



Building a Multi-Ethnic and Multi-National Cyprus

**Report of a Structured Dialogue
Co-Laboratory Elementary School
Deryneia A'
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This booklet was prepared in the context of the project '**Building a Multi-Ethnic and Multi-National Cyprus to promote European Values and Regional and International Peace**'.

The main objective of the project is to promote awareness and increase the sensitivity of the Cypriot Society on how a multi-ethnic and multi-cultural Cyprus serves European values and promotes regional and international peace.

To meet the main objective, the project engaged students, teachers and parents in workshops and activities to create a vision map for a multi-cultural and multi-ethnic Cyprus. Participants were encouraged to visualize and implement specific activities, which contribute towards materializing the vision for a multi-cultural society.

The coordinating organization of this project is the Future Worlds Center (legal reg.: Cyprus Neuroscience and Technology Institute), based in Nicosia. The project's partner organizations are: the Cyprus Adult Education Association, the Human Rights and Education Network, the University of Cyprus (Department for Political Sciences), and the Young Cypriot Scientists Network.

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The participants, i.e., the teachers, parents and students of the A' Deryneia Elementary School, are the primary and only authors of the views expressed in this report. It is imperative that the various statements are read having always in mind that they reflect individual perceptions (ref. Tsivacou's Law of Requisite Autonomy, 1997)



Methodology: Structured Dialogic Design Process

The Structured Dialogic Design Process (SDDP) is a methodology that supports *democratic* and *structured* dialogue among a group of stakeholders. It is especially effective in resolving multiple conflicts of purpose and values, and in generating consensus on organizational and inter-organizational strategy. It is scientifically grounded on 7 laws of cybernetics/systems science and has been rigorously validated in hundreds of cases throughout the last 30 years.

The Future Worlds Center team has extensive experience in the application of the method. They have used it in many forums to facilitate organizational and social change. For example, they have used it in three large European networks of experts (Cost219ter¹, Cost298², Insafe³ and the UCYVROK project⁴).

The SDDP is specifically designed to assist inhomogeneous groups to deal with complex issues, in a reasonably limited amount of time. It enables the integration of contributions from individuals with diverse views, backgrounds and perspectives through a process that is structured, inclusive and collaborative.

1 The Cost219ter is a network of experts from 20 countries (18 European plus USA and Australia) who are concerned on how broadband technologies and next-generation networks will make services more accessible and more transparent (ambient intelligence) to all (www.cost219ter.org). The Cost219ter community has used SDDP to define the obstacles that prevent practical broadband applications being produced and exploited. Based on the results of the structured dialogue, they developed their strategy for the next 3 years.

2 The Cost298 is a network of experts like the Cost219ter, which focuses on Broadband technologies for all (www.cost298.org).

3 Insafe is a network of 27 safer Internet Awareness Nodes throughout Europe (www.saferinternet.org). They used SDDP in many of their meetings to identify obstacles, develop vision and agree on action plans. The Cypriot node is at www.CyberEthics.info. These reports are on line.

4 The SDDP methodology was used to facilitate dialogue between Greek and Turkish Cypriots since 1994. This dialogue culminated to the formation of an embryonic peace movement. A number of publications are available upon request and at www.civilsocietydialogue.info.

most influential ideas are the *root causes*. Addressing those will be most efficient. If we deal with factors that describe a future ideal state, addressing and making progress on the most influential factors helps us materialize goals easier, faster, and more economically. At this stage we often re-discover the “erroneous priority” effect. This means that ideas which received most votes in the previous phase do not prove to be the most influential after the stakeholders engage in the relational inquiring phase.

In the following, the process of a typical SDDP session, with its phases, is described in more detail.

First The breadth of the dialogue is constrained and sharpened with the help of a **triggering question**. This is formulated by a core group of people, who are the Knowledge Management Team (KMT) and is composed by the owners of the complex problem and SDDP experts. This question can be emailed to all participants, who are requested to respond with at least three contributions before the meeting either through email or by entering their ideas in wikis.

