

The Relationship between Development Education and Intercultural Education in Initial Teacher Education

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**This Study was carried out by Helen Fitzgerald
for the DICE Project.**

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1 Introduction

1.1 Background

The aim of this paper is to explore the relationship between development education and intercultural education. This paper has been commissioned by the DICE (Development and Intercultural Education) Project. DICE is a partnership project with Irish Aid and operates across five Irish colleges of education.¹ The project aims to integrate development education and intercultural education within initial primary teacher education in Ireland. It seeks to develop programmes which will equip educators with the skills, attitudes and knowledge to include global and intercultural perspectives within primary education.

In 2005, the DICE Project published a review of literature entitled *Global and Justice Perspectives in Education* (Fitzgerald, 2005) which drew on Irish and international literature concerned with a number of different 'educations', such as development education, intercultural education, global education, citizenship education, global citizenship, anti-racist education, etc. The review found that even though different authors placed their work under specific headings, such as development education, intercultural education, global education, etc, in general they shared a common outlook and aspiration: "to enable people to acquire the knowledge, skills, and values to participate in a society so that they can address issues of global injustice and inequality in order to create a more just, fair and sustainable society." (Fitzgerald, 2005, 7)

However, despite this attempt to bring these differently named 'educations' under one conceptual framework of '*global and justice perspectives*', the DICE Project has continued to be faced with the challenge of establishing the precise relationship between two of these 'educations', namely development education and intercultural education.² As the name of the DICE Project even suggests, development education and intercultural education are very often coupled together. However, this has raised a number of questions such as: What is the precise relationship between development education and intercultural education? What do they mean in their own right? What do they have in common? How do they differ? And finally, of specific concern to the DICE project, should they be addressed in an integrated or distinct fashion within initial teacher education?

This report attempts to look at these questions by exploring existing literature on development education and intercultural education and by drawing on the perspectives of a number of practitioners/educators in both fields, both in Ireland and internationally.

¹ Coláiste Mhuire, Marino, Dublin; Froebel College of Education, Blackrock, Dublin; Mary Immaculate College of Education, Limerick; St. Patrick's College, Drumcondra, Dublin; The Church of Ireland College of Education, Rathmines, Dublin.

² Many of the issues that arise in this paper apply equally to the relationships between development education, environmental education, peace education, human rights education, anti-racist education, etc. This paper, however, focuses on the relationship between development education and intercultural education.

1.2 Research Aims and Objectives

The overall aim of the research is to clarify where development education and intercultural education intersect and where they divert. The specific objectives of the research are:

1. To undertake a detailed examination of the conceptual frameworks of development education and intercultural education.
2. To map how the two conceptual frameworks are applied in practice in initial teacher education.
3. To draw conclusions on whether or not these conceptual frameworks can be taught in an integrated way.

This report does not purport to provide definitive answers to these questions – it quickly became clear in the course of the research process that there are no right or wrong answers to these specific questions, and that there are many varying viewpoints and arguments on these issues. Rather, instead of providing definitive answers, this report outlines the current debate by presenting the various arguments currently surrounding many of these questions. In so doing, it is hoped that the core issues at the heart of this debate will be illuminated which will enable the debate to progress to a level which can inform the development of future courses and programmes in these areas within colleges of education.

1.3 Research Methodology

The research process entailed two key processes:

- A review of national and international literature.
- Qualitative interviews with 10 key educators/practitioners working in the area of development and/or intercultural education in Ireland and the UK. In the case of all but two, face-to-face interviews were held.

1.4 Report Outline

The report is divided into 6 sections. Section 1 outlines the background and objectives for the research. The definitions, aims and objectives of both development education and intercultural education are presented in Sections 2 and 3. Section 4 draws the two together and maps where they overlap with each other and where they differ. Section 5 then examines the issue of whether development education and intercultural education should be taught in an integrated manner or whether they should be taught as two independent and distinct areas, before making some concluding points in Section 6.

