

INTERNATIONAL GLOBAL CITIZEN'S AWARD

للمواطن الدولية الجائزة العالمي 国际全球公民奖

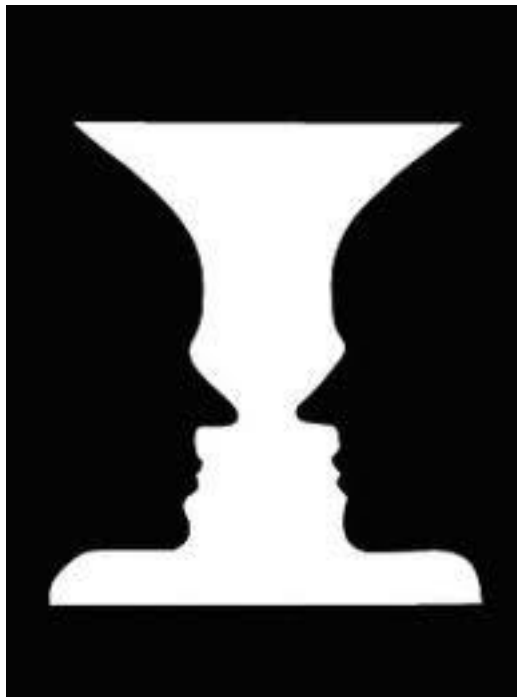
Premio Internacional de Ciudadano Global

अंतर्राष्ट्रीय वैश्विक नागरिक सम्मान

UNDERSTANDING OTHER CULTURES AND OUTLOOKS

Ideas, resources and activities

September 2022



The other side also has another side Japanese proverb

In feedback on the Award, people have said that the section they find most challenging in working with participants is *Understanding other cultures and outlooks*.

The ideas and resources here, many of which have been compiled from suggestions in IGCA News emails, may be helpful in addressing this section.

Another way of looking at things



An anthropologist proposed a game to the kids in an African tribe. He put a basket full of fruit near a tree and told them that whoever got there first won the sweet fruits. When he gave them the signal to run they all took each other's hands and ran together, then sat in a circle enjoying their treats. When he asked them why they chose to run as a group when they could have had more fruit individually, one child spoke up and said: "UBUNTU, how can one of us be happy if all the other ones are sad?"

'UBUNTU' in the Xhosa culture means: "I am because we are"

UNDERSTANDING OTHER CULTURES AND OUTLOOKS

Extract from the IGCA Guide (2018 onwards)

Understanding other cultures and outlooks is a key attribute of a “global citizen”.

The aim in this section is for participants

- to encounter ways of thinking, cultures and perspectives different from their own (This may include exposure to/learning about the lives of people with different socio-economic backgrounds or political outlooks.)
- to reflect on how this changes their own views and outlook
- to view the world differently, even if only slightly differently, as a result.

The last aim is the most important, and therefore the most important aspect of this part of the programme is to have **impact and to increase insight**.

But we should not be too ambitious or expect too much.

Finding out a little about lots of different countries, cultures or backgrounds is likely to have less impact than encountering one particular feature in greater depth. It is not so much the increase in knowledge that we are aiming for – rather developing a capacity to see things differently.

Seeing things differently might involve recognising common ground between outlooks and cultures that seem very different, not only recognising the differences.

In part, this could be achieved by reading, watching films or television programmes or Internet research.

Examples of suitable activities would be:

- Internet research on different cultural or religious traditions, or about people from a different socio-economic background
- Reading a website, article or book explaining one of the world’s major religions
- Reading a short story or novel set in a different country or cultural background, or in a different socio-economic context
- Reading a historical account of recent events in a different country
- Reading newspaper / Internet articles relating to a particular country or aspect of culture; or from a distinct and different political perspective
- Watching a documentary film on a different cultural group, country, socio-economic background or political view
- Listening to a visiting speaker from a different cultural or religious tradition or different political outlook.

Here the emphasis is not on the literary merits of the novel, or historical analysis of events, or learning information in itself. Rather, it is on what the material tells us about the society / culture / outlook and how it relates to the participants.

- What are the similarities and what are the differences between the participant's own background, and that of the book / film etc.?
- How does the participant reflect on their own culture, outlook and perspective on the world after reading / watching / finding out about another?

Ideally, the material should be chosen according to the participant's interests, and to have the greatest impact upon the person – possibly to challenge their preconceptions. So participants should be encouraged to consider their own current knowledge and assumptions.

But some **more direct, more personal experience is required**. Indeed, some participants may wish to develop their understanding of other cultures and outlooks largely by such personal experience. We cannot rely on simple exposure to produce the mind shift and change in understanding we seek. So, simply being part of a multicultural or international community does not, of itself, produce understanding. However, it does provide lots of potential opportunities to do so. In order to give the greatest opportunities to develop a different perspective, some sort of deliberate activity or intervention may be necessary. And in all cases, participants should reflect on their experience.

(Pandit and Alderman (2004)¹ describe a very simple and seemingly effective technique for promoting greater intercultural understanding – a **face-to-face interview**.

In the study, a student from the host country was assigned a student from another country to interview, having ascertained the willingness of students to take part. The interviewer prepared for the interview by researching the foreign student's country, and formulating questions. After the interview, the interviewer gave a written account of the interview, and said what (s)he had learned from it. Interviewers received guiding questions for the reflective concluding element, such as "What did you learn about the international student?" and "How did you reflect on your own culture after the interview?"

The research was largely qualitative, but students' accounts of how they perceived their own culture differently as a result of this limited but structured exercise gave strong indications that perceptions had been changed beneficially as a result.

Opportunities for such an exercise abound within many schools, and could be adapted for a wide age range of students. Some schools in international schools have very successfully encouraged students to get to know and find out more about the everyday lives of support workers in the school, often leading very different lives from those of the students.

The Award has developed a version of a face-to-face interview for centres to use, if they wish. This is available to participating centres on the Award's Ning social network

<http://igcaward.ning.com/forum/topics/face-to-face-interviews-developing-a-better-understanding-of>.

Other potential ways to develop understanding would include:

- visiting a local mosque, church or cultural community centre to talk to people
- interviewing adults from a different background within the school
- reflecting on everyday encounters with friends of different backgrounds

¹ Pandit, K and Alderman, D

2004

Border crossings in the classroom: the international student interview as a strategy for promoting international understanding
J. Geography 103: 127 - 136

- overseas visits, with appropriate reflection (Simply visiting somewhere on holiday is unlikely, in itself, to be enough. Ideally, there would be some personal engagement with a person whose outlook is different.)
- Model United Nations participation
- Internet/email interactions with students in other countries (e.g. IGCA participants in different countries).

These activities will be much more effective with proper preparation and reflection. So participants should be encouraged to do preparatory and follow-up reading and investigations. Key to all of this is reflecting on what knowledge and understanding of other cultures brings to the appreciation of one's own.

From www.globalcitizensaward.org

Think piece for mentors and teachers / 1

DIVERSITY OR DIFFERENCE?

How we understand people who are different from one another – and from us



When we are trying to *understand other cultures and outlooks*, our approach is as important as what we learn or find out.

We can distinguish two rather distinct approaches to cultures and outlooks – **recognising diversity**, or **recognising difference**.

Diversity recognises different types, often identified by the observer rather than the people themselves. The ethnic groups used in censuses and surveys usually require a person to select which of the pre-set groups they belong to. The person may not be able to use the term that they would choose to describe themselves. Diversity often involves classifying people; we recognise groups, or types – for instance racial group, or religious affiliation. We are sorting people into one of a number of pre-determined, pre-set boxes. We are attaching labels. Examples would be Muslim, black, Chinese.

Once we attach a label, we may tend to assume the person has all the characteristics of that group or type.

This approach can lead us to a crude process where we assume that we know lots of things about a person because we know, or have decided, which group they belong to.

Some people argue that this means we are dealing with caricatures and over-simplifications. It can lead us to

- ❑ focus on superficial and easily recognised characteristics, while not appreciating more subtle differences
- ❑ look for divisions and separations (as is necessary to classify things into separate groupings on the basis of differences)
- ❑ consequently, miss points of similarity with those in other groups
- ❑ brand certain types as “exotic”

An alternative approach is to find out about other people, trying to avoid the labels. We want to find out what people are like. We can ask people to talk about themselves, as far as possible, without resorting to types and labels, but using their own words and ways of expression. Or we read or listen to what they say about themselves, rather than fitting them into categories that we have chosen or defined. If they choose to attach a label – for instance by saying that they belong to a particular religion – we ask them to elaborate a little more to see what their key beliefs are. We go beyond the label. We then compare what the person says with how we describe ourselves. We note points of difference that are of interest. We can then explore these differences and find out their extent and importance.

The first approach is one of classification. It places the person in a group with others – often using the labels and descriptions that **we** choose.

The second approach is exploratory and investigative. It is more open-ended and leads to us learning more about the person and his/her views and background. It does not involve attaching a label or sorting into a category. Rather we look for interesting differences and explore how these arise and if/why they might be important.

