praise their children for their work and effort. I praised children many times for being smart without realizing that I was putting pressure on them by saying that. When you praise them for their work and what they could become, you are giving them the chance to try more and become better. These children will have a growth mindset. If I say he is already by nature very smart, he may feel bad when something did not go easy. This is called a fixed mindset, it is already done, he does not need to work on it. Instead of searching for a solution or trying to be better there is a high chance he will just give up when he fails. Instead of this fixed mindset we need to work on the growth mindset to be happy.

Another important part of the Danish education is playing. In Denmark, I noticed playing is much more than just a break from the real learning. Child development centre in Massachusetts believes playing effects all life adaptability skills. What I learned about Denmark is that I intervene too soon. Through playing, children are developing their inner drive. This inner drive is very important to master themselves and to be able to solve their own problems. This way they feel like they control their own life. Children who feel like they do not control their life are more likely to have anxiety and depression.

Vygotsky said children need the right amount of space to learn and grow with the right amount of help. The right amount of space is a difficult part for me. I admire the Danish people, they trust the children and only intervene when it is necessary. This way the children build trust in themselves. When I was observing in a Danish kindergarten we went on a trip into the forest. Many times, I had to close my eyes because I was afraid. I did not trust the children; I misjudged their strength and their abilities. After a while I realized I was the one who was making children doubt them self. I wanted to protect the children from any danger. But this way I was disturbing them in their own development. Not only grows the self-confidence from 'dangerous' playing, they also learn self-control. This way they find out how much stress they can endure.

Is this playing not a waste of time? Because in Belgium we start reading and writing

Mobility Experiences

around 6 years old and in Denmark they are still playing instead. David Elkind did some research, pushing children to read earlier makes them read better at first. But those levels out in a few years' time and there is a high price to pay for it. The children get a higher level of anxiety and a lower self-esteem in the long run.

Playing is also very important for the social skills and quality of their coping skills. They learn the different emotions such as fear and anger and to get along with others which is an essential skill for happiness!

Another way to learn about the emotions is honesty, being honest about your feelings. Children do not only need to learn about the easy feelings. It helps them to learn about the hard feelings as well. To know it is OK to have them. Learning about them helps the children to regulate their emotions and stay in touch with themselves. If you stay in touch with yourself you act on your intrinsic goals, reaching these goals will increase your level of well-being.

Characteristic for a Danish movie is a tragic or sad ending. Knobloch-Westerwick said that watching these movies makes people happier than a feel-good movie with happy ending. Talking about tragedies creates empathy, authenticity and a deep respect for humanity.

Empathy is also crucial for our own happiness. In Belgium being the best has a high value. Maybe we are afraid to be vulnerable or get cut-off by others. Is that why we easily shame people

instead of showing them empathy? But empathy improves the quality of meaningful relationships. This is very vital for our sense of well-being.

A last topic we need to remember when we want to be happy and have happy children is, we feel what we think. They sometimes call the Danes realistic optimists. They concentrate on the good instead of on the bad and try to see the bigger image than only one part of an argument. My favourite 'Danish' quote is: 'There is no bad weather for children, there are only wrong clothes'.

Note: Special thanks to Jessica Joelle Alexander and Iben Dissing Sandahl. Your book gave me a very clear view on my own observations. It helped me to reflect on myself and to create this article

BRITT DE LAET

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Outdoor Learning in a Danish Context



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ABSTRACT

Outdoor Learning - it's not just a term, it's a very serious philosophy and didactical aspect of modern education especially in Scandinavia, the United Kingdom and Canada. It means that you need to work with your environment and in your environment and out of this Outdoor Learning is beneficial to the pupils because it encompasses different kinds of way of learning through the senses and through action. In this article you obtain an introduction in this didactics with a focus on the danish system and also an answer of the question: What can teachers do to face boredom in their lessons? One answer of outdoor learning is: Go outside and learn there!

What is Outdoor Learning?

Outdoor Learning or Outdoor Education is a way to learn or to teach through it doesn't mean that you need to be in the nature to teach or to learn. Would you take a 45 minute bus ride to go into a forest for it? No. Because the grounds of this way of learning is to allow children to take care and be aware of their environment. It means that you need to work with your environment and in your environment. In the city or in the streets, in the forest or in a park, all of those places are starting points for outdoor learning.

This education has a lot of aspects. We'll describe here the most important ones.

