An 'intercultural Europe' approach to the school curriculum in one teacher education institution

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Abstract

The article starts with the presentation of three core concepts: diversity, conflict and community, which comprise what is called the 'Intercultural Europe perspective'. This is followed by an attempt to apply these concepts to a range of curriculum areas found in schools and colleges. The notion of diversity within nation states as well as between them is stressed, in addition to emphasis on the legacy of Muslim-Arab people (who ruled parts of Spain between 711 and 1492) in architecture, medicine, music and learning.

The second core concept, that of conflict, focuses on violence against Turks, Arabs and Africans in Germany, France and other countries rather than against migrant groups such as the Greeks, Portuguese, Spaniards and Italians.

The third core concept, community, points to ways in which people work closely together to deal with diversity and resolve conflict. Emphasis is placed on how ethnic minority groups act as communities that maintain culture, as well as support, protect, promote, protest and educate members. Using community associations, supplementary schooling and religious centres, historical traditions and cultures are disseminated and reinforced. Occupational and political advancement is sponsored through self-employment policies, as well as through encouragement to business owners to employ community members, and through support for ethnic minority candidates running for regional councils and national parliaments. At the European level, there is support for the election of members to the European Parliament, development of business contacts across national borders and discussions between different national community associations. The concept community is also used to denote free associations of people joining together to work for equal rights. At the national level these multi-ethnic 'equal opportunities communities' have cre-

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ated organisations like 'SOS Racisme' and 'France Plus'. At the European level, Glyn Ford's Committee of Inquiry Report on Racism and Xenophobia, presented to the European Parliament in 1990, is perhaps one example of concerned people investigating injustice and inequality.

Introduction to key concepts

At the former Nottingham Polytechnic — renamed Nottingham Trent University in 1992 — two activity books were produced offering student teachers, in-service teachers and lecturers in further education an introduction to what was called the 'Intercultural Europe' perspective (Antonouris, 1990a and b) with three core concepts permeating European modules, namely diversity, conflict and community. First we will discuss how these concepts are interpreted and employed in the activity books.

Diversity

Our starting point in the activity books is the concept of diversity, which is investigated at different levels: namely at the regional, national, European and global levels. The regional approach requires teachers to expand their horizons from the immediate neighbour-

hood to encompass a region (Antonouris and Wilson, 1989a, pp.137-8). For example, schools and colleges in Nottinghamshire would expand their focus to incorporate the east midlands (which includes the cities of Nottingham, Derby, Loughborough and Leicester), whose multi-ethnic communities settled in urban areas as a result of centuries of migration in and out of the region (Antonouris, 1990a, p.8; Antonouris and Wilson,1989a, pp.153-5, 163-6, 179-80).

We recommend to participants in our courses that a useful activity could be to investigate the suffixes of place names. This allows individuals to learn about groups like the Celts, Romans, Anglo-saxons, Vikings, and Normans that settled in the areas early on (Antonouris, 1990a, pp.45-7, 53-4, Antonouris and Wilson, 1989a, p.177). Also, it allows them to study the history of more recent settlers such as the Poles (Antonouris, 1986), Ukrainians and the so-called New Commonwealth citizens from Africa, Asia or the Caribbean. A national focus broadens the discussion to include UK communities like the Scots, Welsh, and Northern Irish, consequently reinforcing the image of the British Isles as comprising a mosaic of ethnic and cultural communities which have settled in different places during particular historical periods. It becomes clear that migration is the norm rather than the exception. Recommended activities include the study of the derivation of words used in the English language, as well as examining the origins of personal names of pupils and students (Antonouris, 1990a, pp. 45-54).

The European focus reinforces the notion of diversity *within* nation states, as well as *between* them. For example, Spain is seen as a country with four official languages, namely Catalan, Galician, Eskera (the language of the Basque community), and Castilian, otherwise known as Spanish. Emphasis is placed on the legacy of the Islamic Arab people, who ruled parts of the peninsula from 711 AD to 1492,

leaving behind a legacy of developments in architecture, medicine, music and learning, as well as the spread of expertise in the production of cottons, silks, leather, metallurgy, carpets, glass and sugar.