Second All contributions/responses to the Triggering Question are recorded in the *Cogniscope II*™ software. They must be short and concise: one idea in one sentence! The authors may clarify their ideas in a few additional sentences. These clarifications can also take place inside the wiki.

Third The ideas are clustered into categories based on similarities and common attributes. If time is short, a smaller team can work on this process (e.g., between plenary sessions).

Forth All participants get five votes and are asked to choose ideas that are most important to them. Only ideas that receive votes enter the next and most important phase.

Fifth In this phase (relational inquiry phase), participants are asked to explore influences of one idea on another. They are asked to *decide whether making progress on one problem will make solving another problem easier*. If the answer is “Yes” voted by a great majority, an influence is established on the map of ideas. The way to read that influence is that items at the bottom are root causes (if what is being discussed are obstacles), or most influential factors (if what is being discussed are descriptors of an ideal situation or

Cypriot applications with diverse stakeholders and complex situations:

1. Information technology in the service of peace building; The case of Cyprus. *World Futures*, 60, 67-79
2. A systemic evaluation of the state of affairs following the negative outcome of the referendum in Cyprus using a structured design process. In: *Systemic Practice and Action Research*, 2009, 22:1, pgs 45-75

http://www.informaworld.com/smpp/content~db=all~content=a725289197?words=laouris*

<http://www.springerlink.com/content/65025866mnk65p52/?p=4e796e7288eb4a6fa465fb901060a9ed&pi=0>





Having classified all ideas according to the clusters, all participants were requested to chose their five most favorable ideas. The votes were widely spread among the ideas. 26 out of the 82 ideas received at least one vote. The resulting 31.7% is known as "spreadthink". It is a measure of the degree of disagreement.

The ideas that received most votes were:

Idea# 38 (11 votes):The children will not be treated as visitors [Τα παιδιά να μην αντιμετωπίζονται σαν επισκέπτες]

Idea# 2 (9 votes): Attitudes and skills to be developed for acceptance of new comers element and for cultivating new culture [Να καλλιεργούνται στάσεις και δεξιότητες για αποδοχή του νεού στοιχείου και της νέας κουλτούρας]

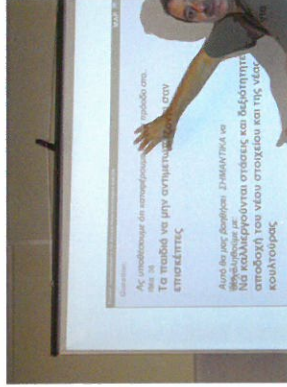
Idea# 48 (9 votes): Trips and travels should be organised to get to know different cultures [Να οργανώνονται εκδρομές ή ταξίδια για γνωριμία διαφορετικών πολιτισμών]

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How to read the Influence Tree

Ideas at the bottom are considered to be the *most influential*. Making progress or achieving results in those bottom ideas makes it a lot easier to address those that lie higher in the map.

In summary, almost all participants approved that the lower level ideas are the most influential and agreed that any actions must address these ideas:

Idea# 1: To have a flexible school curriculum according to the composition of the school [Να υπάρχει ευέλικτο αναλυτικό πρόγραμμα ανάλογα με τη σύνθεση του σχολείου]

Idea# 20: The parents' associations and the teaching staff will be from many countries [Οι σύνδεσμοι γονέων και το διδακτικό προσωπικό θα είναι από πολλές χώρες]

Idea# 52: The children will talk to their classmates about their

school curriculum was more flexible, schools could react better and in a more flexible way to new challenges, to the rising number of foreign students, or would simply have more possibilities to include actions related to multiculturalism at their school. It is of course interesting to observe that the most influential idea is beyond the teachers', parents' and students' control, whereas those ideas on levels six and seven can be tackled by the school community itself.

Another highly influential idea is Idea # 20 ('The parents' associations and the teaching staff will be from many countries'). Although during the discussion many agreed that this idea is not in the school community's hand, yet steps could be taken to make progress towards increasing the number of non-Cypriot parents within the parents' associations by specifically inviting such parents to join and to participate.

