

## **‘BEHOLD ECCO’: USING THE ‘EDUCATIONAL CULTURAL CONVERGENCE’ MODEL IN INTERCULTURAL EDUCATION**

**John McKEOWN, Ibrahim KURT**

Faculty of Education, Mevlana University, Konya, Turkey

**Abstract:** *Following the model of “educational cultural convergence” (ECCO) created for use by teachers in classrooms (Kurt & McKeown, 2012), the authors examine current data related to issues of social inclusion within schools, and demonstrate the ECCO model as a workable tool for intercultural dialogue. ECCO (Diboll & McKeown, 2011a; 2011b; 2011c) is intended as a way to address cultural anxiety by a practical application of intercultural competence. By the use of the four questions used in ECCO, both students and teachers are encouraged to accept, to respect, to find mutual benefit, and thereby avoid the use of cultural clichés. ECCO has the potential to transgress the current cultural reality and create a viable new one. Research highlights the need for teachers to assess existing “cultural gaps” in classrooms between learner and learner, and between teacher and learner (Gabb, 2006; Turner, 2009; Montgomery, 2010). Cultural gaps exist more and more through informal education, which students experience via social networking, cultural organizations, and the media (UNESCO, 2010). Use of the ECCO model acknowledges these multiple learning spaces available through a hidden curriculum, and is based on the premise that the transmission of local and indigenous knowledge and values are valuable sources of mutual cultural learning (Friere, 2002; Martins-Shannon & White, 2008). Using sources including 2009 Programme for International Student Assessment (PISA) results, the Organization for Economic Co-operation and Development (OECD) data, and the Entreculturas model of intercultural education (Martins, 2008), the authors make the case that the road to social inclusion in schools may be enhanced by use of ECCO, and that PISA benchmark countries address issues of equity and inclusion.*

**Keywords:** *educational cultural convergence, social inclusion, entreculturas, intercultural competency, cultural gaps.*

### **1. INTRODUCTION TO THE STUDY**

Within today’s changing societies teachers must meet the needs of a culturally diverse student body. Beyond cultural awareness, or what may be generally termed “tolerance”, teachers more and more need to identify cultural implications and adapt pedagogical approaches to meet students’ cultural and academic needs (Gabb, 2006; Turner, 2009; Montgomery, 2010). To do so will create culturally responsive classrooms and promote success for all students (Cartledge & Kourea, 2008). The ECCO model (Kurt & McKeown, 2012) is intended to assist classroom teachers to move toward intercultural competency and to build cultural dialogue within the classroom

environment. The four questions of ECCO are a key to opening such a dialogue.

Gay (2000) defines culturally responsive teaching as using the cultural knowledge, prior experiences, and performance styles of diverse students to make learning more appropriate and effective for them; it teaches to and through the strengths of these students. Gay also describes culturally responsive teaching as having these characteristics.

- It acknowledges the legitimacy of the cultural heritages of different ethnic groups, both as legacies that affect students’ dispositions, attitudes, and approaches to learning and as worthy content to be taught in the formal curriculum.

- It builds bridges of meaningfulness between home and school experiences as well as between academic abstractions and lived sociocultural realities.

- It uses a wide variety of instructional strategies that are connected to different learning styles.

- It teaches students to know and praise their own and each others' cultural heritages.

- It incorporates multicultural information, resources, and materials in all the subjects and skills routinely taught in schools (29).

It is vital for teachers to consider cultural characteristics that may influence a child's learning style (Hammond, Dupoux & Ingalis, 2004). Teaching that addresses students' cultural backgrounds affects not only the learning process, but also the student's self-efficacy, that is, the student's belief in his or her ability to achieve a specified goal (Bandura, 1997). In many OECD countries, immigrant students have more restricted access to quality education, leave school earlier, and have lower academic achievement than their peers. This makes improving the education of immigrant students a priority. ECCO is thus a piece of a bigger intercultural puzzle and part of a demographic shift (discussed later) and the concurrent adaptations to these contemporary changes. Little work to date has been carried out internationally to examine the education outcomes of this population and explore education interventions to improve their performance. We believe that ECCO can be a pathway to intercultural competency that teachers can use immediately. ECCO will make a marked difference practically, efficiently, and without systemic change.

