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ABSTRACT
                A discussion of the role of teachers should begin
with some of the fundamental questions that teachers themselves raise
in discussing such matters. The starting point for teachers' work is
the curriculum, the officially prescribed set of courses of study
that they are expected to teach. The basic curriculum structure that
most countries use evolved from 19th century public schooling models.
Many countries are now trying to enlarge the traditionally narrow
definitions of culture. Cultural and intercultural aspects of
education include a variety of topics with overlapping, sometimes
partially contradictory, meanings as reflected in different nations'
curricula. Most countries give teachers a primary role in acquainting
citizens with the cultural heritage. At the same time, almost all
nations attempt to help students develop artistic talents, and
teachers often express willingness to play a dynamic part in
promoting artistic and aesthetic education. Teachers also have a role
to play in promoting knowledge about the culture of the community, in
teaching special populations, and in teaching about other cultures.
Specialized institutions, such as research and university
institutions and nongovernmental organizations can help promote
meaningful change as well. (SG)

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CONTRIBUTION OF EDUCATION TO CULTURAL DEVELOPMENT

"Cultural and intercultural aspects of education:
a new responsibility for teachers"

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CULTURAL AND INTERCULTURAL ASPECTS OF EDUCATION:
A NEW RESPONSIBILITY FOR TEACHERS

INTRODUCTION

1.   This paper was prepared in connection with a meeting of experts held in Geneva from 24 to 27 March 1992 to assist in preparing the forty-third session of the International Conference on Education (ICE). Its focus was related to the discussions of Working Group IV, which had as its theme the topic "Cultural and intercultural aspects of education: a new responsibility for teachers", one of four sub-themes chosen to facilitate review of the major topic of the September 1992 meeting of the ICE: "The contribution of education to cultural development". It was prepared by Mr. Stacy Churchill, Professor at the Ontario Institute for Studies in Education and the School of Graduate Studies, University of Toronto, in the light of replies to a questionnaire to Member States concerning issues to be dealt with during the upcoming ICE meeting.

2.   The paper suggests that the discussion of the role of teachers should begin with some of the fundamental interrogations that are raised by teachers themselves in discussing these matters. On the basis of his role in a variety of studies involving the discussion of cultural and intercultural education with teachers in many countries, the author outlines important dimensions of concern that they express in the light of their experience in the classroom.

Initial Teacher Concerns

3.   Most of the teachers I have met would raise questions about the implications of the Working Group's sub-theme.   The most obvious teacher reaction is to ask why cultural education should be considered a new responsibility for teachers. Is not the fundamental role of the school the transmission and development of culture in its broadest sense? Have teachers not always seen this as the objective and even the justification of their activities? A second reaction is to ask whether the word 'new' means that there is a shortcoming in teachers' present activities: Does the sub-theme mean that there is going to be yet another attempt to load on teachers' shoulders the responsibility to deal with issues that the remainder of society seems to value but does not wish to devote attention to? Is there something new in 'culture' that has to be thrust into the already overcrowded school curriculum? In short, teachers wish to see recognition for (a) their current contribution to cultural education and (b) the already heavy demands placed upon their time by the curriculum. On the other hand, even in schools and countries where heavy emphasis is already placed upon intercultural education, I have encountered teachers who (a) feel the need for this as a truly new dimension of the curriculum, (b) are critical of their own efforts in this field, (c) are anxious to receive assistance in improving the effects of intercultural education, and (d) express feelings of being constrained by the official curriculum. These typical reactions are worth remembering as we examine the topic of new responsibilities for teachers.

Curriculum Change and Teacher Roles

4.   The starting point for teachers' work is the curriculum, the officially-prescribed courses of study that they are expected to teach. Any effort to modify teachers' responsibilities must begin with this framework which defines their activities. But action cannot be limited to the curriculum or to general statements of objectives without follow-through measures. In order for effective change in teacher responsibilities to occur, other support measures are required.

5.   The preparatory survey of countries sent in preparation for the upcoming ICE meeting included an item (8 c) asking whether "local educational authorities, school administrators, and teachers possess appropriate authority to modify the basic curricula in order to reflect local culture". The responses, when tabulated, will confirm that most countries

tend to view the basic curriculum as fixed with little room for local variation. Teachers' room for personal innovation is usually limited to adapting their own teaching methods and to choosing support materials for use in the classroom; choice of textbooks is only rarely an option. As a consequence, modifying teachers' responsibilities for cultural and intercultural aspects of the curriculum requires decision-making at higher levels. And, because of the heavy responsibilities teachers already have, such modifications must take into account the issue of practicability.