This approach involves

- ❑ a focus on people saying things in their own words
- ❑ telling us how they see themselves, rather than how we categorise them
- ❑ looking for similarities as well as differences
- ❑ regarding differences as interesting and enlightening
- ❑ exploratory conversations which are mutually enriching

Which do you think would be the most productive?

How can we work with IGCA participants to encourage an appropriate approach as they learn about or encounter other cultures and outlooks?

Boyd Roberts

Stimulated by a session on diversity and difference in the University of Bristol online course
Unleash your potential: Global Citizenship

<https://www.futurelearn.com/courses/global-citizenship>

Think piece for mentors and teachers / 2

DEALING WITH DIFFERENCES

The *Understanding other cultures and outlooks* section of the IGCA calls for students to become better informed about other perspectives, outlooks and worldviews.

Learning about other cultures can be interesting and valuable, as long as it goes beyond the Food, Flags and Fashions approach. (But simply knowing about customs in other countries is an interesting first stage - see later section on festivals.)

Learning about other cultures is important, but it means we stand back and look at others - their behaviour, beliefs and practices - with a measure of detachment. We may study and learn about people who we rarely if ever meet, and find out about cultures that we will not encounter at first hand.

It is equally important to appreciate the diversity that exists around us - in the country and context where we live. Apart from cultural differences, we can recognise at least two ways in which people in our own society - people we live among - differ. One is socio-economically, and the other is in terms of general political outlook.

In the international school context, there is a real danger that students live in an artificial bubble - where cultural diversity is recognised, international travel and visits are promoted, but little attention is given to the fact that international schools are socio-economically very narrow. Students in independent schools in general are likely to encounter fellow students only from a narrow range of social/economic backgrounds, compared with the population at large. Many people live very different lives from those represented by our students, with far less money.

Socio-economic differences

“Service” activities and the like can be important in giving students experience of engaging with people whose everyday lives are very different from their own. “Service” has sometimes had a connotation of one group helping another - the advantaged helping the less advantaged. Increasingly, people are recognising the importance of ensuring that “service” activities are seen to be, and are in practice, reciprocally beneficial - to the “service” recipients and to those providing the “service”. Students may encounter people with very different circumstances and outlooks by working alongside them in mutually beneficial community projects. But unless appropriately directed, the focus can be on the actions, rather than on the learning about other ways of life.

An international school in The Philippines encouraged its students to find out more about the support staff working in the school - people often taken for granted. Students spent time talking to support staff, and, in some cases, were invited to visit homes and families of support staff. As a result of these simple human interactions, it was reported that the students gained new respect

and awareness about the staff who work to help them, and the staff members felt they were recognised as people rather than by the functions they performed in the school.

Political differences in outlook

The recent European Union (Brexit) referendum in the UK and Presidential election in the USA have revealed the extent to which people within a country see things very differently. In the polarised debates, it was easy for people to read only the views of those who were like-minded and held similar views, and there was a tendency in the opposing factions to demonise the other side. This polarization continues.

Being a global citizen means understanding the views of others within our own societies, as well as having an appreciation of other cultures. Practically also, it is important to understand people who hold views different from one's own, if one is to be effective at bringing about social change.

Here are a few suggestions that I have found helpful.

St Ethelburga's Centre, London, UK Centre for Reconciliation and Peace

"The recent political upheavals have once again demonstrated that social divisions are much deeper than many of us realised, and the need for dialogue is urgent. It's also vital that we pull together and resist demonising those who have different perspectives. An important question to ask when positions become polarised, is how we can come to understand those who think differently from us - which means stepping into their shoes.

As Charles Eisenstein said in a recent blog, "If you are appalled at the election outcome and feel the call of hate, perhaps try asking yourself, "What is it like to be a Trump supporter?" [...] Ask what confluence of circumstances, social, economic, and biographical, may have brought them there. We hate what we fear, and we fear what we do not know. So let's stop making our opponents invisible behind a caricature of evil."

Shamil Idriss, President and CEO of Search for Common Ground, a US NGO.

Here are three steps that anyone can take and three insights from more than thirty years of peace-building that may help you build up the courage to take them.

1. Whatever it is you are pursuing, think about who loses if you win.

This may be pretty clear right now if you are a Trump voter – it is Clinton voters. But for an environmental advocate pursuing legal action against a polluting company, it may be the employees who will be out of work if the company goes out of business; for an opponent of the Affordable Care Act, it may be the 20+ million Americans who may end up without health insurance; for a supporter (or opponent) of affirmative action, it may be the people who won't land the job or get the educational scholarship they might otherwise have gotten.

2. Decide you care what happens to them.

This does not mean you need be any less principled or passionate in your beliefs, only that you are willing to consider whether there might be a place on the other side of those debates where your adversaries – your fellow citizens – can also have their basic needs met and dignity respected.

3. Reach out across that divide to start a real conversation.

A real conversation begins when you start by listening and asking questions so as to understand, and not only to convince. And it is when you discover what lies behind others' positions – their aspirations, interests, and fears – that you not only find common ground, but establish a relationship that can create more of it.

Insights from years of practical peace-building that can help you take these steps

Hate and bigotry almost always grow out of fear. Understanding this can reduce your own apprehension when you consider reaching out to people whose aggressive views offend or disturb you.

Caring for those you disagree with is not the same as compromising your principles. In truly divided societies, there is a critical threshold through which people must pass in order to open up to dialogue: it is the experience of being heard and respected by those who disagree with them. You can still disagree with someone's position, but if you reflect true care for the hopes and aspirations that have led them to it, transformative change becomes possible – not only in their outlook, but also in yours.

Emotional connections change everything; rational arguments don't. The experience of being respected – or its opposite: being ignored or humiliated – has a much more powerful influence on people's opinions and behaviour than do rational arguments. Indeed, if you present the same fact to two individuals with opposite worldviews, they will interpret it in ways that reinforce what they each already believe. Showering your adversaries with debate points may feel gratifying, but it almost certainly won't change minds—and will in fact make them more obstinate if it comes at the expense of making them feel heard.

So, please consider taking the first step with that police officer or community activist; with the Muslim, Jew, Evangelical or atheist who you don't know, or think you know but don't understand; with that political adversary whose views you can't stand. Take it knowing you are not compromising your principles, but merely elevating the well-being and dignity of your fellow citizen to be as important as the causes that motivate you.

<https://www.sfcg.org/divided-we-fall/>

Boyd Roberts

March 2017, amended September 2022

THE DANGER OF ECHO CHAMBERS

Why we need to understand other cultures and outlooks

When I worked in Jordan, a very intelligent Jordanian student of Palestinian origin told me that she was learning Hebrew on her own out of school. She was very opposed to the Israeli occupation of Palestinian territories, which had led to the displacement of her family to Jordan. But she said “If we want to defeat our enemy, we must understand them ... that is why I am learning their language.”

I’ve thought about this a lot in recent months.

I am a subscriber to The Guardian online. I enjoy reading the newspaper’s articles and its regular features. But increasingly, I get concerned that I am simply reading views I am likely to agree with, that reinforce my own outlook on the world. The Guardian seems to be written and read by people like me. So Guardian articles at present are generally highly critical of President Trump and his actions, and of the right-wing Conservative government in the UK, and its approach to taking the UK out of the European Union. The paper opposes the use of fossil fuels, and includes frequent articles about the dangers of man-made climate change. But I don’t learn things that will help me to change the world, if I simply read things that reinforce my own outrage or views.



While it is good to mix with people of similar views and outlooks, and we need the support and encouragement of like-minded people, this is of course very limiting. If we are concerned to change the world, even in a modest way, we need to develop a good understanding of how things work in the world, and how and why others see things differently. We need to understand why people exploit other people or have no regard for the natural world if we are to work effectively against exploitation of people and planet.

Being able to understand other outlooks and cultures is an essential facet of global citizenship, partly because global issues are viewed from different perspectives. Hence the place in the IGCA of

Understanding other cultures and outlooks.

We are better equipped to change the world if we know why people have different views from us, politically or socially, or if we understand more about the lives of people very different from our own - in culture, religion, or socio-economic background.

By learning about others who live different lives or see things differently we also challenge and test our own understanding of the world. We are therefore in a stronger, more informed position to help to change things. If IGCA students are to engage in advocacy, persuasion and promotion about issues they care about, they will be better prepared if they understand more about people having different views, and the reasons for this.

The idea that we are trapped in an echo chamber that repeats and reinforces our own views has emerged strongly in relation to social media, where sites select and tailor the news, adverts and articles we as individuals are presented with. By trying to engage with the wider world through social media, we find ourselves trapped in a narrow band receiving skewed news and reports.

How do we break out of this?

Firstly, we need to be aware of it.

Secondly, we need to engage deliberately with those who see things differently - by:
reading newspaper or online articles or watching films or videos that come from very different viewpoints
seeking out people who we know are likely to see things differently and engaging in conversation with them
taking an interest in those of a different socio-economic background from ourselves.

For lots more views on the dangers of the liberal echo chamber - search liberal echo chamber on Google.

Boyd Roberts

March 2018

A WORD OF WARNING

It is important for IGCA participants to find out about views and ideas that are different from their own as part of *Understanding other cultures and outlooks*.