Contemporary twentieth century settlers are also studied, in the course especially the British living on the Costa Blanca (Antonouris, 1990a, p.33) who own bars, restaurants, villas and apartments, as well as those who work in the service sector as painters, electricians, doctors, teachers at private schools, reporters for the Costa Blanca News or representatives of the various religious denominations. British-owned businesses in 1985, for instance, included names such as Fawlty Towers, Tony's fish and chips, Duck and furkin, Geordie fun pub, Wendy's take away, Wigan pier, Bees knees, Gwent bar, Tyne and Wear tavern, the Wookey hole pub and Chez Flo. Such business could be found in the central town of Benidorm, but also in places like Calpe, Denia, Javea, Altea, Villajoyosa. One could adopt a similar approach with respect to other countries like France, which has communities of Basques, Bretons, Catalans, as well as post WWII migrants. Derivations of words or origins of place names or personal names could be studied in much the same way (Antonouris, 1990a, pp.28,46-52). A study of the Netherlands, Portugal and Belgium would reveal migration over centuries culminating in the post-war economic boom. This boom led to the recruitment of workers from colonies and former colonies who helped in reconstruction and development. Migrants from Surinam, Indonesia and south Molucca went to the Netherlands; Algerians, Tunisians and Moroccans went to France; Portugal received workers from the Cape Verde Islands, Angola and Mozambique, while the UK recruited mainly from the Caribbean and the Asian sub-continent (Antonouris, 1990a, p.44). Later demands for cheap labour spurned the migration of Turks to Germany and Phil-

ippine domestic labour to Italy. Although the percentage of these migrants in each country is small, skin colour, among other things, ensures that these people stand out among a large number of white migrants who have moved from the poorer areas of Europe (such as southern Italy, Greece, Spain and Portugal) to the richer northern states (Antonouris, 1990a, pp.40-3).

The use of a global focus places Europe in a broader world context, which helps counteract any image of European superiority in historical achievements and scientific inventions (Antonouris, 1990a, p.7). Whenever possible we point to the achievements of people from Africa, Asia and the Middle East. For example, Islamic scholarship led to developments in medicine, navigation, agriculture and astronomy, to name but a few domains (Antonouris, 1990a, p.103; Channel 4, 1992; Kamm, 1982). Diversity in world achievements is recognised and promoted, while links are made between the ancient Greek and Roman empires and the legacy of the African, Egyptian and Middle Eastern Phoenician and Mesopotamian civilisations. By teaching more about African and Asian history we provide information about civilisations which at various moments influenced those of Europe (e.g. Honeychurch, 1979, pp. 76-119).

In conclusion, the first core concept of diversity tries to disrupt taken-for-granted assumptions concerning post world war II settlement as being unique in history, rather than coming at the tail end of a long process of natural movement from one area to another. At the same time, the concept offers opportunities for curriculum development with respect to projects, topics, units and modules in a number of subject areas in school and college.

Conflict

The second core concept, that of conflict, also has regional, national, european and global levels. The curriculum presents an image of a

violent world by giving examples of racism and anti-semitism, discussing attacks on travellers (or gypsies as they are still called by some commentators), and showing the type of verbal and written abuse characteristic of people like the French leader of the National Front party, Jean-Marie Le Pen (Antonouris, 1990b, p. 168). Wherever possible, regional and national evidence is presented to help counter myths, prejudices, misinformation and ignorance (Antonouris and Wilson, 1989b). Resource materials provide some evidence that migration is a predominantly white phenomenon (Antonouris, 1990a, pp. 40-3). The question is posed why violence and abuse occurs against the Turkish, Arab and African population of Western Europe, while Greeks, Portuguese, Spaniards, Italians or those from what was once called Yugoslavia do not suffer the same hostilities. The global approach focuses on conflict in southern Africa and questions European images of Africans as inferior or under- developed, ignorant or un-civilised (Antonouris, 1990a, p.102). This is done by portraying variations of poverty and affluence, scarcity and richness, under-nourishment and nourishment, illness and health, misery and happiness in Europe, Africa and elsewhere in the world (Antonouris, 1987b, p. 275). We recommend inclusion of conflict issues in all areas of the curriculum.