## 2. LITERATURE REVIEW

The ECCO model derives from four areas: Sociolinguistics and Communication Theory; educational reform developments; the "entreculturas" model; and, Cross-cultural Communication. Howard Giles' Communication Accommodation Theory ("CAT"; 1978, 1991) provides a starting point for ECCO (Diboll & McKeown, 2011a;

2011c). Educational reform literature is taken particularly from reports and data associated with the Organization for Economic and Cooperative Development (OECD, 2005; Çinoğlu, 2009), with issues related to the changing demographics of teachers and learners globally, and with data compiled from the Program of International Student Assessment – PISA (OECD, 2010a; PISA, 2012).

**2.1 Educational reform – the core engine of change.** Given this century's democratization of knowledge, there is a concurrent change in teaching via information liberation based on access to vast amounts of available information. Globally, a variety of e-tools and social media provide multi-modal learning experiences, and this increased participatory access to knowledge has made learning more relevant to learners and created an expanding schoolhouse where informal learning may have an equal or greater impact than traditionally found within the formal schoolhouse. Further, teaching is altering radically (OECD, 2005). Knowledge and information are keys to social inclusion and productivity and a key resource of economic growth (OECD, 2011). The teacher today is more and more considered as a co-learner, a creator of knowledge, and as a change agent (OECD, 2010c)

**2.2 Linguistic convergence.** Linguistic convergence (Giles & Smith, 1979) is a key factor in effective and positive cross-cultural communication. Sociolinguist Howard Giles points out that "convergent communicative acts reduce interpersonal differences" creating an atmosphere conducive to co-operation across cultures and language groups, while "divergent" acts in which "speakers accentuate speech and non-verbal differences", can be used as a defensive mechanism to reinforce an "us and them" dichotomy that inhibits effective communication (1991:7-9). The emphasis on communication is significant when we consider that classroom teachers are on the front-line for changing attitudes, using positive models and creating activities for students that demonstrate intercultural dialogue in the most ordinary of classroom lessons and circumstances.

**2.3 The “entreculturas” model for intercultural education.** The “entreculturas” working model of intercultural education is based on 17 years of experience in Portugal with the Entreculturas Project. In her analysis of the contributions of the project to enhance multiculturalism, Martins (2008) describes a framework for interventions in Portuguese schools. The ‘four pillars’ approach of the 1996 UNESCO report (Delores, 1996) *Learning: The Treasure Within* (“learning to be, learning to do, learning to live together, learning to know”) became part of the common theoretical basis which stressed the nature of multicultural education as a goal for democratic society grounded in a human rights’ philosophy. It reinforced the belief in the value of an equitable education for all learners and as training as a means to overcome social inequities. The Project unearthed many of the same findings that OECD data has confirmed regarding the utility and urgency of educating students from immigrant backgrounds.

However, diverging from the “entreculturas” model, the ECCO model focusses on the *individual* teacher’s capacity to deal with heterogeneity and diversity, not with systemic change. Martins points out (2008:205) that a change of values and perspectives at the individual or collective level is not teachable in a traditional sense and that the process takes time. We entirely support this view and agree that it takes time to build a common agenda, but that the work needs to begin forthwith. The use of the ECCO model with the four questions is a highly appropriate tool for action in the art of learning to live together.