But there are many people (and organisations) peddling ideas that are dangerous, ill-informed, incorrect, ignorant or simply malicious.

IGCA participants need to be careful in their reading and research. There are people with bad intent who are trying to shape their minds.

Mentors should therefore help equip participants with the skills and tools to help them distinguish between reputable sources of ideas and information, and sites and sources that are untrustworthy or harmful.



How to Spot Fake News (and Teach Kids to Be Media-Savvy)

<https://www.commonsensemedia.org/blog/how-to-spot-fake-news-and-teach-kids-to-be-media-savvy>

This gives a number of helpful tips and pointers for evaluating news and distinguishing fake news.

More useful tips in:

<https://theconversation.com/how-to-spot-fake-news-an-experts-guide-for-young-people-88887>

How to spot fake news – a short article with tips from the Australian government.

<https://beconnected.esafety.gov.au/quick-reads/how-to-spot-fake-news>

In general, it is important for young people to become aware of the difference between different media sources in terms of reliability, impartiality, fact-checking, journalistic integrity etc. We can encourage them to get their news from reliable sources such as BBC, New York Times, respected local or national newspapers or websites.

We can also alert them to bias in organisations such as Fox News.

RESOURCES

VIDEOS

1. A short TED video (less than 3 minutes) by Derek Sivers - *Weird or just different* - demonstrates the Japanese proverb *The reverse side also has a reverse side*:

<http://www.youtube.com/watch?v=1K5SycZjGhI>

2. The film **Baraka** (meaning “blessing”) may help arouse participants’ interest in other cultures. It is a documentary film without any commentary, and can therefore be appreciated whatever their language background. Originally released in 1992 it is available on DVD and has been on general release in the UK recently. It has wonderful footage of people in different countries living different lives, but edited so that we see through the diversity to some of the similarities between people. As a way of sparking off an interest in other cultures, it is very powerful.

The same filmmakers have now produced a newer film, **Samsara**, along similar lines.

<http://barakasamsara.com/baraka/about>

3. The Danger of a Single Story

TED Talk by Chimamanda Ngozi Adichie (The Danger of a Single Story)

A compelling talk by the Nigerian novelist highlighting the danger of forming a generalised and stereotyped view of cultures and countries from very limited knowledge and experience. Suitable for older IGCA participants.

https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=en#t-1110035

4. What do you think when you look at me?



is a 15 minute TED talk by Dalia Mogahed, a leading Muslim scholar in the US, and formerly an adviser to President Obama.

She considers reactions to her as a Muslim woman wearing a hijab.

This would be most appropriate to older students, aged 14+.

https://www.ted.com/talks/dalia_mogahed_what_do_you_think_when_you_look_at_me

5. Young people in their own words

The IGCA is a programme for young people, and the best way they can find out about other cultures and outlooks is, arguably, to hear from other young people themselves.

Videos of young people talking are often available only for a short time.

Search Youtube and other similar websites for videos of young people from different backgrounds talking about their lives and experience.

6. [National Geographic Education](#) has a number of educational resources relevant to IGCA. Browse the resources [here](#).

The following videos are relevant to *Understanding other cultures and outlooks*

[Hunter Gatherers](#): A short film about the life of hunter gatherers in New Guinea, with reflections by eminent anthropologist Jared Diamond on the reasons why some societies are richer than others.

[What is the Day of the Dead?](#) A short film (1min50sec) about the Mexican festival to honour the dead – now taken up in other parts of Latin America.

7. Crossing Borders Films

A not-for-profit organisation that has produced films about interactions of different cultures. Mainly suitable for more reflective students in grades 9-12. Films are free to watch.

[Crossing borders](#) (4 videos – total of 70 mins) is a series of four videos that follows a group of four American students meeting and living with four Moroccan students. The film focuses on stereotypes, attitudes to religion, and various perspectives from the Moroccan Muslim students. *The Dialogue* is a 68-minute documentary that follows four American and four Chinese university students as they travel together through Hong Kong and Southwest China. Together the students explore each other's backgrounds and learn cross-cultural communication skills. Their shared travel adventures, the emotion of culture shock, honest confrontations and discoveries about each other become doorways to deepen their understanding of the world, of themselves and of styles of communication that are able to bridge cultural differences.

Also available on: <https://www.cb-films.org/about>

8. Young Afghans talk about their lives, including the impact of the recent Taliban takeover of the country. Videos are being posted on YouTube and other channels.

Search: Young Afghans talking, and look for videos.

Examples:

1. [‘I Won’t Go 20 Years Back in Time’: Young Afghan Women Speak Out](#)

A short New York Times film – 7 mins.

9. "I wish we had a school library... I wish we had computers"

A number of Ethiopian school students talk about their schools

2 min

https://www.youtube.com/watch?v=yhS7jFg_eVk

10. [Our Human Planet](https://www.youtube.com/c/OurHumanPlanet) is a series of short videos made by Karin Muller, a National Geographic film maker. The videos cover selected aspects of culture in a number of countries, particularly China and Japan.

<https://www.youtube.com/c/OurHumanPlanet>

11. London Loves You – a 5-minute video in which London school students aged 14 – 17 talk about their attitudes to people who are gay, lesbian, bisexual, or transgender.

<https://vimeo.com/158625035>

Education pack to accompany this:

https://www.britishcouncil.org/sites/default/files/fivefilms_school_pack_2020.pdf

12. Videos on racism

There are many books and articles on racism, and many IGCA participants may wish to explore some of these resources. But **Understanding other outlooks and cultures** involves participants having direct experience of hearing how others experience and view the world differently. While young people can learn from adults, it seems more impactful and direct for young people to hear about racism from other young people who have experienced racism themselves.

Here are some short videos in which children and young people of different skin colours talk about their experiences of racism and being treated according to their physical appearance. (Interestingly there are many, many videos about how parents and teachers can talk to young people about racism. Finding videos of young people talking about their own experience of racism is much more difficult! There seem to be far fewer. Why?)



Kids talk about racism and Black Lives Matter

Segment from US NBC news

6 minutes

<https://www.youtube.com/watch?v=CSiRKReSNDE>

"Because I'm Latino, I can't have money?" Kids on Race

Straight talk from middle-schoolers about race and what it's like to grow up in a racially charged USA.

4 minutes

WNYC – New York public radio station

<https://www.youtube.com/watch?v=C6xSyRJqle8>

A Conversation About Growing Up Black

Black boys and young men explain the particular challenges they face growing up in America. New York Times documentary.

5 minutes

<https://www.nytimes.com/video/opinion/100000003670178/a-conversation-about-growing-up-black.html>

Racism is learned early in human life.

Racism in children A 1 minute video from TRT World (a Turkish public broadcaster) showing two instances of young children showing racial discrimination.

<https://www.youtube.com/watch?v=qiP7Yi6vOTo>

Black doll White doll A 2007 video repeating the “doll test” (children choosing between a black doll and a white doll) showing that black children develop low opinions of black people when young.

https://www.youtube.com/watch?v=mTKv8AhH1Xc&feature=emb_rel_end



Children growing up with racial inferiority

A short video of non-white Italian children's response to a “doll test” and showing racial stereotypes – and poor self-esteem.

3 minutes

From fanpage.it

<https://www.youtube.com/watch?v=QRZPw-9sJtQ>

Anti-Racism Educator Jane Elliott: 'There's Only One Race. The Human Race'

A short video (less than 4 minutes) in which Jane Elliott describes her work to combat racism. In 1968 she did an exercise with her third grade white students in which she told them that brown eyed children were superior to those with blue eyes. In 15 minutes they conformed to the stereotyped expectation. She has repeated this exercise with audiences large and small and of all ages for 50 years. She argues that ideas of superiority or inferiority according to skin colour develop early because of simple, repeated conditioning. She sets out her views clearly and succinctly and gives a clear and simple challenge.

<https://www.youtube.com/watch?v=eFQkLp5u-No>

There are many videos and resources for adults giving tips and ideas of how to talk about racism to children.

Talking to your kids about race and racism in wake of George Floyd

is a one minute video produced by National Geographic that gives many useful tips in a very short time.

<https://www.youtube.com/watch?v=Mdog5wpJAAU>

WEBSITES

100 PEOPLE: A WORLD PORTRAIT

You may have seen the video **Miniature Earth** (<http://www.miniature-earth.com/>) which describes the earth's population, as if it were a village of 100 people – 50 men, 50 women, 61 Asians, 13 Africans etc.

100 people: a world portrait represents the world's population through 100 real individuals, who, collectively, represent the proportions of men and women, ethnic and religious groups etc in the world. Each of the 100 people, nominated by participating schools, is represented by photographs, videos, writings etc. Through this collection, we can become acquainted with the lives of other people, and develop an awareness of the global issues facing us all, through the stories of individuals.

Visit the website for more details:

<http://www.100people.org/index.php>

DOLLAR STREET

is a website from Gapminder – which makes information about different countries of the world available in an interesting and accessible form.

Street has photographs concerning the everyday life of 240 families in different countries around the world, but with very different income levels. By looking at and comparing photos, students can get a glimpse of different lives in different countries, and income levels.