Community

The last core concept is referred to as 'community' (Antonouris, 1987a), and focuses on ways people work closely together to deal with diversity and resolve conflict. A central focus is how ethnic minority groups act as communities that maintain their culture, and in this process support, protect, promote, protest and educate their members. At regional and national levels these communities develop strategies of self-help, promote group self-image and group identity, as well as create avenues for advancement in education and

employment. Using vehicles such as community associations, supplementary schooling and religious centres, historical traditions and cultures are transmitted, positive images are promoted and achievement criteria are reinforced. Examples might include ISD (the Initiative of black Germans), the Surinamese People's Education Office in the Netherlands, the Guinea Bissau Association in Portugal, and the Somalia Association in Italy (BBC, 1991). Another relevant issue is occupational and political advancement (sponsored through self-employment policies), encouragement of businesses to employ and train community members, and community support for the election of ethnic minority candidates to serve on local, city, regional councils and national parliaments. An example is the case of Tara Varma, a Surinamese-Dutch city council member in Amsterdam who was seen helping confused and poor members of her community in the 'Black on Europe' programme (BBC, 1991). At the European level one can point to the support given to elect members to the European Parliament, such as Dacia Valent of Italy (BBC, 1991). Further means of support include the development of business contacts across national borders and discussions between different national community associations.

The concept of community can also be used to denote free associations of people joining together to work for equal rights. At the national level these multi-ethnic equal opportunities communities have created organisations such as *SOS Racisme* and *France Plus*. At the European level Glyn Ford's committee of inquiry report on racism and xenophobia presented to the European Parliament in 1990 is perhaps one example of concerned people investigating the issues of injustice and inequality (Ford, 1991).

Curriculum Strategies

Various teaching tools are used in the curriculum to promote an 'Intercultural Europe' approach. We shall discuss how this approach is concretely translated into exercises and materials. In *Art and Design* we offer materials with examples of culturally diverse patterns, decorations and techniques. Examples include the Viking 'ring knot' designs (MacLeod-Brudenell, 1986, p. 4), Islamic tile patterns (pp. 6, 10-13), African textiles and dye techniques (p. 7-9), Indian Mehndi designs (pp. 14-5) and Rangoli patterns (p. 17), Ukrainian easter egg decorations (pp. 24-5), and English and Welsh quilting techniques (pp. 26-7). Wherever possible, we present examples and activities taken from different cultures which demonstrate global influences on European art forms (e.g. batik work which originated outside Europe, cubism as influenced by African art forms, etc.).

In *Business Studies* we facilitate the discussion of high unemployment rates among black Europeans, their treatment in society or experiences at work. Using the BBC *Black on Europe* programmes (1991), students hear the Dutch Employment minister comment that because unemployment for the Surinamese, Moroccans and Turks constitutes 35-40% of the community's potential workforce his government had signed an accord with employers who had promised to find 60,000 extra jobs. Student discussions can involve issues concerning voluntary agreements, affirmative action, and/or quotas, as methods of increasing ethnic minority participation in the workforce to complement race relations legislation combating discrimination in hiring and promotions. The BBC programmes offer further issues for discussion, such as the claims by Celsius Hendrison, owner of the largest black horticultural firm in Europe. He claims that he employs people from various ethnic minority communities in his market gardening business, trains them and then tries to place them

with white market gardeners to help show Dutch people how capable and hard-working they are. Issues involving a single market in the EC might include examples of small firms seeking out partners in other countries. Pamela's Restaurant in London, for instance, hopes to hook up with a French-Caribbean restaurant owner in Paris. Other examples include Mark Logan's export-import business (MPS Ltd.) which has already appointed people who can speak foreign languages and found agents in France and Germany, Lucilda Stewart of Cachow Cosmetics, who found financial recources in Germany in order to expand, and business consultant Ade Ogun's advice that small firms should approach the Training and Enterprise Councils for grants and training. Finally, the experiences of Jackie Andall are mentioned, who was stopped at passport control on the continent, and interrogated by an immigration officer who told her that her British passport was not in order because a black person couldn't be English.

Further discussion might relate to global issues such as divisions between the northern and southern hemispheres and the role of multinational companies in the tea, coffee or sugar trade. Materials stemming from organisations such as Oxfam (Banbury Road, Oxford, OX2 7DZ) or the Centre for World Development Education (Catton Street, London, WC1R 4AB) can serve as resources for such discussions.