Idea # 47 ('A hall for multiple purposes should be created, which will serve the needs of all cultures') was a much discussed idea that turned out to have influence on many other ideas at higher levels. It would offer space for activities and events at the school premises. Although scepticism was high whether this idea can be realised by the school community, the possibilities for securing sponsoring and funding could be explored. Also a rather small space could be created that might serve as an incubator for activities promoting multiculturalism at the school and in the classroom. If such an experiment proved successful, it would be easier to build it up.

In general the teachers, parents and students can tackle many of the ideas that turned out as most influential.

All participants voted for their five most favorable factors. As with the first phase of the workshop, the votes were widely spread among most of the factors. Out of 76 factors, 18 received votes, i.e. the 'spreadthink' was 23.7%. The factors that received most votes were:

Factor# 10 (11 votes): Racism and xenophobia has not disappeared completely [Δεν έχει εξαλειφθεί πλήρως η ξενοφοβία και ο ρατσισμός]

Factor# 1 (5 votes): Economic problem at the state level [Οικονομικό πρόβλημα στο επίπεδο του κράτους]

Factor# 3 (4 votes): The fear for change and that we will lose our Greek Orthodox identity [Ο φόβος για την αλλαγή και ότι θα χάσουμε την Ελληνική Ορθόδοξη ταυτότητα μας]

Factor# 5 (4 votes): Ministry of Education [Υπουργείο Παιδείας]

Factor# 11 (4 votes): There is no flexibility in the school curriculum [Δεν υπάρχει ανάλογη ευελιξία στο αναλυτικό πρόγραμμα]

Factor# 48 (4 votes): Our adherence to stereotypes [Η προσκόλληση μας σε στερεότυπα]

In addition to the above, Factors # 6, 7, 23, 26, 28, 29, 32, 37, 58, 67, 71, 73 received one or more votes and were structured in the influence tree.

The voting results were used to select factors for the subsequent structuring process. The participants managed to structure all 18 factors that received one or more votes. The 'influence tree' created shows the root causes hindering the materialization of the ideal multicultural school. The influence map consists of six different levels of influence.

Factor# 28: Lack of respect [‘Ελειψη αλληλοσεβασμού’]

As with the first map, the second tree of influence has identified root causes i.e., obstacles to an ideal multicultural school which are beyond the immediate school’s or community’s control. Factors #5, 6 and 11, in level six and five of the tree, are not within immediate reach by the school community. However, Factor #28 (‘Lack of respect’) can be addressed by teachers and parents and can be tackled in the classroom. Another influential factor is #58 (‘The adults who are in power don’t take the youngsters’ opinions into consideration’), which indicates that those who decide do not necessarily take the students’ needs into account when forming opinion and taking decisions.

In sum, a large number of obstacles is positioned outside of the school community and can not be tackled easily. However, progress can be made and factors can be addressed that might not be the strongest root causes, yet contribute to an overall improvement of the situation and ease the way for a multicultural school.



έθιμα άλλων χωρών ώστε να τα μάθουμε καλύτερα.

5. To organize "acquaintance weeks" with civilizations that the children from the school come from.

[*Να οργανώσουμε «εβδομάδες γνωριμίας» με πολιτισμούς από τους οποίους προέρχονται παιδιά του σχολείου μας.*]

6. Purchase literary books in the native language of the foreign children. Help from the relevant embassy.

[*Αγορά λογοτεχνικών βιβλίων στη μητρική γλώσσα των αλλόγλωσσων παιδιών. Βοήθεια από την ανάλογη πρεσβεία.*]

7. Welcoming of the children of other countries in the form of a festivity with traditional games.

[*Υποδοχή παιδιών από άλλες χώρες υπό μορφή γιορτής, με παραδοσιακά παιχνίδια.*]

8. Team of parents, teachers, volunteers and people knowledgeable of European programs for further financing.

[*Ομάδα γονέων, εκπαιδευτικών, εθελοντών, γνώστες των ευρωπαϊκών προγραμμάτων για περαιτέρω χρηματοδότηση.*]