Students can look at 100 topics relating to everyday life such as cleaning teeth, everyday shoes, favourite items in the kitchen, washing clothes, worshipping, hand washing or getting water. Through these photographs they can look for similarities and differences between countries and income levels. The lives of poorer people or of the rich are very similar in different countries.

Under the site's Creative Commons licence, everyone is free to revise, edit and share images.



Find out more about Dollar Street at
<https://globaldimension.org.uk/resources/dollar-street/>

and visit Dollar Street at:
<https://www.gapminder.org/dollar-street>

SHORT STORIES FROM AROUND THE WORLD

Story teller and teacher David Heathfield has compiled stories from his students from many different countries. During the Covid pandemic he has been telling a short story (most are less than 5 minutes) each day for 100 days. Check out his Breath of Fresh Air at:

<https://www.youtube.com/playlist?list=PLj-mcWeMmSZz4VKjP3Pn2mdKsObOr1P0I>

Listen to a story and consider any lesson or point that you think you can learn from it.
What do you notice in the story that is different from your country?
And what do you think it tells you about the country it comes from?

You may like to listen to a story with a friend and then discuss these questions together. David's YouTube channels has stories for primary school children, for secondary school students and for adults.

https://www.youtube.com/channel/UCscW6lz3okT_y_69SsY0LGw

WORLD RELIGIONS

A useful website that gives unbiased information about a number of world religions is Learn Religions:

<https://www.learnreligions.com/>

BOOKS & OTHER RESOURCES

NOTABLE BOOKS FOR A GLOBAL SOCIETY

The Children's Literature and Reading Special Interest Group (ILA CL/R SIG) produces annual lists of books published in the USA for school age people (K – 12) that promote student understanding of people and cultures throughout the world – [Notable Books for a Global Society](#).

The books selected are of all genres – fiction and non-fiction.

<http://www.clrsig.org/nbgs-lists.html>

Dogodogo: Tanzanian street children tell their story

Former IB English teacher Kasia Parham has edited the stories (in their own words) of Tanzanian boys who made their lives on the street, before making their way to the Dogodogo Centre. Suitable for use with students 10 upwards.

- **Publisher:** Macmillan Education (29 Aug 2008)
- **ISBN-10:** 0230722121
- **ISBN-13:** 978-0230722125

Kasia has worked on another book, this time with Maasai girls telling their stories, and, particularly, their attempts to get an education.

Emusoi: Maasai girls tell their stories, also published by Macmillan, comes out in October. It is illustrated by Emmanuel, one of the Dogodogo boys. The book also offers an insight into the dilemma facing the Maasai today: the tension between tradition and progress, between preserving the past and adapting for the future.

English edition: 9789987373529 | Kiswahili edition: 9789987373550

All proceeds go to the Dogodogo and Emusoi centres working with young people in Tanzania.

BRITISH COUNCIL Resources on life and culture in different countries

Although pitched at grades 1 - 6, much of the information would be appropriate for students in grade 7 - 8/9.

The packs are information for teachers, but include many sections that are suitable for direct use by students.

The packs include accounts by young people talking about their everyday lives.

Arabic language and culture

Aspects of life and culture in the Arab world.

https://www.britishcouncil.org/sites/default/files/arabic_language_and_culture_education_pack.pdf

Polish language and culture

https://www.britishcouncil.org/sites/default/files/polish_language_and_culture_education_pack.pdf

Russian language and culture

<https://www.britishcouncil.org/school-resources/find/classroom/russian-language-culture>

Indonesia

<https://www.britishcouncil.org/school-resources/find/classroom/Indonesia>

India

<https://www.britishcouncil.org/school-resources/find/classroom/india-education-pack>

Learning about the Arab World (grade 7 – 12)

<https://www.britishcouncil.org/school-resources/find/classroom/learning-about-arab-world>

Stereotypes and Islamophobia (Grades 7 – 12)

<https://www.britishcouncil.org/school-resources/find/classroom/stereotypes-islamophobia>

Be a positive messenger

A pack for students to find out more about refugees and migrants.

https://www.britishcouncil.org/sites/default/files/be_a_positive_messenger_-_homework_challenge.pdf

London Loves You – a 5-minute video in which London school students aged 14 – 17 talk about their attitudes to people who are gay, lesbian, bisexual, or transgender.

<https://vimeo.com/158625035>

Education pack to accompany this:

https://www.britishcouncil.org/sites/default/files/fivefilms_school_pack_2020.pdf

BOOKS THAT ENCOURAGE HIGH SCHOOL STUDENTS TO RECOGNIZE THAT OTHERS SEE THE WORLD DIFFERENTLY.

A few years ago, Steven Shapiro circulated the following message to a e-group of educators interested in developing greater global awareness in students.

“Each year I select a book for my high school juniors and seniors to read prior to our first class meeting. I want a book that captures the idea of **perspective consciousness**, a book in which the character/author develops an awareness of his or her own way of knowing the world and a recognition that others see the world quite differently. For the past two years I've used **The Poisonwood Bible** by **Barbara Kingsolver**. It is a fascinating tale of a family whose strong-headed Christian father drags the family to the Belgian Congo for a mission that goes badly awry. I would appreciate any suggestions you can offer, either fiction or nonfiction.”

Members of the group provided a number of suggestions, which we thought would be of interest to others too. Some of the discussion about the suitability of books is included. (The list has an African emphasis, reflecting the interests of some of the group).

Merry Merryfield, Ohio State University, comments on **The Poisonwood Bible**:

“The Poisonwood Bible is somewhat controversial among Africanist scholars as it was written by a Westerner and revolves around a white family in Africa. It is perceived by some as another “whites

on exotic African backdrop” story in the vein of many other books and films that grow out of the history of imperialist and colonialist writing. Some say it just reinforces American stereotypes of Africans.

I think (the book) speaks to the power of cultural assumptions and cultural baggage and many issues in marriage and child-rearing. But it does raise the issue of why choose books written by Westerners instead of books written by an African author. Would we want Kenyans to use a Kenyan author for Kenyan kids to learn about the US or would we want Kenyans to read an American author about the US?”

Kristin Janka Millar, Michigan State University suggests a few of her favorites:

A Thrice-Told Tale: Feminism, Postmodernism, and Ethnographic Responsibility by Margery Wolf

Zeitoun by Dave Eggers

Link to review: <http://www.nytimes.com/2009/08/16/books/review/Egan-t.html>

See also the Zeitoun Foundation www.zeitounfoundation.org

Peripheral Visions by Mary Catherine Bateson

Link to review: <http://www.scottlondon.com/reviews/bateson.html>

From John Nordquist, Director of Global Initiatives, Chadwick School, USA

Half of a Yellow Sun by Chimamanda Ngozi Adichie

(The website for the book is at <https://www.chimamanda.com/half-of-a-yellow-sun/>)

The White Tiger A Novel by Aravind Adiga

Passing by Nella Larsen

Heart of Darkness by Joseph Conrad

Cutting for Stone by Abraham Verghese

Joanne Rubin writes:

“I personally like **Things Fall Apart** by Chinua Achebe. It would be great juxtaposed to Conrad’s Heart of Darkness. In fact, Achebe wrote an article on the Conrad book.”

Tom Hammond of Lehigh University comments:

“I wanted to plug one aspect of **Things Fall Apart** (Achebe). This book does something with perspective that I’ve not found anywhere else: the CHARACTERS shift perspective (of course) but more importantly, the READER’S perspective change is very, very visible.

If the students read the last chapter first, the most reasonable character is the colonial official. But getting to the last chapter last, after living with the characters for the preceding 20+ chapters, the official comes across as smug, out of touch, and poised to inflict more suffering.

For the (Western) reader, the familiar has become strange (or you now see its limitations); the strange has become familiar.

As long as you can make sure the students have a moment of clarity where they manage to see the forest (the entire sweep of the book) and not just the trees (individual chapters / plot points / characters), this is a powerful text for not just discussing but experiencing perspective shifting.”

Johnny Merry suggests:

Persepolis by Marjane Satrapi

(An autobiographical graphic novel about a girl in modern day Iran, now made into an award-winning animated film)

He also suggests the following works by African writers:

Nervous Conditions by Tsitsi Dangarembga (highly recommended by a graduate student from Liberia)

Review at: <https://www.theguardian.com/childrens-books-site/2016/mar/28/nervous-conditions-tsitsi-dangarembga-review>

The Dark Child by Camara Laye

The Joys of Motherhood by Buchi Emecheta

Changes by Ama Ata Aidoo

So Long a Letter by Mariama Bâ

Joyce White's recommends **Return to Laughter** by Elenore Smith Bowen.

"As an anthropology major in college, I read and loved (this book). Bowen was an anthropologist who lived among the Tiv in Nigeria, and the very interesting and thoughtful novel is culled from her work there. The novel is about her relationship with a community and a friendship with a Nigerian woman. There is a life and death issue, in which the author disagrees with the way the woman's relatives and the village handle it. The novel addresses two very different perspectives; yet they both come from people who love the woman and have her best interest at heart."