In *Design and Technology* we have given instructions such as: 'make a piece of jewellery, of which the shape, material and colour needs to be based on a design from a culture other than your own', and 'design and make a system or device which will show that racial differences, as opposed to cultural ones, are only skin-deep'. The latter resulted in the construction of a box comprising an electric light showing photographic negatives of people from various ethnic groups. Students in the seminar placed a series of negatives in the light

box and examined similarities between people rather than their differences (Antonouris, 1988b). Although our work is still in its initial stages we hope that the question: 'what is your device supposed to do?' will be answered in one or more of the following ways: extending cross-cultural understanding, 'demonstrating that no one culture has the monopoly of achievements' (NCC, April, 1990, note 1.8) and/or combating racism.

English Language and Literature and communication skills are major areas of study. Starting from examining the origins of words used in the English language, we subsequently focus on words that are both used in the UK and across the channel such as 'le weekend' or 'le parking' (Antonouris, 1990a, p. 27-8), and the questioning of generalised images of people from diverse cultures (pp. 166-73). Although we feel that communities should speak for themselves, not enough work has been conducted regarding the images presented by television. A possibility in the future would be to scrutinise programmes for negative assumptions, omission and exclusion of black experiences, or the stereotyping of people living on the African and Asian continents.

To enhance language awareness we propose the study of writings by ethnic minority Europeans like Farrukh Dhondy's (1976) 'East End at your feet', which contains six stories about Asian and white teenagers living in the east end of London, and Billi Rosen 's novel on the Greek civil war called 'Andi's war' (1988). 'Bike run' by Diane Wilmer (1986) presents a muslim heroine, her culture and daily experiences. We even point to Alexandre Dumas' Caribbean ancestry (his grandmother came from Haiti), suggesting that books like 'The Three Musketeers' and 'The Count of Monte Cristo' could be re-examined for evidence of Caribbean cultural background and influence. We also suggest the reading of stories about racism at the national level, such as Jan Needle's book 'My mate Shofiq' (1978)

which includes examples of violence, racial abuse, prejudice and discrimination, and has been used successfully at the junior school level (Price,1990). We recommend Farrukh Dhondy's (1978) 'Come to Mecca and other stories', which deals with the lives of Asian and African-Caribbean teenagers facing prejudice, as well as their struggle in the east end of London during the seventies. Suggestions for primary schools include Rumer Godden's story (1975) 'The Diddakoi', which tells the story of prejudice against travellers in the UK, and the short tale about racism and revenge entitled 'Ndidi story' (Antonouris and Wilson, 1989a, pp. 173-5). At the European level we raise key issues relating to anti-semitism by introducing the story of Anne Frank (Frank, 1975), 'Waiting for Anya' by Michael Morpurgo (1990) and 'The upstairs room' by Johanna Reiss (1979). At the global level we include Beverley Naidoo's South African adventures entitled 'Journey to Jo'burg'(1987) and its sequel 'Chain of fire' (1989).

Poems written by young people such us 'Our country now', 'Harmony lines' or 'Black' are used to stimulate discussion. These poems are presented below because of their illustrative nature.

Our Country Now

My home is Grenada
My home is London.
One day long ago
My brothers came from the Islands
We worked on the buses
We worked in the hospitals
We worked on the railways
We were asked over here
To make Britain work again.
We sweated long hours
Every day and every night
hard work all our lives.
We say we built Britain
We bled for our children's children.
This is our home
I am part of Granada
I am part of London
My brothers are part of England
For all time,
Our country now.
Brian Collins, Aged 12, Hackney

Harmony Lines

Racial harmony. What does it mean?
How can I write a poem with that as the theme?
If I put pen to paper to make people see
See what it's like being black
Living in fear of racial attack,
To see what prejudice is all about
Or what it's like living in doubt.
Would they say I didn't know what I was talking about?
Harmony Lines, The title's there
But if I write this poem will anyone care?
Will it change the way we feel for each other
Or will I still be hated because of my colour?
I write a poem about harmony
And maybe it won't change everybody,
But at least I'll have tried to make you see
There isn't much difference between you and me,
And just because my skin's black and yours is white
It doesn't mean we must always fight.
Donette Berry

Black

When I'm born I'm black,
When I grow up I'm black,
When I get sick I'm black,
When I go out in the sun I'm black,
When I die I'm black, .
And you white people...........
When you are born you are pink,
When you grow up you're white,
When you get sick you're green,
When you go out in the sun you turn red,
When you are cold you go blue,
When you die you go purple.
And you have the cheek to call me COLOURED.
by A Comprehensive School pupil

Statements such as the ones given below, made by black Europeans in the BBC series 'Black on Europe' (1991) are also used.