2 Development Education

This section reviews how development education is defined in existing literature and by practitioners/educators. It also identifies the themes or areas of knowledge, skills and values considered core to development education.

2.1 Defining Development Education

Within existing literature, and even among the interviewees, there is no universally agreed definition of development education. Development education is defined in different ways. The most widely accepted definition of development education in Ireland today, however, is that used by Irish Aid which states that development education is: “an educational process aimed at increasing awareness and understanding of the rapidly changing, interdependent and unequal world in which we live.” (Irish Aid, 2006: 9)

According to Irish Aid, development education:

- “Is an educational response to issues of development, human rights, justice and world citizenship.
- Presents an international development and human rights perspective within education here in Ireland and elsewhere.
- Promotes the voices and viewpoints of those who are excluded from an equal share in the benefits of human development internationally.
- Provides a chance for Irish people to reflect on our international roles and responsibilities with regard to issues of equality and justice in human development”. (Irish Aid, 2006: 6)

This definition of development education was referred to most often by educators/practitioners interviewed for this report, while organisations such as the Irish Development Education Association³ have also adopted this definition of development education.

CONCORD, a network of European NGOs working for relief and development, and which represents more than 1600 European NGOs⁴, adopted the following as its official definition of development education:

“Development Education is an active learning process, founded on values of solidarity, equality, inclusion and co-operation. It enables people to move from basic awareness of international development priorities and sustainable human development, through understanding of the causes and effects of global issues, to personal involvement and informed action. Development Education fosters the full participation of all citizens in world-wide poverty eradication, and the fight against exclusion. It seeks to influence more just and sustainable economic, social, environmental, human rights based national and international policies.”⁵

³ The Irish Development Education Association (IDEA) is an association of organisations and individuals involved in the provision, promotion or advancement of development education in Ireland. See www.ideaonline.ie for further details about their work.

⁴ See www.concordeurope.org for further details about the network.

⁵ www.deeep.org/english/what_is_de/definitions/index.php – accessed 24/07/07

The various interviewees who were consulted for this paper all put forward their own particular understanding of development education. The following statements by interviewees provide a flavour of interviewees’ responses to what they believed to be the overall aim of development education:

“Education with a focus on issues rather than just general knowledge about the ‘developing world’, in particular issues of justice and equality/inequality and the roles we play in these issues.”

“It’s about seeing issues that are actually happening overseas and being able to see them in their broader context of why things are the way they are.”

“It has a focus on development issues at a global and local level. It is more than global education, more than geography. It has a political focus.”

“[It is a] process of educating people to understand issues of development. Development in terms of progression in health ... education. Development education is not narrow, it’s very global. ...Development education is not about poor countries. It is about any country, in any environment.”

“It’s an education that’s not just about teaching about other parts of the world, but much more about why the world is as it is, about connections, about what we do and how those actions impinge on other parts of the world and vice versa.”

While the precise language and terminology may differ, a number of common threads run through the various definitions quoted above: namely, development education is an educational process which aims to enable people to explore issues of development, justice, equality, and human rights. Development education aims to enable people to explore such issues beyond the surface level of basic facts and information, and to examine the causes, consequences and relationships between these issues, as well as their own roles in the process. It is clear also that development education aims to bring a world or international focus to these issues. As Regan (1984) said, development education is “a perspective which seeks to promote the global dimension in the consideration of any issue.” (Regan, 1984: 15) However, development education is not just about looking outwards at global issues. It is also concerned with issues of inequality and injustice in Ireland and how they relate to similar issues globally. According to Irish Aid, development education is “is an opportunity to link and compare development issues and challenges in Ireland with those elsewhere throughout the world.” (Irish Aid, 2006: 6) Stated another way, “development education focuses on development issues here in Ireland and puts them in the context of development issues throughout the world.” (Irish Aid, 2006: 9) Finally, development education aims to move beyond developing knowledge, and to equipping people with the skills and will to act on this knowledge to promote human rights, equality and social justice.