**2.4 Cultural convergence.** Giles and Smith (1979) cite a number of factors that influence the effectiveness of cross-cultural communication: “similarity attraction”, “the more similar are attitudes and beliefs are to certain others, the more likely it is we will be attracted to them” (Giles & Smith, 1979:47); the “social exchange” process, “the rewards attending a convergent act, that is an increase in attraction or approval” (Giles & Smith, 1979:48); “causal attribution”, where “we interpret other people’s behaviour, and

evaluate persons in themselves, in terms of the motivations and intentions that we attribute as the cause of their behavior” (Giles & Smith, 1979:50); “intergroup distinctiveness”, wherein members of different groups, when they are in contact “compare themselves on dimensions that are important to them” (Giles & Smith, 1979:52). Building positive intercultural relations and effective communication depends on aligning these factors to achieve “optimal convergence” leading to positive inter-evaluation (Giles & Smith, 1979:53-4).

Wenger (1998) considers communities of practice to be groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly. In this sense, classrooms are cross-cultural communities of practice, in each of which a unique social meaning is constructed in the interactions between students and teacher, and, perhaps more significantly, between the learners themselves.

### 3. THE ECCO MODEL

The ECCO model is based on an assumption that intercultural citizenship gives symbolic power, which proceeds political power, and further, that intercultural competence is a way to address cultural anxiety. The ECCO model directly addresses the four major themes of cultural rapprochement:

- (i) promoting reciprocal knowledge of cultural, ethnic, linguistic, and religious diversity”;
- (ii) building a framework for commonly shared values;
- (iii) the building of intercultural competencies; and,
- (iv) fostering dialogue for sustainable development (UNESCO, 2010b).

“Cultural Rapprochement” is referential to the 2010 *International Year of the Rapprochement of Cultures* (UNESCO, 2010a) celebrated world-wide through the activities of the United Nations.

Educational Cultural Convergence (ECCO) can be summarized as a multi-dimensional process “emphasizing the teacher’s role in facilitating optimal cultural convergence

within the community of learning practice involving both 'wider society' linguistic, cultural and social factors and the evolving cultural context that is specific to each learning encounter or each specific community of learners" (McKeown & Diboll, 2011c: 47). Cultural diversity is intended quite simply as what is to be shared in order to be a member of the culture, and intercultural dialogue is the process of exposure to other-ness.

The impetus for an ECCO model originates from a number of sources. The first as indicated in a previous study (Diboll & McKeown, 2011b) is a response to educators who wanted to move a cultural dialogue forward in the classroom environment (see EUCU Network, 2011). The second is based on the authors' combined professional experience and collegial interactions with educators in state-sector K-12 schools, and educational reform initiatives, in Azerbaijan, Bahrain, Qatar, Abu Dhabi, Turkey, Scotland and Canada. The third is to be found in the *Charter of Fundamental Human Rights of the European Union* (2007/C 303/01) adopted by EU Member States in 2007, wherein the proposition that "the peoples of Europe are resolved to share a peaceful future based on common values" is definitively stated.

The EU is concerned with contributing "to the preservation and to the development of these common values while respecting the diversity of cultures and traditions" (EU *Charter*: Preamble 1). *The Charter* elucidates further, "conscious of its spiritual and moral heritage, the European Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity; it is based on the principles of democracy and the rule of law" and "places the individual at the heart of its activities, by establishing the citizenship of the Union and by creating an area of freedom, security and justice" (*Charter*: Preamble 1).

Various EU enterprises are currently dedicated to fostering a climate of intercultural dialogue, and with more organizations being established. The European Union Children's University (EUCU.net, 2011) initiative is one such example of the way in which EU States are striving to offer an inclusive environment.

The European Society for Transcultural and Interdisciplinary Dialogue (ESTIDIA) was established "to provide an easily available discussion and meeting forum for researchers and practitioners interested in transgressing traditional disciplinary and geographical boundaries in order to explore the interrelatedness and interdependence of languages and cultures in various social environments or communities" (ESTIDIA, 2012). Another example is Human Rights Education Associates (HREA, 2012a), an international non-governmental organization that supports human rights learning, the development of educational materials and programming, and community-building through on-line technologies. HREA is dedicated to quality education and training to promote understanding, attitudes and actions to protect human rights, and to foster the development of peaceable, free and just communities (HREA, 2012b). However, what we deemed as still necessary and currently lacking, was a tool for classroom teachers to use toward the same end.