6.   When a higher-level decision is made to emphasize cultural and intercultural aspects of education, teachers are also faced with the fact that superficial changes, such as adding in a unit or two of study in a course or a program, will have limited impact. In discussions with me in past studies, teachers and other educators in Unesco Associated Schools throughout the world have emphasized to me the need to consider the operational meaning of 'culture' as it is expressed throughout the curriculum, rather than in any single course or unit of study. Depending on the context, they raise different issues:

(a)   National objectives for schooling: The definition of 'culture' throughout the curriculum is often based on the view that the school is an instrument for nation-building and should emphasize a single national culture or cultural viewpoint. The responses of some countries to the IBE questionnaire, for example, state clearly the main cultural objective of schooling as fostering development of a national cultural heritage or an Islamic cultural heritage; by contrast, in responses of some 'Western' countries, the assumption of a Euro-centric content is occasionally taken for granted and not stated explicitly.

(b)   Content of 'culture' in the official curriculum: In some educational situations, the curriculum equates 'culture' with teaching about music, 'fine' arts, and some aspects of humanities, particularly 'good' literature. While recognizing the value of these aspects of culture, teachers point out that it falls short of being a modern definition.

(c)   Contrasts with traditional cultures: In many parts of the world, the school represents an element of modernity that contrasts sharply with a surrounding traditional, often rural, society. The content of the curriculum may be a direct or indirect challenge to the traditional culture(s) of the populations served.

(d)   Balance in emphases: In teaching groups of students with mixed cultural, ethnic or linguistic origins in the same classroom, there is a constant search by the teacher to strike an appropriate balance that recognizes both differing needs of pupils and the need to teach within an official curriculum whose main objectives may be to disseminate one national culture or cultural viewpoint.

As these examples illustrate, the "operational meaning of culture in the curriculum" refers to a variety of dimensions that the concept of culture takes in different definitions of curriculum. Simply expressed, "operational meaning" refers to meaning as inferred from its impact upon the participants in the schooling experience. If the school curriculum in a country fails to mention the culture of a given minority group, as if it did not exist, its operational meaning might be considered as twofold: for members of the majority whose culture(s) is (are) represented in the curriculum, the implication is that the minority culture is not important or worthy of consideration in a national curriculum; for the minority involved, the impact may be extensive and affect the way they react to schooling generally, how they relate to the other members of the national community and, indeed, what benefits they derive from the schooling process. Characteristically, groups whose cultures are ignored in national curricula are often those groups who suffer from the most severe forms of disadvantage as measured by the usual indicators of retention/dropout rates and achievement. Awareness of this differential impact of the operational meaning of a culture has led many countries, for example, to reveiw curricula to ensure representation of varied cultural traditions or to eliminate stereotyping of different ethnocultural or national groups.

7.   No observer can fail to notice that the basic structure of the curriculum used in most countries in the world is largely based upon models of public schooling which originated in the European cultural sphere in the nineteenth century. The definition of culture inherent in the curriculum reflects a view of what, at that time, were important values for middle class and upper-middle class societies of Europe and North America. Culture, as described implicitly (and sometimes explicitly) in many curriculum documents has often been a 'something' that most ordinary people need to be taught. The 'arts', for example, were defined in terms suitable for the nineteenth-century museum: they included products mainly of leisured males -such as oil paintings- but excluded the products of other groups- such as oriental carpets and weavings- described as 'folklore' or 'popular art and culture'. The exquisite artistic products of women's labour, often serving utilitarian purposes in everyday life, have almost universally been described as 'crafts'. School textbooks often include prints of 'art' but it is rare that they expose children to the artistic creations of indigenous peoples.