The most vigorous discussion related to Ellie Richard's suggestion:

Infidel by Ayaan Hirsi-Ali

"Not for the faint of heart. A powerful insider's view of growing up female in Islamic countries/culture. Lots of social, political, familial implications, geography, and the connection to the relative of Vincent van Gogh's, nephew(?) who was murdered because of his oppositional (to Islam) film making-who was a friend of Ayaan's. A real eye-opener, a lot to discuss, digest. Maybe too much, but isn't real life often too much?"

For reviews on Amazon visit:

http://www.amazon.com/Infidel-Ayaan-Hirsi-Ali/dp/0743289692/ref=sr_1_1?ie=UTF8&s=books&qid=1280193515&sr=1-1

This produced a number of responses, reproduced here to give an indication of some of the issues involved with selecting books for use with students.

Tara Mack commented:

"I'm curious about this particular recommendation. I'm familiar with Hirsi-Ali's arguments, but have not read the book. In what way does it capture "perspective consciousness"? And how would that perspective consciousness be read by students?

I ask because Hirsi-Ali's arguments (I'm speaking here about her arguments in general, not her book specifically) tend to reinforce precisely what most non-Muslim Americans already believe about Islam--that it is violent, monolithic, backwards and hostile to women. So in what way would it represent a challenge to the perspective (American) students arrive with?"

Michael M Yell, Hudson Middle School, replied:

"You are certainly correct Tara about the attitude among many Americans about Islam; the most recent Gallup poll I saw showed 9% stated that they felt very negative toward Islam, 20% somewhat, and 14% a little. Most certainly this is an issue that must be addressed. But, at the same time, understanding the lives of women like Ayaan Hirsi-Ali, or Nujood who wrote *I am Nujood, Age 10 and Divorced* (see below for details), and their fight against fundamentalist Islam, is important. I understand that you are not specifically writing about her books, but in order to understand her arguments I would strongly recommend that you consider reading them (*Infidel, Nomad, The Caged Virgin*). These books primarily are biographical: born in Mogadishu, she lived in Saudi Arabia for many years, then to Kenya, was granted asylum in Holland where she went to escape an arranged marriage, and then emigrated to the United States. She underwent genital mutilation at five, saw civil law, lawlessness, state sanctioned public executions (including stoning), suffered beatings when she asked questions in her madrassa, and finally escaped an arranged marriage. After reading her books it seems to me clear that her arguments, in general, are that female genital mutilation, the paucity of human rights for women, forced marriages, and honor killings in the name of fundamentalist Islam are wrong.

I would recommend *Infidel* but understand that it is disturbing, it is brutal, and it may cause an uproar. Ayaan Hirsi-Ali's journey took her from being a young devout Muslim, proud of wearing her burka, to an atheist who believes in a woman's right to choose and gay rights. That is perspective change."

Tara Mack replies:

"While Hirsi-Ali is of course entitled to hold and express whatever opinions she wants on Islam or any other religion, I would argue that her work is a particularly troubling choice for American students for at least two reasons. First, surely as global educator part of our role is to help students understand that the world is a complex place that demands nuanced thinking. Finding a way both to challenge the ways in which our society oppresses other cultures while simultaneously standing in solidarity with those inside those cultures who challenge its forms of oppression is not an easy task. And I don't think students should be encouraged to approach that task with a simplistic, 'you're either with us or against us' mentality.

Second, I really appreciated Tom Hammond's point (above – in relation to *Things Fall Apart*) about perspective change not just being about character's/author's perspective shift, but about the reader's perspective shift. I would hope a good perspective change book would prompt students to revisit their assumptions about the world, have a moment in which they suddenly see those assumptions not as universal, but as rooted in a particular experience, one that in many cases might be an experience of privilege. Working on the assumption that Steve is not teaching a class of fundamentalist Muslims, I would challenge those who support the use of this text to explain what perspective change they expect his students to experience as a result of reading it. What assumptions does it challenge? With this particular book, is there not the danger that it will have precisely the opposite effect, reinforcing ideas about Islam that students arrive with?

I would argue that Hirsi-Ali's work embodies the opposite of what good global education should be about."

I am Nujood, Age 10 and Divorced by Nujood Ali with Delphine Minoui

Autobiography of a Yemeni girl who, following an arranged marriage at the age of 10, filed for divorce.

Merry Merryfield, formerly of Ohio State University provides some further suggestions:

“Have you thought about doing email with some teachers in South Africa and finding out what books their students are reading and perhaps choosing one of those to discuss with the South African students? You can do that through iEARN or e-Pals or even through SKYPE.

Another way to think about it might be by choosing an issue or event that you think your students need to understand perhaps because of connections to their own lives or because in day to day living they won't be exposed to it. There are so many enduring issues we rarely teach about – patrimony, privilege, the working poor, treatment of domestic animals, nepotism.

I wish every student could read a couple of post-colonial novels (see

<http://periodicos.uem.br/ojs/index.php/ActaSciHumanSocSci/article/viewFile/1556/909>) or novels written by people in other countries that are current.

Africa Access is great for selecting books on countries, historical events or children's lit across the continent. <http://www.africaaccessreview.org/aar/index.html>

<http://www.africanwriter.com/veeb/index.php> (scroll down to see discussion boards)

<http://www.african-writing.com/nine/>

Maybe what we need is a website somewhere on literature by world region that can be used to teach about diverse cultures and global issues. Anyone know of such a site? “

MAPS AND DISPLAYS

The advertising industry spends (“invests”) enormous amounts of money trying to influence our behaviour through posters and commercials. In schools, particularly in secondary schools, many of us can make more use of opportunities to influence students' attitudes and behaviour through what we display around the buildings. We can inform, encourage thoughtful reflection and have impact at little cost – and without being there ourselves.

Here are some ideas for maps and displays relevant to *Understanding other Cultures and Outlooks*.

How we represent and see the world

The earth is a sphere, but it is very helpful to have flat representations of the earth, or parts of it.

Flattening out parts of a spherical object into two dimensions creates difficulties and all our maps have shortcomings of various kinds.

The most commonly used world map is that developed by the Flemish map maker Mercator in 1569. Among the problems with this map is that Greenland (area 0.8m sq. miles) appears larger than the continent of Africa (area 11.6m sq. miles). Being European, Mercator’s map places Europe near the centre and in the top half of the map.



Some people, particularly those living in the southern hemisphere, have produced south up maps, sometimes called upside down maps (what attitude does that reveal?).



According to Wikipedia "Research suggests that north-south positions on maps have psychological consequences. In general, north is associated with richer people, more expensive real estate, and higher altitude, while south is associated with poorer people, cheaper prices, and lower altitude (the "north-south bias"). When participants were presented with south-up oriented maps, this north-south bias disappeared."

https://en.wikipedia.org/wiki/South-up_map_orientation#CITEREFNelsonSimmonds2009

The most recent new projection is by Tokyo-based architect and artist Hajime Narukawa, who created the AuthaGraph map. His method gives much more accurate representations of the areas of different land masses. The map is now used in Japanese schools.

Note that the map makes Japan and Australia more prominent because of where they are placed in the map. It is an interesting corrective to Mercator's map that gives prominence to Europe in position and scale.

<https://allthatsinteresting.com/authagraph-world-map>



This is all relevant to *Understanding other cultures and outlooks*.

We may often think of maps of the world as neutral or objective. But they represent the views and priorities of the person producing them. They can also shape the views and outlook of their users. So generations of students have seen the UK area over-represented in Mercator's map, and the area of Africa under-represented. Who knows what impact this has on attitudes and how those students come to view the world?

See also: What Maps Get Wrong About The World — And How It Happened

<https://allthatsinteresting.com/authagraph-world-map>

RESOURCES FOR SPECIFIC TOPICS AND GEOGRAPHICAL AREAS

1. MUSLIMS AND ISLAM



The emergence of ISIS / Islamic State raises questions of the extent to which the organisation follows traditional teaching of Islam.

Finding out more about Islam can be encouraged and embraced within the *Award in understanding other cultures and outlooks*.

Below are a few resources which students can use to find out more about Islam.

[A brief illustrated guide to Islam](#)

Based on a book of the same title, this website sets out basic information about Islam, and has a useful section answering specific questions, for instance on Islam and terrorism or women's rights.

<http://www.islam-guide.com/>

New Internationalist No Nonsense Guide to Islam

One of a well-received series of books on topics of global interest and importance. Available to buy as an e-book – but inexpensive.

TrueTube makes videos for use in schools. It has a number of quite engaging videos concerned with Islam. Mainly pitched at students aged 11-14 (although some are also suitable for older students), they include [Alien Abduction](#) (when aliens capture a Muslim and ask him questions about his religion), [the Mosque](#) (about prayer rituals) and [Eid Al Fitr](#).