#### **4. THE ECCO MODEL: NOW ADD FOUR QUESTIONS**

To the ECCO model, the authors now add four questions adapted from the work of Byron Katie (2012) to make the model more directly and immediately applicable to the classroom environment. A teacher can pose the questions, either alone or with colleagues, or with students, to clarify cultural concepts, clichés, or to expose existing stereotypes. The questions put the model into practical action.

The questions are as follows:

1. Is my perception of this cultural situation true?

The teacher can investigate further a particular situation, time, and location, argument, or people or personnel and seek reasons for the reactions they experience.

2. Can I absolutely be certain that my perceptions, thoughts or emotions are true in this specific situation?

In this particular situation, we begin to identify a cultural gap by questioning further in what ways you would want the other person

to change, or do something differently.

3. How do I react when I believe these cultural assumptions? What happens to me personally? How can I explain this situation to myself... or to someone else?

In this situation, you explore possible advice you could offer to yourself or to the learner. A further extension is to determine what the learner would need to do in order to accommodate *your* needs. When you find a cultural gap, you are on the road to creating empathy with the learner and identifying your own stereotypes.

4. Who would I be without this perception or with a different perception or a different attitude about this cultural situation?

Here the learner may ponder on what it is that they don't want to experience again. The learner re-directs that same thought around to the self and explores the other point of view, or the opposite point of view. This sort of turnaround can be very powerful as there is a shift that occurs from cultural disempowerment to empowerment, from ignorance to co-created knowledge. It's no longer necessary to wait for people or situations to change in order to experience added cultural interaction. ECCO is a direct way to orchestrate the process.

Using these four questions helps to promote "co-intentional" education (Freire, 2002), a process wherein

...teachers and students, co-intent on reality, are both subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as permanent co-creators. In this way, the presence of the oppressed in the struggle for liberation will be what it should be: not pseudo-participation, but committed involvement (Freire, 2002:69).

Civility, or what is often dubbed "political correctness", masks differences, and is not a practice that enables discourse across diversity. It is possible to keep up appearances of being cultivated and sensitive with a cosmopolitan veneer. However, this civility is not full engagement and serves to maintain

and reinforce conventional inequalities and cultural clichés or stereotypes, and limits understanding to levels of tolerance. The ECCO model is meant to engage both teacher and learner in co-intentional learning.

## **5. PISA (THE PROGRAMME OF INTERNATIONAL STUDENT ASSESSMENT)**

PISA assesses the extent to which students near the end of compulsory education (at about 15 years of age) have acquired some of the knowledge and skills that are essential for full participation in society (OECD, 2007a: 16). It seeks to assess not merely whether students can reproduce what they have learned, but also how well they can apply their knowledge in a variety of contexts (16). PISA results have a high degree of validity and reliability, and can significantly improve understanding of the outcomes of education across developed and developing countries. Begun in 2000, PISA measures student competencies in reading, mathematics, and science in three-year cycles. PISA also collects student, family, and institutional factor information that helps to explain differences in performance through questionnaires completed by students, families, and school principals. The student questionnaire focuses on their backgrounds, learning habits, and attitudes towards math, science, and literacy. The principals' questionnaire is used to collect information on demographic characteristics of students and characteristics of the learning environments at schools. A questionnaire for parents is used to demonstrate the relationship between student achievement and family factors.

PISA also examines equality in learning outcomes, including equity in the distribution of learning resources. Perhaps most importantly, it looks at equity in the distribution of learning opportunities by analysing the impact of the family and the socio-economic backgrounds of students and schools on learning outcomes. This analysis is crucial as immigrant populations in OECD countries have grown significantly in recent decades. Today, students from immigrant backgrounds comprise 10 to 20% of the

student population in many OECD countries. From 1990 and 2000, the number of people living outside their country of birth almost doubled worldwide to 175 million (OECD, 2008). Some countries observed changes of more than 5% growth in their student immigrant population in the period from 2000 to 2009 (OECD, 2008).