9. Weekly import of toys from different countries.

[*Εβδομαδιαία εισαγωγή παιχνιδιών από διάφορες χώρες.*]

10. Operation of an acquaintance program between the children.

[*Λειτουργία προγράμματος γνωριμίας μεταξύ των παιδιών.*]

11. Not be provocative, in order to make the children feel comfortable.

[*Όχι προκλητικός τρόπος για να κάνουμε τα παιδιά να αισθάνονται άνετα.*]

12. In the context of the home economy class, preparation of recipes and food. Multicultural kitchen.

[*Στα πλαίσια του μαθήματος οικιακής οικονομίας, ετοιμασία συνταγών και φαγητών. Πολύ-πολιτισμική κουζίνα.*]

13. Organization of weekly acquaintance events with the different cultures of the children.

[*Οργάνωση εβδομάδας εκδηλώσεων γνωριμίας με τους πολιτισμούς των παιδιών.*]

Intercultural activities during the lessons

Together with the project team, the teachers gathered various intercultural and interactive exercises, using internet resources such as SALTO and COMPASS, and integrated them into the different lessons. Teachers introduced common activities in their lessons to stimulate critical thinking concerning global interdependencies and promote multi-culturalism.



Painting of the School Walls

The teachers and students painted parts of the walls around the school yard. They painted colourful children, as well as the sentence 'All Different – All Equal' to demonstrate that all pupils are equal no matter how different they are.



Conclusions

The aims of the co-laboratories were satisfied in the following ways:

1. Two extensive lists of ideas and factors were generated in response to the Triggering Questions;
2. The ideas and factors were clarified in plenary, thus enabling participants to achieve a better understanding of the views of other members and greatly expand their own horizons regarding the breadth and depth of issues which need to be taken into account;
3. The ideas and factors were clustered in an interactive manner, thus providing opportunities for further and deeper clarifications of salient distinctions between separate ideas. This process is crucial for what we call "evolutionary learning" (i.e., during the process participants "loose" connection to their own personal ideas and stereotypes in favor of a collective, and shared thinking);
4. Participants voted for the ideas and factors that they considered most important. They subsequently managed to "structure" all these ideas and produce one influence map for each Triggering Question. It must be noted that co-laboratories rarely manage to "structure" all ideas that receive votes;
5. An influence map has been produced per Triggering Question, the first contains 26 ideas, and the second contains 18 factors in the form of Trees of influence;
6. The participants had time to discuss the influence maps and in general agreed that the arrows in the map made sense to them;
7. **More importantly, the structured dialogue process empowered the participants to envision and implement actions which is very different from following a top-to-bottom curriculum given by the Ministry.**

Although some influential ideas and factors are beyond the power and capabilities of the school, several ideas were put into practice without major difficulties. The follow-up actions implemented proved that transformation of a school is possible. Students, parents and pupils have been working together to promote multiculturalism and are willing to continue to do so during the next school year.