'I'm French
I'm Afro-French
I'm black French.'

'I'm a German
I was born here
German is my mother tongue'.

'I feel Portuguese
I was born here
I live and studied here
I can't be an African
Even my parents who were born in Angola don't feel African any more'.

'We were born in the Netherlands.
We grew up here.
It's the only country we know.
This is our country'.

'Even though I'm a descendent of Africa I feel I am a Portuguese European'.

Geography is a key subject for discussing linguistic, cultural and ethnic diversity (Antonouris, 1990a, pp.14-30), including essential units on migration (40-4) and social, economic, political contributions of black people and societies. Such discussions play an important role in extending knowledge of contemporary conflicts in Europe and around the world. Today's struggles of 'black' people, the growth of right wing political movements and the occurrence of racist attacks (Ford, 1991) should form an essential part of any Human Geography course. A book by Daniels and Sinclair (1985) is used to focus on global issues in order to combat notions of African 'under-development' and stereotypical images of the 'poverty trap' (Antonouris, 1990a, pp. 123).

Geography naturally encompasses environmental issues such as air pollution, protection of the sea and coastal areas, soil protection, noise abatement, waste disposal, and protection of flora and fauna (Antonouris, 1990b, pp. 163-5). These studies can also be included in science courses, in personal and social education programmes or in special environmental cross-curricular projects (Hawkins, 1987). In any Geography course we would propose a study of the living conditions that some Europeans are confronted with — the bidonvilles around Paris and Lyon, shanty towns around Lisbon, and slums in other large cities. A reflection on these contemporary situations raises the contentious question posed by President Mitterand of France: is there a 'threshold of tolerance' regarding the social conditions that can be considered to be adequate for a healthy existence, and is there an 'acceptable' amount of ethnic minority settlement in any one particular location? (BBC, 1991).

Global issues involve debate concerning the Mercator and Peters map projections, providing opposing images of the world. The Mercator projection introduced in 1569, portrays Europe (9.7 million square kilometres) as larger than South America (17.8 million), while the Peters projection distorts the shape of countries by stretching the low latitude areas in the south. The aim of such activities is to show that the image of the world can be projected in different ways. Use of the Mercator projection alone could encourage a perception of Europe as being larger than South America (Daniels and Sinclair, 1985, p. 84-87).

History focuses on settlers and invaders across the centuries (Antonouris and Wilson, 1989a, pp. 153-5, 163-6, 179-80), while Geography concentrates on post-World War Two migrations. The black presence in the UK is investigated, especially the contribution of Commonwealth peoples during the two world wars (Pounce, 1985). In Tudor and Stuart history we concentrate on key issues such as racism and slavery. File and Power (1981, pp. 5-6) document the edict published in 1601 by Queen Elizabeth I that expels 'negroes and blackamoors' from England. Her policies are illustrated by the case of one of her most important sailors, Sir John Hawkins, an African slave. His ordeal as a black man tied up, ready to be shipped to the Americas, is recounted. We encourage comparison between the British slave ports of Bristol, London, Liverpool, and France's ports of Nantes, Rouen, Bordeaux and La Rochelle in the seventeenth and eighteenth centuries (Musie du Nouveau Monde, 1982, p. 87; Honeychurch, 1980, pp. 82-101; Greenwood and Hamber, 1980). In short, using the File and Power book as a starting point we incorporate black experiences as an integral part of the historical process.