- One aspect is learning through your senses. You should feel your environment: smell the rain, the earth, the grass; touch the trees; listen to the birds etc. Craig Childs (How Playing outside Impacts Your Well-Being; 2015), talks about how your senses are used when you are in nature, the impacts on our own well-being concerning the experiences. When you are outside, it's full of possibilities and you can experience things through different ways. Indeed, could it be a great way to

do differentiation with outdoor learning?

- The second aspect is Experiential learning. It's all about the famous words of the philosopher John Dewey: "Learning by doing". The man was intrigued by the relationship between the individual and society. The learning process, in an open-environment, does also foster children's relationships: not only between equals, but they also have a great opportunity to be in a direct contact with nature and environment. Dewey's understanding identified learning as a process of interaction of humans with their natural and social environment.

- The last aspect is about movement. This aspect is link with Dewey's "learning by doing". Indeed, the body movement and taking action are an important part in the learning process. We can see, in the theory of the multiple intelligences by Gardner, that there exists a "bodily-kinesthetic" intelligence. Children who favor this kind of intelligence (but also others) find it easier to learn in action and movement. Furthermore, being in action is a great motivation for the children, which is

essential to learn and remember something.

It is also considered that motor experimentation helps pre-concepts and cognitive operations to develop, which are essentials for the intellectual learning of the children.

We have to clear. This kind of teaching approach also needs an Indoor Learning to bring back what the pupils experienced out of the class. Outdoor Learning can be implicit and with an Indoor contribution, it can become explicit for the pupils.

Examples from the practice

Outdoor learning is something teachers take very seriously in Denmark; it is in the curriculum that the teacher needs to allow children to go outside at least 45 minutes a day.

Primary school

In this Scandinavian context, there are plenty of activities that can be organized outside the classroom. For example, it is quite interesting to see how children learn their vocabulary outside, which consisted in going up to the game installations, take a piece of paper in the box at the top of it, read the word, memorize it and then go down the slide, run to their notebook and write the word 3 times to learn it. It is very interesting to see that the moving part of the Outdoor learning is fully completed here. The children were moving which is very good for memorizing and good health.

This kind of game is very usual in Denmark. The children are used to it and are quickly ready to go outside. No need to wait 10 minutes before everybody is ready. They just go outside and begin the game that the teacher explains and the other will naturally follow with two words of explanation.

As a primary teacher, Outdoor Education can be a real opportunity to bring a different way of differentiation in the classroom. But, it is not only about

changing the room and leaving the roofed settings. It is also implies changes in teachers' role and teaching styles. In the traditional setting inside the classroom, most of the learning is visual and auditory while on the contrary, Outdoor education is all about our 5 senses.

Secondary school

In secondary school a lot of children spend most of their waking time in schools, sitting in the classroom and following the lessons of their teachers. So normally it could be a very boring day for them if they're not as active as they want to be. Out of these circumstances, lethargy is born, which kills the sparks of creativity, action and imaginativeness. So what can teachers do to face boredom in their lessons? One answer of outdoor learning is: Go outside and learn there!

Especially in the older ages between twelve and eighteen you can use outdoor experiences in your subject because experiencing the outdoors can be a powerful stimulus for learning „Being deep in a forest, feeling alone on a hillside or just sharing a cup of tea around a fire can set us off on a path that changes the way we think about ourselves, our relationships and way we live our lives“ (Rogers et al. 2012: 8).

As a secondary teacher you should inspire your pupils to learn and to achieve. You can reach this goal by showing commitment and enthusiasm. You can create positive role models, show confidence in young people's ability to make progress and achieve and furthermore listen to them and take pride in and celebrate young people's successes. This is how teachers develop their own expertise as activity leaders and outdoor educators. This is one area of education that most pupils enjoy even though they may return dirty, wet and even cold.

So outdoors education teaches you before, during and after your experience but not all secondary schools have the possibility to do outdoor activities like

longer hiking trips, climbing, sailing and so on. Every teacher has the chance to create parts of his lessons outdoors like a school near Haderslev does.

Last month the pupils of the seventh grade began with the topic „tourism in our hometown“, for which the class, worked together with a local IT-company. At the beginning they collected a lot of information: texts, documentation related to the historical parts and other points of interest from their hometown. At the same time they went outside, made some pictures of interesting landscapes and did their own discoveries. The local IT-company as their partner help them with programming the App. You see, sometimes you don't need extraordinary field trips. Small ideas can change your way of teaching and the pupils will participate. There is only one rule for teachers: Be creative!