As with any ‘education’, development education is comprised of a certain set of core areas of knowledge, skills, and values. These are now outlined in the next section.

2.2 Development Education: Key Themes/Areas of Knowledge

The review of relevant literature and interviews with key practitioners/educators revealed that there are a number of themes or core areas of knowledge considered to be the focus of development education. These are listed in Table 1 below. It must be stated here, however, that the following list is not an exhaustive or definitive list, but simply an overview of the core areas of knowledge that were identified most often by the majority of interviewees, or in the literature.

Table 1: Key Themes/Areas of Knowledge and Understanding

Key Themes/Areas of Knowledge and Understanding ⁶
<ul style="list-style-type: none"> • 'State of the world' knowledge – local, national and international, including geographic, economic, political, social and environmental knowledge • How we as individuals and as nations are interdependent and interconnected • Relationships/interconnections between countries, and between the Global North and the Global South • The causes and consequences of global poverty and underdevelopment • Relationship between development and underdevelopment • Aid, debt and trade • Migration, asylum, and refugee systems • The environment and environmental sustainability • Human rights and responsibilities • Equality, inequality and social justice • Similarity and difference in terms of culture, religion, politics, traditions • Peace, conflict and resolution

(Interviews with key practitioners; Fitzgerald, 2005; Irish Aid, 2006; NCCA/Irish Aid, 2006; The Ubuntu Network, www.ubuntu.ie⁷; Development Education Association (DEA), 2001; Department for Education and Skills, UK, 2005; Pike & Selby, 1998, 2000; Oxfam, 2006; Regan and Sinclair, 1999)

As Table 1 shows, an extensive array of issues and themes come under the remit of development education, such as developing a knowledge of world geography; the state of the environment; global economics, social and political systems; asylum and refugee systems; migration patterns; human rights conventions; and world trade, debt and aid. However, it involves more than just building knowledge of basic facts and figures. Crucially, it is also concerned with developing an understanding of the relationships between these issues, of the causes and consequences of global inequalities, and, in particular, of societies' roles in these inequalities.

⁶ A more detailed explanation on each of these core areas of knowledge can be found in Fitzgerald, 2005, p. 12-14.

⁷ The Ubuntu Network is a network of teacher educators and educational researchers which aims to support the integration of development education and education for sustainable development into post-primary initial teacher education in Ireland.

2.3 Key Skills

Literature on development education as well as interviews with practitioners/educators revealed a wide range of communication, intellectual, social and action skills central to development education.⁸ These include the skills to communicate with others in a variety of different ways, and to be able to express one's own viewpoint while also listening to the viewpoints of others. Intellectual skills include the ability to understand that other people, cultures and societies have different perspectives, as well as the ability to understand those perspectives. The ability to source information from a variety of sources and to critically reflect on that information is also central to development education, as is the skill of understanding issues within a global context, and being able to connect global issues to local issues. Development education also includes certain social skills such as the ability to interact and work cooperatively with others. The skill of empathy in particular was a social skill that was highlighted by one interviewee, who described it as, "Being able to go beneath the surface [of an issue]; the skill of being able to put yourself in that person's place and have a sense of their world, their life, their circumstances."

Finally, development education is concerned with developing the skills to take action to challenge inequality and to defend human rights. The following statement from one interviewee probably best sums up the wide range of skills that lie at the heart of development education:

"The skill of communication; of being able to see things from the perspective of others; being able to see connections between things; being able to relate the global to the local; skills of analysis; of critical thinking; of negotiating; of being able to state your own opinion; presentation skills; skills of conflict solving; the skill of being able to look at the whole world, at injustice in the world, and being able to adopt a world view."