In *Home Economics*, now part of school *Technology* studies, we use books like Geraldine Hutchinson's 'Home Economics for You' (Blackie, 1985), which select different global cultures and provide information about different foods, customs, festivals and life experien-

ces (pp.11-27). We also support the view of Ashrif (1985, p.15) who writes:

> 'It is essential when teaching about diet to consider which food items are considered suitable for consumption. However, if this is to be merely a checklist approach of: Hindus do not eat beef, Jews do not eat pork: then teachers reinforce the student's prejudice that Jews and Hindus are foolish to exclude such appetising items. An anti-racist approach would involve considering (white) British food taboos whether they are explicit or implicit. This approach, not surprisingly, leads to a lengthy list including items such as horsemeat, pigeon, snails, etc. When a student glories in telling me Australian aborigines eat giant insect grubs, I am alerted to the sense of racial superiority behind the remark. Such statements of prejudice must be countered and not left unchallenged. It is vital that what could be termed 'look at the freaks approach' approach be avoided... Students ought to appreciate that a Masai tribesman drawing cattle's blood for food is not far removed from the northerner (in Britain) who likes black pudding'
> (Antonouris, 1986b and d; Antonouris and Wilson, 1989a, pp. 116-20, 122-7, 132).

These issues, in addition to the use of diverse cooking and eating utensils, presenting varieties of herbs and spices and a range of eating and shopping habits, could also be relevant for F.E. college students in catering, nurse training or others caring for people in a residential and community service capacity. Health and beauty courses could include examples of clothes, make-up and hair-styling from around the world.

Mathematics examines population migration and linguistic diversity figures across Europe using computer graphics. We recommend the approach originally used by the Wiltshire Education Authority in a booklet called 'Mathematics for all' (1987). This booklet presents a selection of world number systems from the English number system, which is of Hindu-Arabic origins, through the earliest written numbers of Mesopotamia and ancient Egypt, to modern Chinese, Hindu, Arabic, Urdu, Punjabi and Greek numerals used today by ethnic minority Europeans. Symmetry, tessellation and two-dimensional shapes include examples from Islamic and Rangoli patterns (Antonouris, 1988a; Antonouris and Sparrow, 1989; Shan and Bailey, 1991). Wherever possible, computer software is used to facilitate learning. Examples include the 'tessellations' programme (Cambridge, 1988). Spreadsheets and statistics databases might request students to examine figures on unemployment, educational under-achievement, evidence of racial discrimination, proportions of black police officers, politicians, judges and teachers within and across nation states.

Modern Language courses can show French being spoken in Africa or in the Caribbean (Whiter and Stanojlovic, 1988, pp. 10-1, 78-9) and Spanish in south and central America, as well as in Europe. Bilingualism would be seen as the norm rather than the exception, a bonus not a problem, with communities of French, Spanish, English and German speakers in Europe also being proficient in Arabic or African languages. A BBC series (1991) estimated that Italy has 700,000 African, Asian and Philipino residents, France 3 million inhabitants of Arab and African ancestry, Germany 3 million Turks and 50,000 Africans or Afro-Germans. It was also mentioned that 4% of the population of the Netherlands originally came from Surinam, Morocco, Turkey or the Caribbean, and 1% of the Portuguese population had African origins mainly from the Cape Verde islands. Modern language activities might include reading on racial and ethnic conflicts. For instance, students studying German might be made aware that in 1991 alone there were over 600 attacks on ethnic mi-

norities, while those learning French might learn about attacks in France on muslims and others (Ford, 1990). We recommend that studies do not simply concentrate on scenes in bistros and places of social, historical or architectural interest, but should also utilise articles in newspapers and journals that discuss racial issues (e.g. 'Park Mail' magazine, published in Belgium on November 22, 1991, had a thought-provoking article called 'Qui sont les étrangers de Belgique?' pp. 5-6).

In *Music* teachers are encouraged to demonstrate the instruments and songs of different cultures to show the influence of African and Caribbean traditions on European experiences. Music can also include songs of protest and struggle. In the past our students have proposed using Bob Marley's 'redemption song', about people of African descent who were originally transported to the Americas during the slave trade, and using 'Biko' or 'Sun City' as songs that oppose apartheid (Antonouris and Wilson, 1989a, pp. 120-2, 128). Contemporary songs would naturally replace these older ones.

Physical Education and Games teachers are asked to be vigilant in combating racism in sports by helping students examine prejudices or challenging abusive actions on the sports field. We point to the fact that in 1991 France had two black captains of its national teams, Serge Blanco in rugby and Yannick Noah in tennis, with several other representatives in its football and athletic squads. Black footballer Ruud Gullit, captain of the Netherlands football team in the 1992 European cup, provoked one black teenager to comment in the BBC series: 'When you're famous like Ruud Gullit, you're Dutch. We are called Surinamese' (BBC, 1991).