8.   Many countries have made attempts to rethink curricula in order to enlarge the traditionally narrow definitions of culture. Most changes have involved introducing elements of national, regional or, sometimes, religious cultural heritage to reduce the Euro-centric content of some areas. Other adaptations have sometimes been technology-driven, as in the concern to 'modernize' curricula to deal with the advances of science and technology or to legitimate the study of film and television media. But the traditional definitions of culture in the curriculum remain broadly accepted in the countries using them, and they are integral part of the way most educators think about the curriculum. These almost unconsciously accepted definitions guide, for example, the choice of authors studied in literature courses. Indeed, most languages now have a word to designate Literature (capital 'L'), which is distinguished from other types of writing by its "cultural" content. The most far-reaching redefinitions of curriculum objectives and content to accept more popular definitions of culture have occurred within the context of efforts to reach groups that, heretofore, have remained marginal to the formal public education system, as in the many popular education efforts similar to those of Paolo Freire. It is, nevertheless, rare to find cases where such redefinitions have fundamentally shifted the curriculum structure of formal education beyond the primary years.

9.   Our brief review has served to illustrate the fact that cultural and intercultural aspects of education include a great variety of topics with overlapping and sometimes partially contradictory meanings as they are reflected in the curricula of different nations. It is probably unnecessary to spend the time of the Working Group on arriving at definitions: these may serve a short-term purpose of clarity but will not eradicate the fact that most teachers, in their everyday work, are faced with the task of dealing with culture in all its aspects. For the purposes of the following discussion, we shall distinguish between teachers' roles in: (a) disseminating and making known a national cultural heritage, usually a core objective of the official curriculum; (b) developing artistic and aesthetic talents of pupils, often in connection with instruction in the fine arts and in literary disciplines; (c) relating the school curriculum to the development of the ongoing culture of a country, particularly the cultural development of the communities whose members are directly served by the individual school; (d) providing education that promotes intercultural awareness; (e) adapting education to meet the needs of groups whose cultures or lifestyles are divergent from the majority, mainstream or dominant cultural group of the country. These roles tend to vary significantly depending upon the subject matter being taught. On the other hand, it is important to capitalize upon possible convergences between different subjects to ensure harmonious development. In elementary school, where one teacher is responsible for a variety of disciplines or subjects of study, the opportunity often exists to use the teaching of one subject to reinforce the learning acquired in another. Subject-matter specialization of teachers at higher levels of education renders such coordination difficult, but the impact of such mutual reinforcement across curriculum areas can be significant.

10.   In almost all countries, teachers are given a primary role for ensuring that citizens are acquainted with the broad outlines of the nation's cultural heritage and the main aspects of knowledge considered useful to being a citizen. Such knowledge ordinarily includes literacy in one or more official languages, awareness of the country's contemporary social structure and customs and basic abilities in academic disciplines considered relevant for successful participation in community life. By and large, this knowledge constitutes an officially-defined 'national culture' which is the central component of teachers' work in all countries. To this extent, it does not constitute a "new" responsibility.

11.   The 'new' responsibilities of teachers within this narrower definition of cultural aspects of education may arise in a variety of ways. The primary responsibility appears to be keeping the schoolroom in touch with rapid social evolution. There are few societies, if any, which are not touched by accelerating social change. Even within a rigid and fixed curriculum, such change provides a great challenge to teachers at multiple levels: maintaining adequate knowledge of recent developments and changes, reviewing how such changes require them to adapt the content of their teaching, and monitoring how children and youth in their classes are affected by social change. A key aspect of ensuring contact with evolving reality is to develop among teachers an awareness of the role of media---that is, the role of mass communication media --- in shaping the daily reality of cultural heritage. This awareness needs to be translated into daily concern to understand its impact upon children and youth as well as into more focused programs of instruction in the curriculum aimed at ensuring among learners at least a minimum understanding of the role of media and a critical stance permitting intelligent critical reactions to the cultural images they transmit. [Note: In most countries, attempts to use such media as a major vehicle for teaching ordinary subject areas are usually confined to limited populations taught in some form of "distance" education; widespread use of such media for a significant portion of the day in the "average" schoolroom remains a distant utopian suggestion in most countries, but its advent would imply not a new approach to what is called "media education" but a fundamental restructuring of schooling as it now exists, including all aspects of the teaching role.]

12.   Some nations structure the school curriculum to recognize multiple languages and cultures as part of the core national heritage which the school transmits. In actual practice, this ordinarily involves the teacher in delivering a teaching 'message' that is intercultural, i.e. in promoting better understanding between different languages and cultures. We shall return to this topic shortly.