2.4 Key Values

As with any 'education', development education aims to instil a certain set of values or dispositions. Once again, the review of literature and the interviews with key practitioners/educators revealed many values considered to be central to development education.⁹ Chief among them are a commitment to human rights principles and the promotion of equality and social justice; a willingness to take action to defend human rights and social justice; an open-mindedness towards alternative perspectives and viewpoints; an appreciation of the multi-faceted nature of development, and of the interconnectedness of actions at a global and local level; an appreciation of the need for sustainable resources; a respect for all cultures, including one's own; an appreciation for diversity; and a sense of empathy and solidarity with others. The key values underpinning development education, however, are probably best summed up in the following statements by two interviewees:

"[development education involves having a] respect for the world, and the people in the world; a sense of justice; a sense of personal responsibility; a sense that they are global citizens and play an important role in what happens in the world."

"[development education involves] having a justice perspective on global issues; empathy, openness; a sense of responsibility, a shared responsibility with people in the world; a sense of being a global member of society."

⁸ Fitzgerald, 2005; Irish Aid, 2006; NCCA/Irish Aid, 2006; www.ubuntu.ie; Regan, 1984; DfES, 2005; Oxfam, 2006; Young et al., 2002.

⁹ The Ubuntu Network is a network of teacher educators and educational researchers which aims to support the integration of development education and education for sustainable development into post-primary initial teacher education in Ireland.

2.5 Development Education: An Overview

A number of key defining features of development education can be identified from the literature and from the responses from interviewees. Table 2 below outlines these key features, as drawn from the literature reviewed and from the interview process. Ultimately, development education is concerned with developing the knowledge, skills and will to explore issues of poverty, human rights, inequality and injustice at a global and local level, with an understanding of our own roles and responsibilities towards these particular global issues, and with developing the skills, know-how and will to bring about positive change.

Table 2: What is Development Education?

Development Education...
... is concerned with issues of injustice and inequality around the world, particularly in relation to poverty and development.
... is concerned with exploring the causes and consequences of these issues.
... is concerned with exploring our roles and responsibilities in these issues
... is concerned with exploring such issues at local and global levels
... is concerned with developing the communication, intellectual, social and action skills required to effectively explore these issues and instigate positive change
... is concerned with developing a commitment to defending and promoting human rights, social justice, and equality

3 Intercultural Education

This section reviews how intercultural education is defined in the literature as well as by practitioners and educators. The core themes/areas of knowledge, skills and values central to intercultural education are also reviewed.

3.1 Defining Intercultural Education

Intercultural Education is defined by the National Council for Curriculum and Assessment (NCCA) as an,

“education which respects, celebrates and recognises the normality of diversity in all areas of human life. It sensitises the learner to the idea that humans have naturally developed a range of different ways of life, customs and worldviews, and that this breadth of human life enriches us all. It is education, which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built.” (NCCA, 2005: 3)

According to the Irish National Teachers Organisation (INTO), intercultural education is about,

“respecting cultural difference and promoting anti-racism, it is not simply the knowledge of a variety of cultures. It aims to counter misconceptions and negative stereotyping of different cultures, religions and nationalities and seeks to develop an appreciation of other cultures in the context of a critical appreciation of local/Irish cultures. Intercultural education celebrates the positive aspects to cultural diversity as well as drawing attention to the power differences between groups and societies.” (INTO, 2002)

The various practitioners/educators who participated in the research process for this paper also outlined their own understanding of intercultural education, as illustrated by the following sample of comments:

“(Intercultural Education leads to) a willingness to engage with other people who may have different perspectives, cultures ... to engage with them because of what we gain ourselves from that interchange and exchange with other people.”

“(Intercultural Education involves) celebrating diversity and promoting equality – supporting people to be activists for equality and to have a positive attitude to diversity.”

“(Intercultural Education) looks at different groups of people and ways of life. It involves exploring identity and the impact of identity. It involves exploring how to accommodate diversity, how to bring different groups of people together and to interact for the development of us all.”