You can search for all the videos on Islam on the TrueTube site at:

<https://www.truetube.co.uk/>

[Islam 101](#)

According to the Islam Project:

"This site is not impressive in appearance but does provide a great amount of information in an accessible format using many links. It contains a report on American Muslims one year after September 11 and is actually an on-line course that is very readable for teachers and students alike. Each section allows the reader the opportunity to take an on-line quiz to check understanding, and correct answers are provided quickly. A chart comparing aspects of Islam, Christianity, and Judaism is available which is even-handed and without condemnation of any of the beliefs. In addition, a glossary of terms is provided as well as links to other informative sites. This site appears to offer information without apparent bias and would be a "good area to begin basic study of Islam."" <http://islam101.net/>

Dealing with mis-perceptions of Islam

According to the [Guidelines for Educators on Countering Intolerance and Discrimination against Muslims](#) (a publication by OSCE/ODIHR, Council of Europe and UNESCO) there are:

Six recurring stereotypes in public discourse about Muslims

All the same

Muslims are seen as all being much the same as each other, regardless of their nationality, social class and political outlook, and regardless of whether they are observant in their beliefs and practice.

All are motivated by religion

It is thought that the single most important thing about Muslims, in all circumstances, is their religious faith. So, if Muslims engage in violence, for example, it is assumed that this is because their religion advocates violence.

Totally “other”

Muslims are seen as totally “other” – they are seen as having few if any interests, needs or values in common with people who do not have a Muslim background. A consequence is that Muslims are not seen as possessing insights or wisdom from which people with different religious or cultural backgrounds may learn and benefit.

Culturally and morally inferior

Muslims are seen as culturally and morally inferior and prone to being irrational and violent, intolerant in their treatment of women, contemptuous towards world views different from their own, and hostile and resentful towards “the West” for no good reason.

Threat

Muslims are seen as a security threat. Globally, they are engaged in “a clash of civilizations”, and within those countries where they make up a minority, they are an “enemy within”, in tacit or open sympathy with international terrorism and bent on the “Islamization” of the countries where they live.

Co-operation is impossible

As a consequence of the previous five perceptions, it is claimed that there is no possibility of active partnership between Muslims and people with different religious or cultural backgrounds, working as equals on tasks that require dialogue and patient negotiation.

The Guidelines go on to argue that educational responses to the stereotypes listed above need to show and explain that:

- there is and always has been much diversity within Islam and much internal debate and deliberation
- people of Muslim background have a range of different attitudes towards religious belief and practice, as do people born into other traditions
- Muslims and people from other religious or cultural backgrounds share a common humanity and therefore have a great deal in common
- people belonging to differing religious or cultural communities, including Muslims, Christians, Jews and others, can and do have positive impacts on each other, and frequently work and live together in close co-operation and partnership

- Islamic cultures and civilizations have made substantial contributions over the centuries to science and technology, architecture and the arts, and law, ethics and philosophy
- all over the world – locally and nationally, and in international and global contexts – Muslims and others can and must live and work in cooperation with each other to deal with shared problems.

Guidelines are available in a number of languages at: <http://www.osce.org/odihr/84495>

[Islamic Relief](http://www.islamic-relief.org/) is a charity working in many countries. Its activities are not restricted to aid to Muslims, but stem from the Islamic requirement for Zakat (giving to others). The organisation's website gives details of its activities and also of the religious reasons for them. Encouraging students to find out about the organisation is a simple way to counter some mis-perceptions of Islam.

<http://www.islamic-relief.org/>

Stereotypes and Islamophobia (Grades 7 – 12)

A useful pack from the British Council

<https://www.britishcouncil.org/school-resources/find/classroom/stereotypes-islamophobia>

See also video

What do you think when you look at me?

https://www.ted.com/talks/dalia_mogahed_what_do_you_think_when_you_look_at_me

2. AFRICA: Debunking common myths and stereotypes about Africa.



Of all areas of the world, Africa is perhaps the most susceptible to ignorance, inaccurate generalisations and stereotypes.

Ideas of poverty, wild animals are often associated with Africa, and some people think of Africa as a country rather than a continent.

This article provides factual information to correct some common and inaccurate ideas about Africa.

Suitable for grades 9-12.

<https://www.aperianglobal.com/debunking-common-myths-stereotypes-africa/>

Most IGC Award centres are outside Africa, and learning a little more about the continent can be an admirable way of addressing all or parts of *Understanding other outlooks and cultures*.

Prof Merry Merryfield, one of the leading exponents of global education in the US, who lived and worked in Africa for a number of years, wrote “I really wish teachers who teach about Africa would listen to what Africans are saying and writing about their lives, places, issues. There are so many resources now from children’s story books (see Africa Access for reviews and help) to online videos through TED, YouTube, webcams, etc. and literature and current event sites such as Global Voices, newspapers, blogs and organizations’ websites.

When children you know hear the word Africa do they just think of wild animals or poverty? (*I have wondered whether the little Award plaques we use of African animals might help to perpetuate stereotypes as well as, hopefully, pleasing Award recipients. Boyd*)

Or do they know the names of several African nations and how they are different? Do they know most of the continent is desert or grasslands or do they perceive it all as “jungle”? Do they know what they use or see every day that comes from somewhere in Africa? (chocolate for one!). “

Africa Access recommends books on Africa, often written with African perspectives. It runs the prestigious annual Children’s Africana Book Awards. The website also links to other sources of resources and materials relating to Africa.

<http://www.africaaccessreview.org/aar/index.html>

Here are a couple of particular book recommendations:

Kasia Parham, a former IB school teacher, worked with children in Tanzania to bring their stories to publication. The books, **Dogodogo** (about street children) and **Emusoi** (about Maasai girls striving for secondary education) are highly recommended – mainly for students aged 11-14.

John Nordquist recommends *Links*, by Nuruddin Farah. “A masterpiece of story telling, the author lives inside the skins of the people of Mogadiscio. It’s a great book for consciousness awareness.”

And remember that newspapers and television channels are available online for perspectives from other countries and continents. For instance the leading Kenyan newspaper , the **Daily Nation**, is available at:

<https://nation.africa/kenya>

[Global Dimension](http://globaldimension.org.uk/), the UK’s government-sponsored searchable website for global education resources (very useful) has details of a considerable number of resources relating to Africa (and indeed to other areas of the world).

<http://globaldimension.org.uk/>

3. WOMEN'S RIGHTS AND OPPORTUNITIES

Emily Giles at the International School of London posted on the Award Ning "We are trying to expand IGCA at ISL and we have a nice big group taking part! To kick things off we hosted a salon screening of Half the Sky: Turning Oppression into Opportunity for Women Worldwide, which was a great success."

Following are a few suggestions.

There would seem scope to develop this area further under "Other cultures and outlooks".

Students could investigate the role of women in different cultures and societies, using, as far as possible, personal statements from people. It might be appropriate to focus on attitudes to education of girls in different countries, perhaps drawing on Malala Yousafzai's recent book (I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban) and videos. (There are quite a few on YouTube e.g. a short CNN video at <http://www.youtube.com/watch?v=NIqOhxQ0-H8> and a much longer 56 minute BBC documentary at <https://www.bbc.co.uk/programmes/p01j5x9j>

; or a longer CNN interview, including with Malala's father at http://www.youtube.com/watch?v=aKIQ_AyLi30).

It might be best to try to find unedited interviews with women rather than edited excerpts used by NGOs to make a case for women's rights. This would give a broader understanding of views in the context of the relevant society. However, it is easier to find resources that aim to address the issue of women's rights and gender imbalance in education, such as:

Shazia's story – about early and forced marriage:

<https://www.youtube.com/watch?v=620D5VhEf94>

Women's Rights – from Amnesty

Videos to promote classroom discussion

<https://www.amnesty.org.uk/blogs/classroom-community/nine-videos-women-human-rights-education>

CAMFED supports the full participation of girls and young women in societies in Africa. Their website has many relevant videos and resources. See, for example:

<https://camfed.org/films-stories/>

The **Global Campaign for Education** has a number of resources that are relevant

(<http://www.campaignforeducation.org/en/resources>)

These are mostly factual reports, which are rather indigestible for students, but contain basic factual information on women and education in various countries e.g.

http://campaignforeducation.org/docs/reports/GCE_INTERIM_Gender_Rep... and Making it Right for girls <https://campaignforeducation.org/en/take-action/transformative-education/girls-education-make-it-right-for-girls>

4. INDIGENOUS PEOPLE

Finding out about indigenous people can be an interesting way for participants to find out more about other cultures and outlooks. Looking at the lives of indigenous people can provide an opportunity to learn about other and very different ways of life, and to raise questions about our own lifestyles.

One common issue with finding out about indigenous people is that they are sometimes portrayed in exotic or stereotypical ways, which are more “colourful” but do not reflect the complexities of their 21st century lives.



Here are some guidelines, when finding out more about indigenous people.

1. Try to stand back from existing ideas, stereotypes and prejudices – set to one side what you think you already know about these people, and let them speak or show you things for themselves.
2. Where possible, avoid resources produced by Western or other people, which may be misrepresentations or focus on stereotypes. There is a tendency to romanticise the ways of life of indigenous people and focus on what may be considered “primitive” or more “exotic” aspects of their life – to focus on aspects of difference from our lifestyles.

For instance, it may seem more interesting to think of Inuit people living in igloos rather than houses, or people living by the sea using sails to propel their boats rather than petrol-driven outboard motors.