PISA offers a window to peer into school systems that effectively engage the potential of students from immigrant backgrounds and offers a dynamic perspective by assessing the performance of students from immigrant backgrounds. In this regard, PISA distinguishes between three types of student immigrant status: i) native students who were born in the country of PISA assessment, or who had at least one parent born in the country; ii) second-generation students who were born in the country of assessment but whose parents are foreign-born; and, iii) first-generation students are foreign-born and whose parents are also foreign-born.

The growing proportion of immigrant students poses challenges within education, as larger and larger immigrant student populations increase the diversity of the student body. Schools need to engage with this diversity to secure high-quality instruction for all students. OECD data reveals that immigrant students, on average, have weaker education outcomes at all levels of education. They often have more restricted access to quality education; are less likely to participate in pre-primary education; more prone to drop out before completing upper secondary; more apt to have lower academic scores; and more likely to attend schools with peers from less advantaged backgrounds (OECD, 2010e). With this shift in demographics, teaching immigrant students is becoming an important part of the reality facing teachers.

However, dealing with diversity is a challenge for educators and schools. Teachers often do not feel qualified or sufficiently supported to teach students from multi-cultural or bilingual backgrounds. Despite the expansion of education over recent decades, inequalities in educational outcomes and in educational and social mobility persist in many countries (OECD, 2010c; 2010d; 2010e). The

long-term social and financial costs of educational inequalities can be high. Those students without the competencies to participate fully in society may not be able to realise their potential and, as a result, are likely to generate higher costs for health, income support, child welfare and security (Levin, 2009; Belfield and Levin, 2007). Given that education is a powerful determining factor of life chances, equity in education can improve economic and social outcomes: education can either reinforce economic advantages across generations, or help improve social and economic mobility from one generation to another (OECD, 2010e; OECD, 2008).

Such disadvantages, along with cultural and ethnic differences, can create divisions and inequities between a host society and newcomers. These problems require consideration of how immigrants can be integrated into host societies in ways that are acceptable to both the immigrants and the populations in the receiving countries. Education is key to integrating immigrants into society and the use of the ECCO model can facilitate in the transmission of the norms and values that provide a basis for social cohesion.

In order to close the achievement gap, teachers need to establish a positive school and classroom climate that treats diversity as a resource rather than an obstacle for successful teaching and learning. Support for immigrant students should be provided not only in specialised courses but in an integrated way across the curriculum and throughout all-school and after-school activities.

As indicated in the ECCO model, parental and community involvement can influence students in the classroom as well as students' learning environments at home. The use of sensitive, relevant curriculum materials can have a positive impact on this reciprocal development. Teachers have immediate access to teaching materials through the Council of Europe, in particular, from the Human Rights and Service-Learning: *Lesson Plans and Projects* (HREA, 2007) for materials that could be used to augment stand-alone lessons or be used to focus on aspects of intercultural competency within a more integrated curricular approach.

## 6. DISCUSSION

The OECD review, *Closing the Gap for Immigrant Students: Policies, Practice and Performance* (OECD, 2010), highlights the diversity of immigrant populations in OECD countries and the challenges for education. The authors wholeheartedly agree with the findings of this report: “to effectively address the needs of immigrant students is not a ‘one size fits all’ kind of development”. A localized study also demonstrates the validity of a contextualized approach (Diboll & McKeown, 2011c). ECCO can assist classroom teachers to assess existing cultural gaps and to open intercultural dialogue from which both native and immigrant students could benefit. ECCO, however, is not a curriculum for intercultural teaching but is rather intended to build the intercultural capacity of teachers. We believe that ECCO has the potential to raising awareness of rights and responsibilities of immigrant children and could provide much needed feedback for further research in this area.