Teacher responsibilities: artistic and aesthetic education

13.   Up to the present, the author has never encountered a serious educator who expressed satisfaction at the quality of artistic and aesthetic education offered to the average pupil in the public educational system of his or her country. On the other hand, almost all national education curricula pay at least lip service to the goal of providing pupils with an opportunity to develop their own artistic talents and to appreciate the artistic creations of others. Faced with difficult choices, some countries deal with art and aesthetic education the same way that, in the recent past, one dealt with access to education generally --- by providing it only for a relatively few pupils chosen, when possible, on the basis of their outstanding aptitudes and interests. Undoubtedly, given scarcity of resources, this is likely to remain the case in many countries with respect to formal instruction in many branches of art and aesthetic appreciation.

14.   On the other hand, it is clear that teachers can assume, and often express willingness to assume, a more dynamic role in promoting artistic and aesthetic education. In interviews they often express regret at their own lack of preparation, a matter of concern in the context of teacher training. In addition, they point out three major constraints: (a) official timetables which may provide little opportunity for teaching on topics other than basic academic disciplines, (b) preoccupation of pupils and parents with examinations on academic topics which do not include artistic or aesthetic concerns, and (c) lack of material resources. In spite of the serious constraints they face, schools are sometimes able to achieve remarkable results in development of artistic and aesthetic education, largely by promoting linkages between the school and the community. In order for such a strategy to be effec-

tive, the teaching aims must be adapted to the capacity of the community resources being mobilized. Thus if artistic education is interpreted solely in a narrow tradition of fine arts, it may exclude participation from a surrounding community which still have a living artistic tradition; but accepting that artistic understanding can be developed through other forms of expression leaves the door open to making use of talented individuals.

15.   The dichotomy which classifies popular artistic expression as folklore or craft rather than art, tends to rule out strong linkages with communities, whether in traditional or industrialized societies. In how many countries does one find a curriculum of art appreciation which includes study of arts and decorations made by rural dwellers? How often does one encounter a secondary school curriculum of literature which acknowledges the oral traditions of the country in which it is taught? When great painters, great authors, and great symphonies become the focus of the curriculum definition of culture, they exclude the decorative creativity of the local artisan, the deep wisdom of popular story-telling, and the melodic genius of a self-taught musician who uses traditional instruments to play music that may date back more than a thousand years. One is reminded of the Associated Schools Project in Bulgaria which sent students into remote rural areas, where they collected not only large amounts of local folklore but even a manuscript of ancient songs that had been previously unknown. How many other cultural treasures of pedagogical and sometimes historical value remain untapped outside the doors of our schools, waiting for young minds to search them out?

Teacher responsibilities: community cultural development

16.   Many national systems of education promote efforts to ensure that schooling assists in the cultural development of local communities --- defined either geographically as the people living in an area or socially as one or more cultural (or ethnocultural) communities served by a given school. In a rather general sense, expanding educational opportunities for a community constitutes a means of community cultural development. But such a broad definition is more or less meaningless. What we are discussing here is the relationship between what the school does, or can do, and the living fibre of human communities. Does one contribute to the other? How can its contribution be improved?

17.   The relationship between school and community depends in large measure upon the extent to which the objectives of schooling are congruent with the cultural antecedents of the community. As a Canadian, I am familiar with one extreme, a negative one: there are many cases where the development of formal schooling to serve indigenous peoples in our country had an opposite effect, promoting the disintegration of the traditional social and cultural underpinnings of the community without providing an adequate replacement. Another example is becoming more well known as schooling penetrates into rural regions of the world. The rapid development of literacy is seldom accompanied by efforts to preserve oral literary and cultural traditions, which may die out within only one or two generations, leaving no trace. And one cannot help but be moved by occasional newspaper articles describing how linguists in some corner of the world are recording the words of one of the last speakers of a language which, after their death, will no longer exist.

18.   Such examples do not deny the value of modern education but rather draw attention to the need for a sensitive interrelationship between the cultural activities of the school and the social framework from which its clienteles are drawn. All industrialized nations can point with pride to the contribution made by widespread public education to their current cultural development. Yet, at the same time, most of them also face entirely new challenges of school-community relationships, such as those in inner-city and industrial environments where there may be acute alienation between schooling and youth. Each national cultural setting, whether industrialized or not, faces its own challenges. Adapting the school's conception of culture in ways that make it possible for it to contribute to general strengthening of social cohesion in the surrounding community represents an unending challenge to teachers and every level of the educational system supporting their efforts. Yet this aspect of education is usually given short attention, if any, in teacher training and may occupy little or no place in the formal curriculum guidelines or regulations of a country. To a large extent, each schooling situation is unique, and the need for adaptation of its content to local needs reposes upon the shoulders of individual teachers and school administrators working within difficult constraints.