15. The children, regardless of their colour will have the same educational opportunities
Τα παιδιά ανεξαρτήτως χρώματος να έχουν τις ίδιες δυνατότητες μόρφωσης
16. Language, religion, respect for one another and basic mutual understanding
Γλώσσα, θρησκεία, αλληλοσεβασμός και στοιχειώδης αλληλοκατανόηση
17. Different presentations by children from different countries
Διάφορες εκδηλώσεις από παιδιά διαφορετών χωρών
18. In all schools there should be small forests
Σε όλα τα σχολεία να υπάρχουν μικρά δάση
19. Opportunities should be the same for all
Να υπάρχουν ίσες ευκαιρίες για όλους
20. The parents' associations and the teaching staff will be from many countries
Οι σύνδεσμοι γονέων και το διδακτικό προσωπικό θα είναι από πολλές χώρες
21. The different countries will be developed by children from foreign countries
Οι διάφορες κουλτούρες να αναπτύσσονται από παιδιά ξένων χωρών
22. To have flexibility around the topic of religion
Να υπάρχει ευελιξία στο θέμα της θρησκείας
23. All children will have the right to say their opinion
Όλα τα παιδιά να έχουν το δικαίωμα να πουν την άποψή τους
24. Children from different countries will all play together peacefully
Παιδιά από διάφορες χώρες να παίζουν όλοι μαζί ειρηνικά
25. A theatre workshop should be organised with children from all countries
Να δημιουργηθεί θεατρικό εργαστήρι από παιδιά όλων των χωρών
26. The children with a different religion should have the opportunity to be taught their own religion
Τα παιδιά άλλων θρησκειών να έχουν την ευκαιρία να διδάκτούν τη δική τους θρησκεία
27. The children from a different culture will learn the culture of the country they live in
Τα παιδιά των άλλων πολιτισμών να μαθαίνουν το πολιτισμό της χώρας στον οποίο διαμένουν
28. The children that speak a different language will participate in extra lessons for Greek as second language.
Τα παιδιά που μιλούν διαφορετική γλώσσα να παρακολουθούν ειδικό μάθημα ελληνικών ως δεύτερη γλώσσα.
29. Different children will learn traditional dances from other countries
Διάφορα παιδιά να μαθαίνουν παραδοσιακούς χορούς από άλλες χώρες
30. The school council will have children from various countries
Το συμβούλιο του σχολείου να έχει παιδιά από διάφορες χώρες,
31. The children are all equal and no one will have any difference from the other
Τα παιδιά να είναι όλα ίσα και να μην έχει κανένας διάφορα με τον άλλο
32. Girls and boys from different countries will play happily together
Κορίτσια και αγόρια από διάφορες χώρες να παίζουν χαρούμενα μαζί

49. Twinning of schools with schools in other countries should exist.
Na γίνουν επαφές του σχολείου με σχολεία άλλων χωρών
50. At the council we shouldn't just vote our friends
Στο συμβούλιο να μην ψηφίζουμε μόνο τους φίλους μας
51. The children will paint something traditional from their country on the walls
Τα παιδιά να ζωγραφίζουν στους τοίχους κάτι παραδοσιακό από τη χώρα τους
52. The children will talk to their classmates about their country: they will teach them
Τα παιδιά να μιλούν στους συμμαθητές τους για την πατρίδα τους: να τους κάνουν μάθημα
53. Nobody should be excluded because he has a different colour of skin
Να μη αποκλείουν κάποιον επειδή είναι άλλο το χρώμα του δέρματος του
54. The history class should treat all cultures as equal
Το μάθημα της ιστορίας να προβάλλει όλους τους πολιτισμούς ως ίσους
55. The students will not be called nicknames according to the countries they came from
Τα παιδιά να μη 'κollούν' παρατσούκλια σε άλλα παιδιά λόγω της χώρας προέλευσης
56. From the first to the sixth class the children should have the same teacher
Από την πρώτη μέχρι την έκτη τάξη τα παιδιά να έχουν την ίδια δασκάλα/ο
57. Funding for educators in the context of student exchanges with other countries
Χρηματοδότηση εκπαιδευτικών για εκδρομές στα πλαίσια ανταλλαγής μαθητών με άλλες χώρες
58. When we are naughty and our teacher gets angry, we shouldn't make fun of her during the break with our classmates
Όταν είμαστε άτακτοι και μας θυμώνει η δασκάλα, στο διάλειμμα να μην την κοροϊδεύουμε με τους συμμαθητές μας
59. There should be associations where a child from a foreign country can meet children from his/ her country so that they won't feel different
Να υπάρχουν συλλόγοι όπου κάποιο παιδί από ξένη χώρα να γνωρίζει παιδιά από τη χώρα του έτσι ώστε να μη νιώθει διαφορετικό
60. At school, current topics will be discussed so that the foreign children will learn the problems of the country they live in and so that they will be sensitised too
Στο σχολείο να συζητούνται επίκαιρα θέματα για να μπορούν τα ξένα παιδιά να μάθουν τα προβλήματα της χώρας που ζούν και για να μπορέσουν να προβληματιστούν και εκείνα
61. Children from different countries will work together in a team for a project in the classroom
Παιδιά από διάφορες χώρες να συνεργάζονται στην τάξη ομαδικά για μια εργασία
62. The children will feel comfortable in the classroom regardless of race and home country
Τα παιδιά να νιώθουν άνετα στην τάξη τους ανεξάρτητα από φυλή και πατρίδα
63. Absence of xenophobia and racism
Εξάλειψη ξενοφοβίας και ρατσισμού
64. At the church people from other countries will also be allowed to enter