Conclusion

Even if Outdoor Education exists for a long time in Denmark, there are still a lot of countries where this education methodology is not introduced. Outdoors is beneficial to the pupils because it encompasses different kinds of way of learning through the senses and through action. It can be regarded as a good alternative for those children who can't find a meaning in school by reading books and filling some files.

More often the connection to the nature is lost when the children are getting older. In the pre-primary and primary, you see some outdoor learning but when going to the higher levels, the grades become much more important and eventually there is no more place for that kind of teaching approach anymore.

Outdoor Education is also a big change for the teacher who needs to change completely his way of teaching. This approach is not just "about going outside". It is using outdoors as a springboard and adopt it to bring an explicit knowledge to the pupils.

ELINE VANTOMME
LINE DECKER
DANIEL NOTZOLD

La remise à niveau des primo-arrivants à l'École Primaire en Norvège et en Fédération Wallonie-Bruxelles

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Louvain-la-Neuve, Belgique**ABSTRACT**

Both Norway and Belgium advocate the integration of new arrivals. These two multicultural countries recorded important migratory waves and in 2015, Norway welcomed 60,816 immigrants and Belgium 146,626 according to Eurostat.

This means ongoing challenges as far as school integration is concerned. In this article, I would like to compare the ways used in these two countries to upgrade the level required at primary school for these new arriving children.

Are the children dived straight away in the ordinary system of schooling or are they accompanied when they arrived in Norway and in the French-speaking Community of Belgium ?

RÉSUMÉ

La Norvège et la Belgique sont des pays qui prônent l'intégration des primo-arrivants. Ces deux pays multiculturels connaissent d'importantes vagues migratoires et accueillaient 146626 immigrants en Belgique et 60816 immigrants en Norvège en 2015 selon Eurostat.

Des défis et enjeux se posent en permanence au niveau de l'intégration scolaire. Dans cet article scientifique, j'ai tenu à comparer la façon dont ces deux pays s'occupent de la remise à niveau scolaire des élèves primo-arrivants à l'école primaire.

Les élèves sont-ils directement plongés dans l'enseignement ordinaire sans bouées ou sont-ils accompagnés lors de leur arrivée en Norvège ou en Fédération Wallonie-Bruxelles ?

Introduction

Cette année, j'ai eu l'opportunité de partir en Erasmus en Norvège. Cela m'a permis de découvrir l'aide apportée aux primo-arrivants. J'ai suivi un cours sur l'immigration à l'Université de Stavanger qui m'a interpellé et m'a donné envie d'en savoir plus sur la prise en charge des primo-arrivants par l'école primaire. Afin de traiter au mieux cette problématique, je me suis rendue au Johannes Learning Center (JLC), situé à Stavanger, ville du Sud de la Norvège. J'ai également eu la chance de visiter la classe DASPA de l'Institut Notre-Dame (IND) à Anderlecht. Je focalise donc mon travail sur ces deux institutions.

Qu'est-ce qu'un primo-arrivante ?

Le terme primo-arrivante est souvent défini d'un point de vue administratif et non au niveau linguistique. Dans cet article, je ne me réfère pas à la question du statut de ces personnes tel qu'il est, par exemple, défini dans le décret belge « visant à la mise en place d'un dispositif d'accueil et de scolarisation des élèves primo-arrivants dans l'enseignement organisé ou subventionné par la Communauté française. »

Selon ce décret, un élève est reconnu comme étant primo-arrivante lorsqu'il réunit les caractéristiques suivantes au moment où il s'inscrit dans un établissement scolaire :

« 1. Être âgé de 2 ans et demi au moins et de moins de 18 ans ; 2. Soit avoir introduit une demande de reconnaissance de la qualité de réfugié ou s'être vu reconnaître la qualité de réfugié ; soit être mineur accompagnant une personne ayant introduit une demande de reconnaissance de la qualité de réfugié ou s'étant vu reconnaître la qualité de réfugié ; soit être ressortissant d'un pays bénéficiaire de l'aide au développement du Comité d'aide au développement de l'Organisation de coopération et de développement économique ; soit être reconnu comme apatride; 3. Être arrivé sur le territoire national depuis moins d'un an ».¹

Pour les besoins de mon article, je le définis de la manière suivante : un primo-arrivé est une personne qui s'installe dans un nouveau pays pour une durée d'un an minimum et qui ne parle pas la langue de ce pays. J'utiliserais cette définition pour parler des élèves concernés, qu'ils soient réfugiés, immigrés ou expatriés afin de faciliter la compréhension du sujet.