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Teacher responsibilities: intercultural education

19.   Intercultural education refers generally to educational experiences that promote better understanding of different cultures. Except in a few countries whose populations are culturally and ethnically very homogeneous, such education has two different aspects, one 'foreign' and one 'national'. In one case the students are called upon to show understanding for the cultures of other countries; in the second case, the idea is to promote understanding between different cultural or ethnocultural groups within the same country. Not surprisingly, developing positive attitudes is often easier to do with respect to distant countries than with nearby ones.

20.   The opportunities for teachers to develop intercultural education are determined in large measure by curricular and social conditions over which they have little control. The openness of official curricula to intercultural education goals is highly variable. At one extreme, the teacher may be constrained by a highly nationalistic curriculum in a setting where public opinion is mobilized to emphasize national goals -- as in the case where the country is militarily involved in dealing with an external enemy --- or in a setting where internal ethnocultural rivalries are perceived to be an immediate threat to the existence of the nation or the prevailing social order. Fortunately, most education occurs in a much less polarized atmosphere and the curriculum regulations or guidelines of most countries express support for respect of different cultures and value systems. Thus, in most countries in the world, intercultural education is possible, if not always encouraged. In some countries, such education is actively promoted on an official basis in order to promote, particularly, the better integration of linguistic and cultural minorities into the mainstream of society through more effective schooling. We shall return to this point shortly and to evolving definitions of intercultural education in education policy.

21.   In most educational systems there exists a tension in teacher responsibilities. Both official curricula and prevailing opinion tend to stress what we have called a national cultural heritage, often defined as involving only one dominant cultural viewpoint. Teachers themselves often share in much of the prevailing opinion and, in promotion of cultural understanding, must seek to overcome the limitations of their own outlooks as well as dealing with the task of stimulating young minds to look at the world in fresh and unbiased ways. At the same time, curricular materials such as textbooks evolve very slowly, with the result that many of the available resources may be presenting negative stereotyped images of different cultures and cultural groups.

22.   One of the most effective means of support for the teachers' task in intercultural education is to provide a collaborative school environment where intercultural education goals are a shared concern of multiple teachers. I have personally observed this in many Unesco Associated Schools in different countries, as well as in other schools where internal initiative has set up effective means of cooperation. Where such schools are supported by national authorities, they can become effective demonstration centres, nodes in a communication network that promotes diffusion of better teaching methods to teachers in other schools. The Unesco Associated Schools demonstrate that, with a minimum of central support, the goals of better intercultural understanding both at the national and international levels serve as strong forces motivating teachers to undertake additional tasks and to experiment with better teaching methodologies in their own classes.[1]

23.   At present, only a small handful of countries in the world have made preparation for intercultural education an integral part of pre-service teacher training. For the foreseeable future, the development of teacher skills in this field will depend upon in-service training systems and upon the type of mutual assistance that is integral to innovation methodologies used in schools such as the Associated Schools. At the same time, strenuous efforts must be made to bring these concepts into the teacher training colleges and faculties of education that prepare new generations of teachers.

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[1]   An inventory of typical models for using school-based curriculum development for stimulating new approaches to intercultural education is provided in: S. Churchill, "Teaching about world issues in Unesco Associated Schools", in: Robert Harris (ed.), *The teaching of contemporary world issues.* Paris: Unesco, 1986.

24.   Most countries in the world contain minorities of citizens who are distinguished in linguistic, cultural and/or ethnic/racial terms from the majority or dominant national groups. We shall refer to these groups as linguistic and ethnocultural minorities, or "special populations". In most countries of the world, including many of those which now make educational provision for linguistic and cultural minorities, the dominant mode of public education was usually, in its early stages of development, based upon a model of a single national or regional culture transmitted via a single language of instruction. On a world-wide basis, treatment of minorities in educational systems ranges from full recognition of their languages and cultures to ignoring completely all linguistic and cultural differences in the population. There is, however, a long-term and apparently worldwide trend towards providing educational services that are adapted to the needs of special populations.