opportunity to work together
Στην τάξη τα θρανία να είναι σε μικτές ομάδες για να έχουν την ευκαιρία τα παιδιά να συνεργάζονται.

79. At the school choir songs from other countries will be taught
Στη χορωδία του σχολείου να διδάσκονται και τραγούδια από άλλες χώρες.

80. We the youngsters should help to transform our society in a friendly environment towards the foreign people
Εμείς οι νέοι να βοηθήσουμε στο να εξελιχθεί η κοινωνία μας σε ένα φιλόξενο περιβάλλον προς το ξένο κόσμο.

81. Children from different countries dance the traditional dance of the country they live in, without resistance
Παιδιά από διάφορες χώρες χορεύουν το παραδοσιακό χορό της χώρας που ζούν, χωρίς αντιρρήσεις.

82. At the art lesson we shouldn't throw pastel at our neighbours not to annoy our teacher
Στη τέχνη να μην πετάμε παστέλ στους διπλανούς μας για να μη θυμώσει η δασκάλα

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CLUSTER 4 RELIGION

Idea 16

Language, religion and mutual respect or one another and basic mutual understanding

Idea 22

To have flexibility around the topic of religion

Idea 26

The children with a different religion should have the opportunity to be taught in their own religion

Idea 64

At the church people from other countries will also be allowed to enter

Idea 68

At religious education we will learn about our own religion but also about other religions

Idea 73

People from foreign countries should also have the chance to become priests

CLUSTER 5 DANCES AND GAMES

Idea 5

In a park there should be children from various countries and they play their traditional games

Idea 10

Children at a celebration will dance and talk together

Idea 17

Different presentations by children from different countries

Idea 24

Children from different countries will all play together peacefully

Idea 25

A theatre workshop should be organized with children from all countries

Idea 29

Different children will learn traditional dances from other countries

Idea 32

Girls and boys from different countries will play happily together

Idea 36

Every child to explain and teach a traditional game from his/her country

Idea 40

Traditional events should be organized at the schools so that foreign children will learn about their country

Idea 42

Group games from other countries should be included in the curriculum of the school

Idea 51

The children will draw something traditional from their country on the walls

Idea 65

Every week at school they will learn new games from other countries

Idea 79

At the school they will learn new games from other countries

Idea 81

Children from different countries dance the traditional dance of the country they live in, without resistance

CLUSTER 6 CLASSROOM

Idea 4

In one class there should be different children from different countries

Idea 12

People from different countries work together do to an experiment

Idea 23

All children will have the right to say their opinion

Idea 33

Children from different countries will collaborate during the lesson

Idea 37

The children will sit quite and happy in the classroom

Idea 56

From the 1st to the 6th class the children should have the same teacher

Idea 60

At school, current topics will be discussed so that the foreign children will learn the problems of the country they live in, and so that they will be sensitized, too

Idea 61

Children from different countries will work together in a team for a project in the classroom

Idea 62

The children will feel comfortable in the classroom regardless of race and home country

Idea 72

We should be careful and quiet during the technology lesson so that we don't get hurt with the tools

Idea 78

In the classroom the desks are in mixed groups so that the children have the opportunity to work together

Idea 82

At the art lesson we shouldn't throw pastel at our neighbours not to annoy our teacher