In *Religious Education* classes the multi-faith approach is promoted by exploring the richness in diversity among religious expression in Europe (Antonouris, 1988c). The celebration of diverse festivals such as Eid and Diwali is encouraged (Antonouris and Wilson, 1989a, pp. 137-150). Also, when studying birth customs, feasting, fasting, marriage customs, pilgrimages and religious services both commonalities and variations are discussed (Mayled, 1986).

In *Science* we offer ideas originally published in the Leicestershire Education Authority booklet called: 'Science Education for a multicultural society' (1985), which proposed activities for colleges and schools. There is a section on plant growth which shows students using Asian vegetables, fruits and herbs (pp. 8-10). The unit on heat involves examining insulation and housing from a global perspective. It attempts to help students appreciate the reasons that different types of materials, structures and technology are used in homes throughout the world. It also shows that techniques sometimes considered 'primitive' are in fact practical applications of good science (pp. 11-15). Projects on food, nutrition and hygiene can involve testing foods from different sources such as Indian, Chinese, Caribbean and Greek. The writers point out that 'this may be the first time some pupils will handle food from backgrounds different from their own so it is important that they are led to recognise its nutritional value and respect other people's preferences' (p.27). Other useful books include one published by the Association for Science Education (Thorp, 1991) and another written mainly for primary teachers (Peacock, 1991).

A global perspective is reinforced by focusing on the contribution to scientific developments by people from a range of cultures. Examples include the case of Charles Richard Drew (1904 — 1950), an African-American scientist and the inventor of blood banks. To stimulate critical discussion of images presented in books, we offer students pen-drawn pictures of this doctor, one depicting the racism he faced and others presenting more positive images of his achievements (Anto-

nouris, 1991, pp. 5-6). Another African-American, Elijah McCoy (1844-1929), who invented a device for lubricating locomotive engines is also studied. His invention was so successful that buyers required machines that had the McCoy system by asking 'is it the real McCoy?'.

Science lessons can also focus on the concept of race by examining questions like: is there anything in the genetic make-up of black people that predisposes them to be good athletes, footballers, or boxers (who represent their countries at the highest level), but poor swimmers or golf players (none appear to have reached celebrity at the international level), or are there socio-historical reasons for these phenomena?

In *Personal and Social Education* we suggest that tutors should incorporate issues from the National Curriculum Council document entitled 'Education for Citizenship' (1990). This document puts forward three core elements called community, pluralist society and being a citizen, and also proposes the utilisation of major human rights conventions: the Universal Declaration of Human Rights (1948), the United Nations Convention on the Rights of the Child (1989) and the European Convention of Human Rights (1950) (p. 7). Whatever the common themes are that tutors select for discussion we hope that they would include issues relating to immigration, refugees and becoming a citizen in different European nation states.

Finally, we support work placements, student exchanges and electronic mail or fax links between institutions. These can be facilitated, and sometimes financially supported, by organisations such as the Central Bureau in London for school, and F.E. exchanges, or the European Community Erasmus programmes which helps finance student-teacher exchange programmes.

Conclusion

In summary, our curriculum strategies and materials attempt to avoid stereotyping, distortions or bias through the transmission of evidence on diversity, conflict and community. In addition, we offer opportunities for discussion and debate on key ethnic and racial issues in contemporary society. We try to ensure that ' European citizens with ancestors in the southern continents will be shown as integral members of Europe rather than be called foreigners and marginalised......Ex-colonial peoples have been citizens in European countries for hundreds of years and so should be portrayed as full citizens of Europe — rather than dark strangers who have language problems, strange cultural norms, exotic clothes, weird eating habits, inferior intellectual abilities, abnormal value systems or extreme religious beliefs' (Antonouris, 1990a, p. 9).

It is evident that the Intercultural Europe perspective is evolving from a strong regional and national base to a less strong European and global base. In collaboration with colleagues from other countries we are slowly generating a pool of examples, case studies, research data, population statistics, video materials and general evidence to strengthen the European and global base of our work. We see this as one of the most urgent and exciting educational challenges of the decade.

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