25.   Few authoritative studies exist concerning the issue of how school systems deal with cultures of ethnocultural groups of the country itself. I have been involved with one such study, concerning more than 20 industrialized countries. One of the findings of the study was that almost all of the countries studied had taken steps in recent years to improve the educational opportunities of linguistic and cultural minorities in their public school systems. Almost all of them had developed policies well beyond the stage of providing simple remedial assistance to pupils of different groups to permit them to learn the main language of instruction and "fit in" to the existing school curriculum. Instead, almost all had adopted at least a form of what is termed intercultural or multicultural education (terminology varies depending upon national historical traditions). The key element in the operational definition of this education for a multicultural society was the decision by policy makers to recognize that linguistic and cultural minorities often suffer from educational problems due to the difference between the school curriculum and their home culture and language. In response, the school curricula were modified to teach about elements of the culture of the minorities. In addition, many jurisdictions provided some support for the mother tongue of the minorities, such as in after-school classes. A few jurisdictions had moved, of course, to more complete recognition of the contribution of the culture of the minority group to the national cultural makeup, involving teaching of their languages as recognized subjects of study or use of the minority languages as a medium of instruction for various aspects of the curriculum. This recognition was always accompanied by an effort to ensure that the majority group(s) was (were) given the opportunity of learning about the minority culture(s) in a way that expanded their opportunities for greater intercultural learning and understanding. The highest form of recognition occurred in countries where minorities were accorded equal status to the majority, enjoying control of their own educational systems. Obviously, recognition was often linked to the length of permanency of the minority in question: the highest levels of recognition were given to those which had long been established in a given country.[2]

26.   The responsibilities of teachers in dealing with populations of varying ethnocultural origin vary with the type of national educational policy. The first major stage of development of such policies, which usually involves recognizing the minority culture in the curriculum and eliminating negative stereotyping in curriculum materials, can represent a near psychological revolution for teachers whose training has not prepared them to for cultural adaptation. Reports from this and other studies emphasize the need for continuing dialogue not only with teachers but with all concerned communities, including the majority community.

27.   One of the more interesting insights resulting from the study was that as educational policies evolved towards greater recognition of the minority culture (and language), the value placed upon that cultural heritage tended to shift. Where such cultural differences are not recognized in the school, educational problems encountered by minority children are treated as stemming from a deficiency: they are seen as lacking an appropriate (majority/mainstream) cultural background and their own origins are treated as an obstacle to be removed, so to speak. But if cultural differences - rather than cultural deficits - are recognized as the source of educational difficulties, a shift occurs. Part of the problem is considered to be a deficiency in the school curriculum itself, a cultural 'mismatch' between

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2   I summarise very briefly a highly complex situation. See: Stacy Churchill, *The Education of Linguistic and Cultural Minorities in the OECD Countries.* Clevedon (U.K.): Multilingual Matters, 1986.

teaching and pup... Such a change tends to result not only in a recognition of the minority culture in the curriculum but also a willingness to treat the cultural background on a 'neutral' level, rather than as a purely negative factor. When educational policies reach the point of dealing with the child's own home language as a positive factor, as the root of the child's psychological and personal development, the result is usually twofold: some form of support measures to ensure, at least, further cognitive development in the mother tongue and a strongly positive value place on the family culture in the curriculum. Further steps are possible in some countries, up to the full recognition of a minority culture as a valued part of the national heritage on a par with the culture of the majority. The use of more than one language as medium of instruction is becoming more widespread and needs to be recognized in its own right as an important component of curricular decision making.

28.   Varying degrees of recognition of minority groups in educational policy raise important issues with respect to teachers' responsibilities. Recognition of minority cultural differences in the majority classroom or school can be accomplished by teachers belonging to the majority cultural group, at least within certain limits. On the other hand, most countries with such policies appear to give priority also to ensuring that members of the minority groups are recruited as teachers or as teacher aides. Obviously, use of the minority child's mother tongue for instructional purposes requires a native speaker in most situations.

29.   The range of minority cultural differences to be accommodated depends upon the populations involved in a given situation including an estimate of their permanency as well as their relative numbers. It is entirely different to accommodate a single refugee child in the classroom of an industrialized country and quite another to deal with tens of thousands of refugees intermingled with the local population of an African city. From my contacts with situations of this nature in different parts of the world, I would tend to summarize the situation as being one where it is in the interest of educational authorities to review regularly their own national situation, to determine the extent to which the educational needs of their own minorities are being met adequately by current measures. The official recognition of an unmet educational need of a minority is the first step toward defining a a policy to deal with it. In this process, the teaching profession should play a key role, providing information on educational needs and being consulted on appropriate responses, including the means of shaping the responsibilities of the teaching profession in a way that does, indeed, provide a means of adapting education to meet varied cultural requirements.