In particular, according to a number of interviewees, intercultural education aims:

“To develop a greater understanding of difference and diversity in terms of social class, race, ethnicity and religion.”

“To make people more aware of cultures, of the diversity and relativity of cultures, of the equality of cultures. And also to enable and support people to interact with different cultures.”

While most interviewees spoke about intercultural education in the context of diversity and interaction at a local level, two interviewees also sought to highlight the global context of intercultural education. In particular, the aim of intercultural education, according to one interviewee, is,

“ to understand what is meant by interculturalism, to look at it in an Irish and international context, to explore how to address it in the school and classroom context, and to connect the global with the local.”

Similar to development education, the exact wording and terminology differs from person to person, or from organisation to organisation, but once again, a number of common threads can be extracted from the various definitions quoted. Namely, intercultural education is an educational process which aims to develop an understanding or knowledge of diversity, and how, where and why it exists in its many forms. It aims to develop an appreciation of that diversity, whether at a local or global level, and of how that diversity can be mutually enriching. It also aims to support people, societies and cultures to interact with each other for the benefit of all.

3.2 Key Themes/Areas of Knowledge

Similar to development education, the review of literature and interviews with educators and practitioners reveal that there are a number of key areas of knowledge or themes which are considered core to intercultural education. These are listed in Table 3 below. Once more, it must be noted that the following list is not exhaustive, but simply an overview of the core areas of knowledge that were identified most often by the majority of interviewees or in the literature. It includes developing a knowledge or understanding of different cultures, religions and values systems, both locally and globally, not just from the perspective of developing factual knowledge about each one, but also from the perspective of understanding the differences and similarities between each. The study of identity is also central to intercultural education as is the study of the causes and consequences of racism, prejudice and discrimination. Knowledge of human rights and responsibilities, as well as migration patterns, asylum and refugee systems also form part of intercultural education.

Furthermore, for student teachers in particular, the study of cultural diversity is of critical importance, not just so they can impart knowledge to their pupils but so they themselves are sensitive to the diverse needs of their own pupils. For example, as one interviewee explained in relation to intercultural education,

“Knowledge about other cultures can be very important so that young people – and I suppose I’m talking about student teachers – ... will know some of the basics about cultures that they will be encountering in the classroom, and the differences that there might be around body language and cultural mores. I think that kind of knowledge base is very important ... student teachers feel more equipped when they go into a school situation.”

Table 3: Intercultural Education: Key Themes/Areas of Knowledge

Key Themes/Areas of Knowledge and Understanding

- Identity (one’s own identity and that of others), and the role of identity
- Different cultures, value systems, religions, languages, political systems
- Diversity and similarity (political, social, cultural, religious, ways of life)
- Human rights and responsibilities
- Equality, inequality
- Conflict and conflict resolution
- Social justice
- Racism, prejudice, and discrimination
- Migration, asylum, and refugee systems

(Interviews with key practitioners; Fitzgerald, 2005; NCCA, 2005; Tormey, 2003; Haran & Tormey, 2002; Murray & O’Doherty, 2001; Ehreulich, 2003; Sedano, 2002).

3.3 Key Skills

Literature¹⁰ on intercultural education and interviews with practitioners/educators also identified a number of key skills considered to be central to intercultural education, which, similar to development education, can be grouped into the four categories of communication, intellectual, social and action skills, i.e. the skills to be able to communicate with others; the intellectual skills of being able to see both sides of an argument, to understand alternative perspectives, to critically reflect on information and opinions (including one’s own), to recognise injustice, racism and prejudice; the social skills of being able to interact with others, particularly across cultures; and, finally, the skills to take action to challenge inequality, racism and prejudice.

The following three statements provide a flavour of the responses from interviewees in relation to the key skills of intercultural education:

“being able to see things from another perspective. It’s about being able to question our perceptions and about being able to not rush to make judgements.”