3. So, learn about indigenous people in their own words or using resources they have produced themselves.
4. Consider the challenges to their ways of life from the actions of other people, governments and companies.
5. Consider how indigenous people are interacting with and benefiting from resources produced in other societies, for instance manufactured clothes, or medicines produced by

pharmaceutical companies. Consider the complexities of their lives, combining traditional aspects of lifestyle with influences or resources from other societies.

Resources

[Native Knowledge 360](https://americanindian.si.edu/nk360/about/native-knowledge-360) produced by the Smithsonian Institution has lesson plans and resources all designed to incorporate Native American perspectives and more accurate historical accounts.
<https://americanindian.si.edu/nk360/about/native-knowledge-360>

[The Amazon Rainforest Was Profoundly Changed by Ancient Humans](https://www.theatlantic.com/science/archive/2017/03/its-now-clear-that-ancient-humans-helped-enrich-the-amazon/518439/)

An article in *The Atlantic* presenting research that shows that the Amazon has been shaped by human activity and cultivation over 8,000 years. It indicates that indigenous people have manipulated the forest to produce the forest what we know today.

<https://www.theatlantic.com/science/archive/2017/03/its-now-clear-that-ancient-humans-helped-enrich-the-amazon/518439/>

Angry Inuk is a one-hour documentary with an Inuit director, about Inuit seal-hunters (available on Vimeo: <https://vimeo.com/ondemand/angryinuk>); also available on [Amazon Prime](#)).

[Ka'a Zar Ukyze Wà - Forest Keepers in Danger](#) is a short indigenous-directed documentary about the uncontacted Awa people of Brazil.

[Braiding Sweetgrass by Robin Wall Kimmerer](#) is a book by a Native American and professor of environmental biology. This highly accessible book talks about the synthesis between Indigenous culture, Indigenous knowledge of plants and ecology.

(The guidelines and resources above draw on an article by Callum Mason
<https://globaldimension.org.uk/articles/indigenous/>)

[Deadly Story](https://www.deadlystory.com/)

A website produced by aboriginal people in Australia for young indigenous people. It includes factual background and personal stories from various aboriginal people.
<https://www.deadlystory.com/>

RESOURCES: FESTIVALS

A focus on the three Fs – “Food, Flags and Festivals” as a way of introducing students to different cultures has been widely criticised as superficial, and focusing on the exotic.

But as one aspect of a broader engagement with *Understanding Other Cultures and Outlooks* in the IGCA, finding out more about different festivals in relation to different cultures can be interesting and rewarding.

Here are suggested resources for just a few cultural and religious festivals.

DIWALI

Diwali marks the start of the Hindu new year.



To find out more about Diwali:

UK Global Dimension website:

<https://globaldimension.org.uk/event/diwali/>

Britannica:

<https://www.britannica.com/topic/Diwali-Hindu-festival>

Short video from National Geographic

<https://www.youtube.com/watch?v=HrrW3rO51ak>

Information for younger students

From National Geographic Kids:

<https://www.natgeokids.com/uk/discover/geography/general-geography/facts-about-diwali/>

From the BBC Children’s service, including a short video from the perspective of a young Hindu girl:

<https://www.bbc.co.uk/newsround/15451833>

Find out more about Diwali:

Ages 8 – 12

<https://www.bbc.co.uk/bitesize/topics/zh86n39/articles/zipp92p>

Age 13 up

A short video (2 mins) in which a teenager talks about Diwali celebrations

<https://www.bbc.co.uk/bitesize/topics/zt42tfr/articles/zkkvt39>

HANUKKAH

Hanukkah is a Jewish festival that reaffirms the ideals of Judaism and commemorates in particular the rededication of the Second Temple of Jerusalem by the lighting of candles on each day of the festival.



Find out more about Hanukkah (28 November) at:

<https://globaldimension.org.uk/event/hanukkah/> (age 13+)

<https://www.bbc.co.uk/religion/religions/judaism/holydays/hanukkah.shtml> (age 13+)

<https://www.bbc.co.uk/bitesize/search?q=hannukah> (ages 8-13)

CHRISTMAS (25th December, or, for countries marking the Orthodox Church calendar, 7th January)

Christmas is widely celebrated, and there are many local traditions and variations. Within the IGC Award, the aim is for students to go far beyond the study of quaintly different Fs of food, festivals, fashion. But, as many students look forward to celebrating festivals over the holiday period, perhaps they could spend a little time finding out about the celebrations others will be enjoying. Do they know, for instance, that there are at least two dates on which Christmas is celebrated around the world? And they could find out that Christmas is now being celebrated in countries with no Christian tradition, simply for general enjoyment.

Find out more about Christmas at:

<https://globaldimension.org.uk/event/christmas-day/2019-12-25/>

There are a number of websites where celebrations in a number of different countries are described, and links to a few are given below.

Students can check whether the descriptions of festivities and traditions in their own country are accurate, and perhaps find out what the websites say about celebrations and traditions in other countries.

[Why Christmas. Com?](http://www.whychristmas.com/cultures/) Claims to be the biggest site on the Internet concerned with Christmas. Refreshingly, it does not accept any adverts. <http://www.whychristmas.com/cultures/>

[Santa's net](http://www.santas.net/aroundtheworld.htm) also presents brief outlines of traditions in different countries. <http://www.santas.net/aroundtheworld.htm>.

<http://tlc.howstuffworks.com/family/christmas-traditions-around-the-world-ga.htm> also has descriptions of traditions in a few different countries.

For light relief have a look at unusual Christmas traditions on <https://theculturetrip.com/europe/articles/13-quirky-christmas-traditions-from-around-the-world/>

Look also at some other relevant Global Dimension's posts:
Santa at <https://globaldimension.org.uk/santa-claus/>

Festive inspiration at <https://globaldimension.org.uk/festive-inspiration/>

FESTIVALS OF LIGHT

Hannukah, Diwali and Christmas are all examples of festivals of light. For more information on these and other festivals of light visit: <https://globaldimension.org.uk/festivals-of-light/>

CHINESE NEW YEAR



Chinese New Year is a lunar festival marking the traditional start of the new year in China and other Eastern and Southeast Asian countries. Because it is a lunar festival the date changes each year. The first day of Chinese New Year begins on the new moon that appears between 21 January and 20 February.

Each year is associated with one of the animals of the Chinese horoscope.

Find out more about the history and traditions of Chinese New Year in the following resources:
General information about Chinese New Year:

<https://www.rmg.co.uk/stories/topics/how-do-people-celebrate-chinese-new-year>

<https://chinesenewyear.net/>

<https://www.chinahighlights.com/travelguide/special-report/chinese-new-year/>

<https://www.theguardian.com/teacher-network/teacher-blog/2014/jan/27/how-to-teach-chinese-new-year>

A short (3min) video from History Channel on history and traditions associated with Chinese New Year: <https://www.youtube.com/watch?app=desktop&v=asluM20g6rk>

Another short video, for younger students (grades 1-7):
https://www.youtube.com/watch?v=Mm9LJC_5g2o

The **British Council** has produced a very series of packs about Chinese New Year – one for each animal of the Chinese zodiac.

The education pack for the Year of the Tiger (e.g. 2022) is at:

https://www.britishcouncil.org/sites/default/files/year_of_the_tiger_education_pack.pdf

Find packs for other new years at:

<https://www.britishcouncil.org/school-resources/find/classroom>

NOWRUZ (21st March)

Nowruz is a major festival marking the start of Spring and observed in particular, in Iran, India, Pakistan, Afghanistan, Iraq and throughout Central Asia, as well as in the UK, Europe, the USA and through diaspora communities internationally.

Nowruz is marked by the United Nations with International Nowruz Day.

<https://www.un.org/en/observances/international-nowruz-day>

The British Council has a good pack for schools at:

<https://www.britishcouncil.org/school-resources/find/classroom/nowruz>

RAMADAN AND EID AL FITR



Ramadan is the ninth month of the Islamic calendar, observed by Muslims worldwide as a month of fasting, prayer, reflection and community.

Eid Al Fitr is the celebratory holiday at the end of Ramadan.

The dates of Ramadan and Eid Al Fitr are related to the lunar calendar, and vary from year to year.

Among teaching resources on Ramadan and Eid Al Fitr are:

<https://www.bbc.co.uk/teach/ramadan-teaching-resources/z7c7qfr>

<https://www.bbc.co.uk/bitesize/articles/z4cmkmn>

<https://www.bbc.co.uk/teach/eid-ul-fitr-teaching-resources/zr86xbk>

<https://www.weteachnyc.org/resources/resource/learning-about-eid-al-fitr-eid-al-adha/>

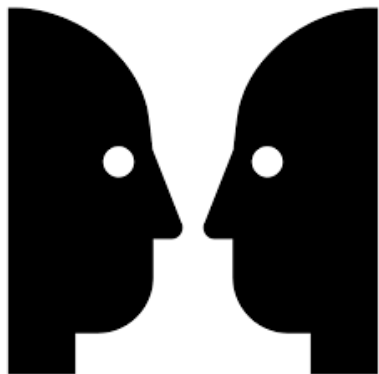
Short video: <https://www.truetube.co.uk/resource/eid-ul-fitr/>

The Muslim organisation *Life with Allah* provides resources from a Muslim perspective, for Muslims.