Support measures for teacher responsibilities

30.   The discussion of teacher responsibilities for cultural and intercultural aspects of education raises the issue of measures to support their work. As noted earlier, teachers' classroom roles and activities are largely determined by the curriculum and administrative framework in which they operate. To develop teachers' responsibilities requires: first, a collaborative approach that recognizes their basic role in promoting better education and, secondly, development of effective measures to support their assuming of new and more broadly-defined responsibilities.

31.   As stated earlier, the issues to be dealt with by national authorities to promote cultural and intercultural education cannot be limited to the sole area of curriculum or to declarations of broad objectives. In some situations, purely symbolic declarations can serve to legitimate the actions taken by individual teachers to promote cultural objectives or to combat cultural prejudice. But large-scale effective changes in these spheres requires a coordinated approach to provide resources and leadership that support the individual responsibilities of teachers. For example, to give greater emphasis to cultural development --- in the general objectives of the school --- would be meaningless if the emphasis were not accompanied, for example, by measures to reflect this in the approved courses of study or in ap-

propriate teaching materials. The definition of new or expanded roles for teachers in relation to cultural development and intercultural education requires that specific decisions be made to ensure coordinated action at all levels of the educational system.

32.   In the development of cultural aspects of education, attention is required to the roles of specialized institutions for promoting meaningful change. The following are examples of typical institutional roles that can be developed:

a. Use of research and university institutions in the process of gathering information on the educational needs to be met with respect to special groups.

b. Building linkages with non-governmental organizations in the cultural field, such as in performing arts, fine arts and literature to bolster and extend the necessarily limited resources available within educational systems.

c. Recourse to independent review mechanisms to study instructional materials and other resources to identify and eliminate excessive cultural bias and negative stereotyping of cultural or national groups.

d. Development of inter-school linkages similar to those promoted by the Unesco Associated Schools Project, in order to ensure that better methods of dealing with cultural and intercultural aspects of education are experimented with and then made known on a widespread basis.

e. Identifying strategies that are relevant and suited to national situations to strengthen the ties between schools and their surrounding communities.

Topics for discussion

33. The following questions may be useful as a starting point for discussion within the Working Group:

1) What curriculum modifications are required to emphasize the teachers' responsibilities for cultural and intercultural aspects of education? How can such emphasis be given within the context of an already crowded curriculum?

2) What are the most important professional concerns of teachers when they are asked to take on greater responsibilities for cultural and intercultural aspects of education?

3) How can national authorities structure effective strategies of change to give greater emphasis to cultural and intercultural aspects of education? What are the major components of such strategies in terms of the major areas where educational authorities must make policies: (a) the objectives and functions of the school in its social and economic context; (b) organization and administration; (c) roles and role relationships of participants and groups in the educational process; (d) the curriculum, including the aims, content, methods, evaluation, materials and internal organization of instruction?

4) What are the major elements that should be required in teacher training programs (as well as in-service training) to prepare teachers for their responsiblities in cultural and intercultural education?

5) What methods can be brought to bear in order to expand the resources available to teachers in order to provide artistic and aesthetic education, for example in terms of use of community-based resources?

6) Given the inherent tension between teachers' responsibilities in promoting each country's national heritage and in fostering understanding of other cultures, what steps can be taken to ensure a harmonious equilibrium between these goals?

7) In the education of special populations, especially those that are socially or culturally marginal, what amount of recognition of their cultural, linguistic and/or social distinctiveness is required for success in improving their educational performance?

8) Given the contradictions between the "modernizing" influence of the public school and the lifestyle of traditional and indigenous societies, what responsibilities should rest upon the school and the teacher to reduce the negative effects cultural change brought about by the schooling process? What measures can be taken to reduce the school-community distance in such situations?

9) What are the major institutional responsibilities for assisting in promoting cultural and intercultural education? How can one coordinate the roles of institutions such as universities, teacher training institutions, research institutes, and curriculum development centres for this purpose?