Table 3 – Obstacles to the Ideal Multicultural School - List of all Factors

1. Economic problem at the state level
Οικονομικό πρόβλημα στο επίπεδο του κράτους
2. The teaching personnel and the parents' association don't choose the school curriculum
Το διοικητικό προσωπικό και ο σύνδεσμος γονέων δεν επιλέγουν το σχολικό πρόγραμμα
3. The fear for change and that we will lose our Greek Orthodox identity
Ο φόβος για την αλλαγή και ότι θα χάσουμε την Ελληνική Ορθόδοξη ταυτότητα μας
4. We can't learn the language of someone who comes to Cyprus quickly
Δεν μπορούμε να μαθαίνουμε γρήγορα τη γλώσσα κάποιου που έρχεται στην Κύπρο
5. Ministry of Education
Υπουργείο Παιδείας
6. Centralised educational system
Συγκεντρωτικό Εκπαιδευτικό σύστημα
7. Lack of knowledge about other cultures and other religions
Έλλειψη γνώσεων για τους άλλους πολιτισμούς και άλλες θρησκείες
8. Insecurity towards change
Ανασφάλεια απέναντι στην αλλαγή
9. Lack of political will from any government
Έλλειψη πολιτικής βούλησης από τις εκάστοτε κυβερνήσεις
10. Racism and xenophobia has not disappeared completely
Δεν έχει εξαλειφθεί πλήρως η ξενοφοβία και ο ρατσισμός
11. There is no flexibility in the school curriculum
Δεν υπάρχει ανάλογη ευελιξία στο αναλυτικό πρόγραμμα
12. Fanaticism
Φανατισμός
13. Refusal of a closed society of Cyprus to accept anything new
Άρνηση της κλειστής κοινωνίας της Κύπρου να δεχθεί κάτι καινούριο
14. Personnel in the decision centres lack appropriate specialised experience and personnel
Προσωπικό στα κέντρα λήμης αποφάσεων στερείται κατάλληλης πείρας, εξειδίκευσης και προσωπικού.
15. Something new and unknown usually frightens
Κάτι νέο και άγνωστο συνήθως φοβίζει
16. Many people are not interested at all
Πολλοί άνθρωποι δεν ενδιαφέρονται καθόλου

35. Lack of interest and persistence
Έλλειψη ενδιαφέροντος και επιμονής
36. The importance of values
Η σημασία των αξιών
37. The traditions of Cyprus are getting lost
Οι παραδόσεις της Κύπρου χάνονται
38. Lack of mind of many people
Έλλειψη μυαλού από πολλούς
39. In Cyprus the people have not developed into an open-minded multicultural society
Στην Κύπρο οι άνθρωποι δεν εξελίχθηκαν και δεν σκέφτονται πως να αναπτύξουν την πολυ-πολιτισμικότητα
40. The adjustment of the students and parents
Η προσαρμογή των μαθητών και των γονιών
41. Lack of respect for the religion of every child
Η έλλειψη σεβασμού της θρησκείας του κάθε παιδιού
42. The school curriculum
Το πρόγραμμα του σχολείου
43. The number of students in one school
Ο αριθμός των μαθητών σε ένα σχολείο
44. Lack of mutual respect
Έλλειψη αλληλοκατανόησης
45. It is very difficult for the foreign students to learn Greek
Είναι πολύ δύσκολο οι αλλογλώσσοι μαθητές να μάθουν τα ελληνικά
46. Children that come from various countries don't know Greek
Παιδιά που έρχονται από διάφορες χώρες δεν ξέρουν ελληνικά
47. They prevent us from drawing something traditional at the walls
Μας εμποδίζουν να ζωγραφίζουμε στους τοίχους κάτι παραδοσιακό
48. Our adherence to stereotypes
Η προσκόλληση μας σε στερεότυπα
49. The people that plan and decide don't have immediate contact with the subject
Οι άνθρωποι που σχεδιάζουν και αποφασίζουν δεν έχουν άμεση επαφή με το αντικείμενο
50. The everyday needs diminish the time
Οι ανάγκες της καθημερινότητας μειώνουν το χρόνο
51. Bad behaviour towards the foreigners
Άσχημη συμπεριφορά απέναντι στους ξένους
52. Egoism
Εγωισμός
53. The Cypriot doesn't open his arms to offer the foreigners a harmonic and calm environment
Ο Κύπριος δεν ανοίγει την αγκαλιά του για να προσφέρει τους ξένους ένα αρμονικό και ήσυχο περιβάλλον