Cadre légal et administratif en Norvège

Chaque commune donne la possibilité aux élèves primo-arrivants d'apprendre le norvégien avant d'être intégré dans l'enseignement ordinaire. En fonction des écoles, la durée d'apprentissage varie entre un à deux ans.

La ville de Stavanger, quatrième plus grosse ville de Norvège, accueille un grand nombre d'immigrants et dispose d'une école appelée Johannes Learning Center (JLC) destinée à cette tâche. Les autres communes, quant à elles, ouvrent une à deux classes dans une école ordinaire pour les primo-arrivants, comme à Sande Skole à Sola, ville adjacente à Stavanger.

Je suis impressionnée car tous les primo-arrivants ont une chance de

s'intégrer plus facilement et ont l'opportunité d'apprendre la langue du pays sans être « noyés » dans une classe.

John David Reynier, chef de département multilinguisme du JLC, constate un grand écart entre les élèves dû à leur parcours scolaire antérieur. Les élèves qui ont bénéficié d'un bon enseignement avant d'arriver en Norvège progressent en effet plus vite que ceux qui n'en ont pas eu car ils appliquent plus facilement les stratégies d'apprentissage.

Loi Norvégienne sur l'Education

L'accueil des primo-arrivants selon ma définition est réglementé en Norvège par la Loi sur l'Education (§2.8. Særskild språkopplæring for elever fra språklig minoritetar). Cette dernière stipule que les élèves en primaire et en secondaire inférieur qui ont une autre langue maternelle que le norvégien ou le sami ont droit à un programme linguistique spécifique en norvégien jusqu'à ce qu'ils aient un niveau suffisant pour suivre l'enseignement classique. Ils bénéficient également d'un soutien dans leur langue maternelle et d'une éducation bilingue, langue maternelle et norvégien.

Que propose le JLC aux primo-arrivants?

Le JLC est un centre, public et gratuit, qui offre des cours intensifs de norvégien dans un délai court : un an et demi à deux ans. Les élèves se trouvant à Johannes ne suivent pas exactement le même parcours que ceux de l'enseignement classique. Ils bénéficient d'un curriculum transitoire appelé « *Basic Norwegian for minority language speaker* ». En primaire, les élèves sont divisés en fonction de leur niveau. Il existe dix classes. Le JLC prévoit des classes assez petites comptant douze à treize élèves par classe contrairement à l'enseignement

ordinaire où l'on peut retrouver jusqu'à trente élèves. La transition est donc difficile car les élèves passent de petites classes où ils sont avec d'autres élèves dans le même cas (apprentissage d'une nouvelle langue) à une grande classe dans laquelle ils baignent avec des natifs. Les primo-arrivants vont tous les jours dans cette école. Cependant, lorsqu'ils sont prêts à être transférés, ils passent quelques journées dans leur nouvelle école.

Pour les élèves qui n'ont pas eu l'occasion d'aller à l'école auparavant

Le JLC propose un cursus appelé « base » aux élèves qui n'ont pas eu l'opportunité d'aller à l'école avant de venir en Norvège. Ce cursus dure six à sept semaines et permet d'apprendre la base de l'éducation scolaire aux élèves : dire bonjour, s'asseoir sur une chaise, lever la main avant de parler,...

De plus, les élèves apprennent comment les écoles norvégiennes fonctionnent. Le système étant libéral (autonomie, place à la discussion, exploration), certains élèves doivent s'adapter car ils ont toujours été confronté à un enseignement plus traditionnel (frontal, autorité, individualisme). Je trouve que ce cursus est bénéfique pour les élèves et leur permet d'échanger des mots simples et de communiquer avec les autres.

Les élèves sont-ils ensuite suivis en Norvège ?

Lorsque les élèves ont atteint un niveau suffisant en norvégien, ils partent de JLC afin de rejoindre le curriculum classique (*Kunnskapsløfte*). À partir de ce moment-là, ils sont intégrés à une école norvégienne proche de chez eux. Un suivi peut être proposé gratuitement à l'élève.