ECCO conceptually is based on an extended linguistic convergence into cultural convergence. In this way, the use of ECCO can strengthen language support in the classroom through a validation of the mother tongue proficiency. Teachers can value and validate mother tongue proficiency in academic language learning *along with* the convergence of language and content learning. ECCO is an expedient pathway for teachers to strengthen a pedagogical approach intended to accommodate diverse student needs.

We are currently examining the efficiency of the ECCO model in Turkish schools and look forward to sharing those results in the near future, and to hearing from other educators. In the meantime, we look for educators teaching in multi-cultural classrooms who may want to try putting the ECCO model into practice using the four questions. We would encourage educators to see for themselves the effect that the ECCO model may have on the quality of discussion, the cultural gaps exposed, the safe space created for a deconstruction of cultural

stereotypes, and the relief that the teacher will feel from cultural anxiety.

## 7. CONCLUSIONS

We have seen is that the underlying challenge to manage cultural dialogue is for teachers to be able to understand and value the complexity of plurality and cultural identities. Of course, the awareness of one’s own assumptions is a first step to positively interact and learn from others. The four questions allows space for this questioning, either alone or with other learners, and, in this process, lies one of the benefits of the use of the ECCO model. Other benefits of the ECCO model are described in a previous study (Diboll & McKeown, 2011b). These benefits can be summarized as follows: increased ability to participate with flexible communicative skills between teacher and learners from different backgrounds; a more adaptive attitude in the context of cultural diversity; and, a sense of identity in which one can hold multiple cultural identities, simultaneously and reflectively.

In conclusion, current available data suggests that in countries that performed well in PISA, it is the primary responsibility of schools and teachers to engage constructively with the diversity of student interests, capacities and socio-economic contexts. In fact, many high-performing OECD countries have already developed support systems to foster the motivation of *all* students to become independent and lifelong learners. These countries tend to train teachers to be better at diagnosing learning difficulties so that they can be addressed through personalised instruction methods. They also help individual teachers to become aware of specific weaknesses in their own practices, which often means not just creating awareness of what they do, but also changing the underlying mindset. ECCO can be a part of this change toolkit by providing teachers with a pathway to address cultural anxiety and by encouraging teachers to meet the needs of the diverse learners in their care.