<https://lifewithallah.com/teaching-resources/>

STUDENT ACTIVITIES

1. Face-to-Face structured interviews



The IGCA expects participants to develop their *understanding of other cultures and outlooks* through direct personal contact with a person from a different culture or background.

IGCA has produced a format for participants to prepare for and conduct an interview with another person. There are two versions of “Face-to-face” – one for older and one for younger participants. Both can be found on the IGCA Ning website.

<http://igcaward.ning.com/forum/topics/face-to-face-interviews-developing-a-better-understanding-of>

2. Review news stories from different perspectives.

For instance look at Western and Arabic or other media for coverage of the changing situation in Libya, and the different perspectives on the military intervention. (*Understanding other cultures and outlooks*)

A variety of different perspectives, particularly in opinion and editorial pieces, are provided by:

Aljazeera (<http://english.aljazeera.net/>) has a different perspective and includes Opinion pieces representing different cultural and political outlooks.

People’s Daily, published by the Communist Party of China is available in English at <http://english.peopledaily.com.cn/>

These sites are available in a number of languages and provide opportunities for students to contribute to discussions (*Advocacy, promotion or persuasion*)

3. After a disaster or emergency, find out more about the situation, give presentations to classes or at an assembly and raise funds for relief work (*Working with others; Being good with money*)

4. Research and prepare a presentation about a current event, with different participants presenting different viewpoints, possibly role playing (*Understanding other cultures and outlooks; Advocacy, Persuasion or promotion*)

5. Model United Nations participation

A simulation exercise in which students act as representatives of different countries in UN meetings. (Involves *Understanding other cultures and outlooks; Advocacy, Persuasion or promotion; Active participation in decision-making*)

Model UNs are held at regional, national and international levels. For an overview of the format and methodology visit

<https://bestdelegate.com/mun-made-easy-how-to-get-started-with-model-United-nations/>

or

https://en.wikipedia.org/wiki/Model_United_Nations

6.



Practical ideas for older students (aged 14+) on how to understand another culture

<https://au.reachout.com/articles/understanding-a-different-culture>

7. Pen Pals

Exchanging letters with a person from a different culture and country is a well-established and effective way of finding out about and understanding someone from a different perspective.

PenPal Schools



Grades: 3 – 12 Give students global perspective with pen pal projects in any subject

Bottom line: A thoughtful, ready-to-go platform that facilitates authentic, cross-cultural collaboration.

8. Explore one of the world's great anthropological museums.



The **Pitt Rivers Museum in Oxford** is one of the world's great anthropological museums with extensive collections of objects from many different cultures around the world of different ages. The display is eccentric, and the museum is a fun place for school students to visit.

Without leaving your home, take a virtual tour of the museum at:

<https://v21artspace.com/pitt-rivers-museum>

Unfortunately, labels on the objects are not visible on the virtual tour, so the educational value of the visit is limited. But it is a fun way to stimulate interest in cultural artefacts. This can lead in to finding out about objects from other sources.

9. Human Library

The idea of a “human library” originated in Denmark 20 years ago. In the same way that people can borrow books from a regular library, the human library offered opportunities for people to “borrow” – or talk to – individual people, who offered experience or expertise in a specified area.

This project continues in Denmark (<https://humanlibrary.org/>), and has been introduced in other countries too. A successful human library has been introduced in [Mumbai](https://theculturetrip.com/asia/india/articles/the-mumbai-human-library-brings-stories-to-life/), for instance (<https://theculturetrip.com/asia/india/articles/the-mumbai-human-library-brings-stories-to-life/>). (Human libraries were unable to operate during Covid lockdowns, and are currently re-establishing themselves.)



Orla Carlin, a teacher in an international school in Dubai, introduced the same idea in her school. She arranged for teachers from different cultural backgrounds in her school to act as “books” for students to interact with. Students prepared ten open-ended questions to ask the “book” they “borrowed”. The exercise aimed to benefit students’ oral work, as well as to inform them about other cultures.

<https://www.tes.com/magazine/teaching-learning/general/could-human-library-get-students-talking>

Adapting this idea in IGCA centres could be an engaging and valuable way for IGCA participants to find out more about other cultures.

GAMES AND SIMULATIONS

Barnga

Barnga is a card game designed to promote inter-cultural understanding and demonstrates a situation in which we realise our understanding is different from that of others.

Suitable for ages 14+.

It needs enough players for there to be a number of groups of 4-5 people. It takes about 45 minutes to play and can elicit very worthwhile discussion afterwards. Find instructions at

<https://play14.org/games/barnga>

It is surprising how many general and personal insights this simple game can produce.

What is this?

Here is simple game that can be played to demonstrate cultural assumptions and differences, based upon real objects.

Students bring in from home one or two items which reflect their “culture” or a particular interest and which other people are unlikely to be familiar with. In groups of 4-5 a student presents one of his/her objects to the group without any words or introduction. The other members of the group have to try to “interpret” the object – decide what it is and what it is used for. This will reflect their own cultural assumptions and background.

This could also be used with unusual objects provided by the teacher.

RESOURCES FOR TEACHERS AND MENTORS

1. **GLOBAL DIMENSION**

Is a searchable website for teachers with information on and links to many resources relating to global issues either to be used by students or teachers.

It is a reputable source of excellent resources which are vetted before being included.

<https://globaldimension.org.uk/>

2. Teacher-led activities on culture and how culture shapes how we experience reality.

A range of short and easily managed activities by cultural anthropologist Carol C. Mukhopadhyay

<https://www.sjsu.edu/people/carol.mukhopadhyay/race/Culture-more-activities-2014.pdf>

3. **Primary Source**

Primary Source is a US-based organisation that “promotes history and humanities education by connecting educators to people and cultures throughout the world. In partnership with teachers, scholars, and the broader community, Primary Source provides learning opportunities and curriculum resources for K-12 educators. By introducing global content, Primary Source shapes the way teachers and students learn, so that their knowledge is deeper and their thinking is flexible and open to inquiry.”

It produces guides to books, films, teaching materials and other resources for use in the school context. Start your search at:

<http://primarysource.org/for-teachers/>

PROFESSIONAL DEVELOPMENT RESOURCES FOR IGCA MENTORS

DIALOGUE WITH DIFFERENCE

The ***Understanding other cultures and outlooks*** component of the IGCA encourages participants to learn more about people who view the world in a different way, through research and reading but also, essentially, through direct personal contact.

Our Face-to-Face interview format (see page XX) can be used in this connection (http://igcaward.ning.com/forum/topics/face-to-face-interviews-developing-a-better-understanding-of?xg_source=activity)

An **interview** involves two people in different roles – of interviewer and interviewee. In contrast, **dialogue** involves interactions between two people in the same position.

Generation Global, part of the Tony Blair Institute for Global Change, has developed training programmes for teachers to work with students to improve their abilities and skills in **dialogue**.

Generation Global identifies the following **skills of dialogue**:

- Speaking honestly, openly and personally.
- Listening deeply and actively to what people are saying
- Asking good questions that encourage people to tell their stories in more depth and reinforce understanding.
- Disagreeing respectfully with others.
- Thinking critically; analysing what you hear.
- Reflecting upon your experience.

Generation Global

- ❑ has resources for teachers to work with students to improve dialogue skills
- ❑ arranges video conferences between schools in different countries, providing opportunities for dialogue.

All materials are available free to download at:

<https://generation.global/>

UNLEASH YOUR POTENTIAL: GLOBAL CITIZENSHIP

is a free online course developed by the University of Bristol to develop greater understanding of global citizenship. It is of general interest, and is not specifically concerned with how teachers work with students to become better global citizens. However, it gives an interesting and rigorous intellectual and theoretical underpinning to understandings of global citizenship. (Access to the course is free for four weeks. Upgrade to extend access.)

<https://www.futurelearn.com/courses/global-citizenship>

EDUCATING FOR GLOBAL CITIZENSHIP: A PRACTICAL GUIDE FOR SCHOOLS

A book by Boyd Roberts, published by International Baccalaureate, and on sale at Follett IB Store
https://www.follettibstore.com/search?author_search=Roberts%2C+Boyd

This book combines theory with practical advice on teaching and working with students in schools to address global citizenship. It includes numerous case studies from around the world (including one on the IGCA).

Reflection questions and activities encourage readers to consider how they can make a practical difference in their own schools.

GLOBAL EDUCATION FOR TEACHERS (UNIVERSITY COLLEGE LONDON)

A **free** online course developed and delivered by the Development Education Research Centre at UCL – one of the leading centres for global citizenship and development education.

Unlike the University of Bristol course above (Unleash Your Potential: Global Citizenship), this course is intended specifically for teachers. It is a rigorous, intellectually challenging course developed as a taster and recruitment tool for UCL's MA in Global Learning.

(Access to the course is free for four weeks. Upgrade to extend access.)

<https://www.futurelearn.com/courses/global-education-for-teachers>

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