Il arrive souvent que, face aux difficultés

rencontrées par l'élève dans sa nouvelle école, son enseignant et le directeur de l'établissement contactent JLC afin de demander un « support bilingue » pour aider l'enfant. Cette aide consiste à renforcer les concepts appris en norvégien et à expliquer ce qu'il se passe dans le pays d'origine de l'enfant ; par exemple, les élections présidentielles en France, la guerre en Syrie. Cette assistance est donnée entre une à quatre heure(s) par semaine.

Lorsque l'école estime que l'élève a atteint un niveau de norvégien qui lui permet de suivre l'enseignement ordinaire aisément, il ne reçoit plus de soutien dans sa langue maternelle ou bilingue. Je trouve que ce soutien est important pour l'enfant afin qu'il continue à enrichir sa langue maternelle.

J'ai eu l'occasion de suivre et de discuter avec Aline Dovnier, employée à JLC comme professeur de langue maternelle et bilingue français-norvégien. Selon elle, le suivi d'une à quatre heures par semaine n'est pas suffisant pour certains élèves. Elle trouve également dommage que les élèves n'aient plus droit à ces deux supports gratuitement lorsqu'ils ont atteint un bon niveau en norvégien. Ces élèves « perdent » donc un peu leur niveau de langue maternelle car il ne la pratique presque plus à l'écrit.

Réduire l'écart dans les écoles norvégiennes

Selon l'article *Educating Children of Immigrants: Closing the Gap in Norwegian Schools (2011)*, les enfants d'immigrants et en particulier, ceux nés en dehors de la Norvège, ont plus de chance de quitter l'école plus tôt que les enfants norvégiens. Cependant, cet écart s'est fortement réduit au cours des deux dernières décennies et les immigrants de la deuxième génération sont en train de rattraper rapidement les performances scolaires des natifs.

De plus, en utilisant les données de réussite internationale, Schnepf (2007) et Dustmann (2011) constatent que les résultats des tests mesurés chez les enfants entre 9 et 15 ans issus de parents immigrants sont généralement beaucoup plus bas que ceux des enfants de parents norvégiens.

Finalement, « *Böhlmark also identifies a critical arrival age of nine years, as childhood and youth immigrants who arrive at an older age have substantially lower grade points than their younger peers* ».^{II}

En Fédération Wallonie-Bruxelles

Pour l'année 2016-2017, il existe 14 classes DASPA dans la Région de Bruxelles-Capitale et 23 classes dans la Région Wallonne. J'ai eu l'opportunité d'observer et de visiter l'Institut Notre-Dame (IND) à Anderlecht afin de voir concrètement comment cela se passe en Fédération Wallonie-Bruxelles.

Décret de la Communauté française du 18.05.2012

Ce décret vise « *la mise en place d'un dispositif d'accueil et de scolarisation des élèves primo-arrivants dans l'enseignement organisé ou subventionné par la Communauté française.* »^{III}

Le deuxième chapitre énonce les objectifs de ce décret.

« Article 3. - Le décret poursuit les objectifs suivants : - assurer l'accueil, l'orientation et l'insertion optimale des élèves primo-arrivants dans le système éducatif de la Communauté française; - proposer un accompagnement scolaire et pédagogique adapté aux profils d'apprentissage des élèves primo-arrivants, notamment les difficultés liées à la langue de scolarisation et à la culture scolaire; - proposer une étape de scolarisation intermédiaire et d'une durée limitée, conformément à l'article 9 du présent décret, avant la

scolarisation dans une classe de niveau. »^{IV}

Ce décret belge énonce également que pour ouvrir une classe DASPA, le nombre de primo-arrivants doit être de minimum huit.

De plus, dans ce décret se trouve la liste des pays bénéficiaires de l'aide au développement qui a été établie par le Comité d'Aide au Développement de l'Organisation de Coopération et de Développement économique.

Que proposent les classes DASPA aux primo-arrivants ?

Tout d'abord, il est intéressant de définir ce que signifie DASPA.

DASPA est un Dispositif d'Accueil et de Scolarisation des élèves Primo-Arrivants.

Les classes DASPA donnent aux primo-arrivants (dont le pays est cité dans le décret) l'opportunité d'apprendre le français et de se remettre à niveau pour rejoindre le plus rapidement possible l'enseignement ordinaire. Généralement, la durée est de un an. Théoriquement, elle peut également être prolongée de six mois si l'enfant en a besoin ce qui pose problème pour plusieurs raisons à l'IND.