## BIBLIOGRAPHY

1. Bandura, A. (1997) *Self-efficacy: the exercise of control*. New York: Freeman.
2. Belfield, C. & Levin, H. M. (2007) *The Price We Pay: Economic and Social Consequences of Inadequate Education*. Washington, DC: The Brookings Institution Press.
3. Cartledge, G., & Kourea, L. (2008) Culturally responsive classrooms for culturally diverse students with, and at risk, for disabilities. *Exceptional Children*, 74, 351-371.
4. Çinoğlu, M. (2009) 'What does the PISA 2003 mean for Turkey?' *Firat University Journal of Social Science*, 19 (1) 43-50.
5. Delors, J., et al. (1996) *Learning: The Treasure Within*. UNESCO "Delors" Report accessed at the UNESCO web site 2012 March 4: <http://unesdoc.unesco.org/images/0010/001095/109590eo.pdf>
6. Diboll, M. & McKeown, J. (2011a) Critical Friendship in International Educational Reform: a journey to Educational Cultural Convergence (ECCO). *International Mevlana Educational Journal of Research*, 1(2) 15-26.
7. Diboll, M. & McKeown, J. (2011b) Localizing externally-derived professional development. Sarajevo, Bosnia: Foreign Language Teaching and Applied Linguistics (FLTAL) Proceedings.
8. Diboll, M. & McKeown, J. (2011c) Building a community of shared practice through educational cultural convergence (ECCO) in *Languages for Specific Purposes in Theory and Practice*. Cambridge, U.K: Cambridge Scholars Press.
9. European Union (2007) n.a. Official Journal of the European Union. "Charter of Fundamental Rights of the European Union". Accessed at the European Parliament Council Commission web site 31 March 2012: <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:C:2007:303:0001:0016:EN:PDF> or at [http://europa.eu/legislation\\_summaries/justice\\_freedom\\_security/combating\\_discrimination/l33501\\_en.htm](http://europa.eu/legislation_summaries/justice_freedom_security/combating_discrimination/l33501_en.htm)
10. The European Society for Transcultural and Interdisciplinary Dialogue (ESTIDIA). n.a. (2012). Accessed at the ESTIDIA web site 24 April 2012: <http://www.estidia.eu/>
11. European Union Children's Universities (EUCU, 2011) EUCU Information and services. Accessed February 8, 2012 at the EUCU.net web site: <http://sites.google.com/site/eucunetevents/>
12. Freire, P. (2002) *Pedagogy of the Oppressed*. London: Continuum Press.
13. Gabb, D. (2006) Transcultural Dynamics in the Classroom. *The Journal of Studies in International Education*, 10 (4) 357-368.
14. Giles, H. (ed.) (1991) *Contexts of Accommodation: Developments in Sociolinguistics*. Cambridge, UK: CUP.
15. Giles, H. and Smith, P. (1979) "Accommodation Theory: Optimal Levels of Convergence" in Giles, H. and St. Clair, R., *Language and Social Psychology*. Oxford, UK: Blackwell.
16. Gay, G.(2000) *Culturally Responsive Teaching: Theory, Research, & Practice*. New York: Teachers College Press.
17. Hammond, H., Dupoux, E. & Ingalls, L. (2004) Culturally relevant classroom management strategies for American Indian students. *Rural Special Education Quarterly*. Accessed from HighBeam Research archives 4 April 2012: <http://www.highbeam.com/doc/1P3-792186171.html>
18. Hansuvadha, N. & Slater, C.L. (2012) Culturally Competent School Leaders: The Individual and the System. *The Educational Forum*, 76 (2) 174-189.
19. HREA (2007) Human Rights Education Associates: Service learning materials. Accessed at the HREA web site 27 January 2012: <http://www.hrea.org/pubs/AIUSA-HREA-ServiceLearning.pdf>
20. HREA (2012a) Human Rights Education Associates. Accessed at HREA web site 27 January 2012: [http://www.hrea.org/index.php?language\\_id=](http://www.hrea.org/index.php?language_id=)
21. HREA (2012b) Human Rights Education Associates: "European Convention on