Δε δημιουργούνται πολλά φροντιστήρια ξένων γλωσσών αλλά και ελληνικών για αλλόγλωσσα παιδιά

74. The resistance of other countries
Οι αντιρρήσεις των άλλων χωρών
75. The other continents
Οι άλλες ηπείροι
76. They shouldn't feel that comfortable in the class
Δεν πρέπει να νιώθουν και τόσο άνετα στην τάξη

CLUSTER 5 MINISTRY

Factor 33

Lack of a vision for a multicultural society

Factor 49

The people that plan and decide don't have immediate contact with the subject

Factor 55

The Parliamentarians in the Parliament

Factor 56

The Ministers

Factor 67

It is very difficult to have the Ministry of Education accept our ideas

Factor 1

Economic problem at the state level

Factor 2

The teaching personnel and the parents' association don't chose the school curriculum

Factor 5

Ministry of Education

Factor 6

Centralised educational system

Factor 9

Lack of political will from any government

Factor 11

There is no flexibility in the school curriculum

Factor 20

The President of the Republic

Factor 21

The books that come late

Factor 25

There are not many teachers from other countries in Cyprus so that the teaching staff could be composed from many countries

Factor 30

The dedication of the educational system to knowledge

Factor 31

The heavily loaded school curriculum doesn't leave the teacher the freedom to organise activities

CLUSTER 6 CYPRIOT SOCIETY

Factor 32

Lack of volunteers

Factor 37

The traditions of Cyprus are getting lost

Factor 39

In Cyprus the people have not developed into an open-minded multicultural society

Factor 40

The adjustment of the students and parents

Factor 44

Lack of mutual understanding

Factor 48

Our adherence and stereotypes

Factor 64

In Cyprus there are not many places for entertainment

Factor 70

The Cyprus problem prevents the schools in Famagusta from operating

CLUSTER 4 TIME

Factor 22

There is not enough time

Factor 50

The everyday needs diminish the time

Factor 54

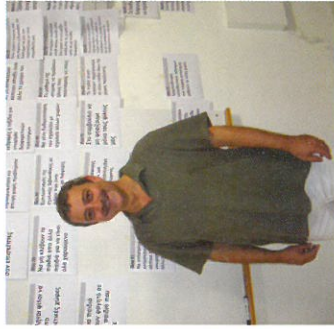
The time that is left for the children

Organizers

Eleftherios Papagiannis, Headmaster of the Elementary School Deryneia A’

Stella Gavriel, Teacher of the Elementary School Derynei A’

Facilitation Team



Dr. Yiannis Laouris is a Senior Scientist and President of the Cyprus Neuroscience and Technology Institute. He heads the "New Media Lab," and the Neuroscience Lab. Neuroscientist (MD, PhD) and Systems engineer (MS) trained in Germany and the US. Publishes in the area of learning through computers, the web and mobile phones and about the potential role of IT to bridge the gaps (economic, gender, disabilities etc.) in our society. Participates in Cost219ter: Accessibility for All, and Cost276: Knowledge Management. He was the Founder of a chain of computer learning centers for children (www.cyber-kids.com). The curriculum (a new learning theory based on an educationally relevant and socially responsible approach) developed by members of the applicant organization under his supervision received 7 international awards for innovation and social responsibility.



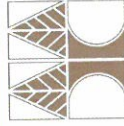
Ms. Kerstin Wittig has an MA in International Relations/Peace and Conflict Studies, Educational Sciences and Islamic Sciences from the University of Tuebingen, Germany. She has conducted a 3-months field research for her MA dissertation on bi-communal activities in Cyprus in 2004. Kerstin has been with CNTI since October 2005. She heads the Development

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Building a Multi-Ethnic and Multi-National Cyprus to promote European Values and Regional and International Peace

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