Fonctionnement de l'Institut Notre-Dame d'Anderlecht

Ida Catalamessa, titulaire de la classe DASPA dans cet institut, a 18 élèves de huit à douze ans qui se rendent tous les jours dans sa classe. Selon elle, réduire la classe à 12-14 élèves serait bénéfique pour chacun car elle aurait plus de facilité à suivre les primo-arrivants. Son but premier est de mettre à niveau les élèves pour qu'ils puissent entrer dans leur classe d'âge l'année d'après en sachant s'exprimer, comprendre et écrire. Les élèves qui arrivent en 1ère et 2ème

primaire vont directement dans une classe ordinaire car ils doivent apprendre à lire et à écrire comme les élèves de leur âge.

L'IND ne propose pas des cours dans la langue maternelle de l'enfant.

Ida Catalamessa souligne différents facteurs favorisant la réussite scolaire chez les enfants de sa classe : la motivation, le parcours scolaire et le suivi par les parents.

Lorsque les primo-arrivants intègrent la classe ordinaire l'année d'après, ils ont une bonne base mais le français reste une langue étrangère pour eux. Afin que la transition se déroule au mieux pour les élèves primo-arrivants lors de leur intégration dans une classe ordinaire à l'IND, Ida Catalamessa écrit un rapport et rencontre tous les futurs titulaires de ses élèves (explique d'où il vient, tout le travail qu'il a fait pendant l'année). De plus, lorsque les enfants rejoignent une classe ordinaire, ils sont pris en charge 3-4 heures par semaine par un professeur d'ALE (apprentissage de la langue d'enseignement). Les élèves continuent donc à approfondir l'étude du français et peuvent travailler leurs difficultés.

Conclusion

Dans cet article, je me suis intéressée à deux établissements. Le JLC est un des centres qui comporte le plus de points forts. Toutes les classes intégrant des primo-arrivants ne travaillent pas de cette manière en Norvège.

Bien que l'IND n'offre pas toutes les possibilités de JLC, cet Institut propose toutefois une structure d'accueil en matière d'apprentissage de la langue d'enseignement.

J'ai été très impressionnée par la ressemblance entre la Belgique francophone et la Norvège car ils intègrent tous les deux les élèves primo-arrivants. Cependant, certaines divergences essentielles apparaissent.

Tout d'abord, à Stavanger, les primo-arrivants disposent d'un suivi dans leur langue maternelle. Je trouve cela très intéressant pour l'enfant car cela lui permet de garder contact avec sa langue maternelle et de s'améliorer en norvégien.

Ensuite, JLC propose un cursus transitoire de 7 à 8 semaines aux enfants qui n'ont pas été à l'école avant pour

qu'ils puissent apprendre les bases. Ce cursus est pour moi une excellente idée car il permet de réduire les difficultés rencontrées par les enseignants.

Enfin, ce centre est ouvert à tous les primo-arrivants. Chaque enfant a la même opportunité. En Belgique francophone, la majorité des enfants venant d'un pays européen ne peut pas rejoindre les classes DASPA et est directement intégré à une classe ordinaire.

Enfin, je suis ravie d'avoir choisi ce sujet pour conclure mes trois années. Il m'a permis, entre autre, de m'ouvrir au monde extérieur, une des valeurs prônée par l'ENCBW.

En conclusion, il serait intéressant que le Ministère de l'Education de la Communauté française s'inspire de l'expérience norvégienne pour adapter son système d'accueil des primo-arrivants.

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Notes

^IEnseignement.be, Primo-arrivants, DASPA (classes passerelles) – infos essentielles, Fédération Wallonie-Bruxelles, [En ligne], <http://www.enseignement.be/index.php?page=23677>, consulté le 31 mai 2017.

^{II}BRATSBERG Bernt, RAAUM Oddbjørn, RØED Knut, Educating Children of Immigrants: Closing the Gap in Norwegian Schools, Discussion paper series, IZA DP No. 6138, November 2011, Germany, pp. 1, 3, 4.

^{III}Docu 37785, p.1, Centre de documentation administrative, Secrétariat général, 18-05-2012, mise à jour au 18-01-2017, [En ligne], http://www.gallilex.cfwb.be/document/pdf/37785_002.pdf, consulté le 06.06.2017.

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Announce

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Meetings

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