- Human Rights: Starting points for teachers” (2004). Human Rights and Service-Learning: Lesson Plans and Projects. Accessed at HREA web site 25 January 2012: [http://www.hrea.org/index.php?base\\_id=104&language\\_id=1&erc\\_doc\\_id=4961&category\\_id=6&category\\_type=3&group=](http://www.hrea.org/index.php?base_id=104&language_id=1&erc_doc_id=4961&category_id=6&category_type=3&group=)
22. Katie, Byron. (2012) *The Work*. Accessed at “The Work” web site 27 February 2012: <http://www.thework.com/index.php>
  23. Levin, H. M. (2009) The Economic Payoff to Investing in Educational Justice. *The Educational Researcher*, 38 (1) 5-14.
  24. Kurt, I. & McKeown, J. (2011) Pathways to Cultural Rapprochement in Schools: Educational Cultural Convergence (ECCO). Plenary presentation at the European Children’s University Network, Ankara University, November 2011.
  25. Kurt, I. & McKeown, J. (2012) Pathways to Cultural Rapprochement in Schools: a model of Educational Cultural Convergence (ECCO). *International Mevlana Educational Journal of Research*. To be published June 2012.
  26. Martins-Shannon, J. & White, M. (2008) Support Culturally Responsive Teaching! *Kappa Delta Pi Record*, 48 (1) 4-6.
  27. Martins, I. F. (2008) Learning to Live Together: the contributions of intercultural education. *European Journal of Education*. 43 (2) 197-206.
  28. McKeown, J. (2009) ‘The more we get together, the happier we’ll be’: promoting shared practice through curriculum initiatives in *Orientations in Language Learning and Translation*. Sohar, Oman: Al Falaj Press, Contemporary Language Studies.
  29. Montgomery. C. (2010) *Understanding the International Student Experience*. London: Palgrave-Macmillan.
  30. OECD (2005) *Teachers Matter: Attracting, Developing and Retaining Effective Teachers*. Paris: OECD Publishing. Accessed at the Organization for Economic and Cooperative Development web site 29 January 2012: <http://www.oecd.org/dataoecd/39/47/34990905.pdf>
  31. OECD (2008) *International Migration Outlook: SOPEMI - 2008 edition*. Paris: OECD. Accessed at the Organization for Economic and Cooperative Development web site 28 March 2012: <http://www.oecd.org/dataoecd/30/13/41275373.pdf>
  32. OECD (2010a) *PISA 2009 at a Glance*. Paris: OECD Publishing. Accessed at the Organization for Economic and Cooperative Development web site 29 February 2012: <http://dx.doi.org/10.1787/9789264095298-en>
  33. OECD (2010b) *PISA 2009 Results: Executive Summary*. Paris: OECD Publishing. Accessed at the Organization for Economic and Cooperative Development web site 28 February 2012: <http://www.oecd.org/publishing/corrigenda>
  34. OECD (2010c) *Schooling for Tomorrow: Think Scenarios, Rethink Education*. Paris: OECD Publishing. Accessed at the Organization for Economic and Cooperative Development web site 28 February 2012: [http://www.flacso.edu.mx/openseminar/downloads/ocde\\_schooling.pdf](http://www.flacso.edu.mx/openseminar/downloads/ocde_schooling.pdf)
  35. OECD (2010d) *PISA 2009 Results: What Students Know and Can Do Student Performance in Reading, Mathematics and Science (Volume I)*. Paris: OECD Publishing. Accessed at the Organization for Economic and Cooperative Development web site 10 February 2012: [http://www.oecd.org/document/53/0,3746,en\\_32252351\\_46584327\\_46584821\\_1\\_1\\_1\\_1,00.html](http://www.oecd.org/document/53/0,3746,en_32252351_46584327_46584821_1_1_1_1,00.html)
  36. OECD (2010e). *PISA 2009 Results: Overcoming Social Background: Equity in Learning Opportunities and Outcomes (Volume II)*. Paris: OECD Publishing. Accessed at the Organization for Economic and Cooperative Development web site 10 March 2012: <http://dx.doi.org/10.1787/9789264091504-en>
  37. OECD (2011) *Strong Performers and Successful Reformers in Education: Lessons from PISA for the United States*. Paris: OECD Publishing. Accessed at the Organization for Economic and Cooperative Development web site 26

- February 2012: <http://dx.doi.org/10.1787/9789264096660-en>
38. Programme of International Student Assessment (PISA). n.a. (2012). Paris: OECD Publishing. Accessed at the Organization for Economic and Cooperative Development web site 13 September 2012: <http://www.oecd.org/dataoecd/51/27/37474503.pdf>
39. Turner, D. (2009) *Theory and Practice of Education*. London: Continuum Press.
40. United Nations Educational, Scientific, and Cultural Organization (1999) n.a. *UNESCO Task Force on Education for the Twenty-first Century*. Accessed at the UNESCO web site 8 April 2012: <http://www.unesco.org/delors/>
41. United Nations Educational, Scientific, and Cultural Organization (2010a) *International Year for the Rapprochement of Cultures, 2010*. Accessed at the UNESCO web site 27 January 2012: <http://www.unesco.org/en/2010-international-year-for-the-rapprochement-of-cultures/>
42. United Nations Educational, Scientific, and Cultural Organization (2010b) Overview leaflet for the International Year for the Rapprochement of Cultures, 2010. Accessed at the UNESCO web site 27 January 2012: [http://www.unesco.org/culture/pdf/2010/2010\\_leaflet\\_en](http://www.unesco.org/culture/pdf/2010/2010_leaflet_en)
43. Wenger, E. (1998) *Communities of Practice: learning, meaning and identity*. New York: CUP.