“being able to see things as relative and to understand things in their own context rather than in your context; to understand that your culture or way of doing things is not the only ‘right’ way of doing things.”

“To be able to understand a different perspective even if you don’t agree with it; empathy: to be able to put yourself in another situation and to be able to understand where people are coming from; critical thinking; not taking situations at face value; being able to understand the bigger picture; getting children to understand that people have different ways of doing things and that’s ok.”

3.3.1 Intercultural Education: Teaching Skills

So far the skills of intercultural education have primarily focused on the skills that an educator/teacher would be expected to develop with the pupils. In other words, the list is concerned with the pupil’s skills in relation to intercultural education, rather than the teacher’s skills per se. While the educator/teacher would be required to possess the range of skills mentioned above, he/she would also be required to have certain additional skills, not listed above but which were highlighted by two interviewees: namely, the skills of creating an intercultural classroom or teaching environment, and in particular, the skills of teaching in a culturally diverse society. As one interviewee explained:

“There are a whole range of skills at a practical level that teachers need, around being able to work with children who are new to English, who are new to the Irish culture. There is a whole pedagogy that is going into intercultural education now – the skill of being able to create an intercultural classroom where children have so many different nationalities, and their culture is valued and where they can learn. I think also in a monocultural school, those skills are also critical.”

This issue was highlighted by a second interviewee who stated that, *“as teachers ... they will also be able to interact with children and parents from a diversity of backgrounds in a way which encourage the full potential of the children they are dealing with.”*

Clearly then, intercultural education encompasses not just a set of core skills for the student or pupil but also certain additional teaching skills for the educator/teacher.

¹⁰ Fitzgerald, 2005; Tormey, 2003; Haran & Tormey, 2002; Murray & O’Doherty, 2001; Ehreulich, 2003; Sedano, 2002education in Ireland.

3.4 Key Values

Finally, similar to development education, relevant literature and interviews with practitioners/educators reveal that intercultural education is also underpinned by a certain set of key values. For example, one interviewee highlighted the importance of: *“openness to dialogue; openness and acceptance of difference and different points of view.”* Another mentioned: *“valuing equality, diversity, interaction between cultures, inclusion; valuing change and a belief that change can happen, that you can create a better and more just world.”*

In general, intercultural education is concerned with developing a sense of identity and belonging, a respect for and appreciation of diverse cultures, a willingness to interact with diverse cultures and to learn from others, a sense of empathy with others, a commitment to human rights, social justice and equality and a willingness to take action to challenge racism and injustice.

3.5 Intercultural Education: An Overview

Similarly to development education, intercultural education can be defined and described in a variety of different ways, but once again, a number of key features of intercultural education can be extracted from the literature and interviews, as shown in Table 4 below.

Table 4: What is Intercultural Education?

Intercultural Education...
... is concerned with developing an understanding of diverse cultures, value systems, and political and social systems
... is concerned with understanding the differences and similarities between cultures, value systems, and political and social systems
... is concerned with understanding diversity in all its forms at both a local and a global level
... is concerned with developing a respect for diversity
... is concerned with understanding identity
... is concerned with understanding the causes and effects of racism and discrimination in all its forms
... is concerned with developing a willingness to interact with people of different cultures, religion, backgrounds, ways of life, perspective, etc.
... is concerned with challenging stereotypes, bias and prejudice

4 Development Education and Intercultural Education: Convergences and Divergences

The previous two sections have reviewed separately the key areas of knowledge, skills and values of development education and of intercultural education. This section now brings the two ‘educations’ together in order to identify where they converge and where they diverge. One way of doing this is to see if and where there is common ground between the two in terms of shared values, skills, and areas of knowledge. (Unlike the previous two sections, this section begins with looking at values, before moving on to skills, and finally knowledge).

4.1 Shared Values

In order to easily identify shared values, the key underlying values of both development education and intercultural education, as identified in the literature and by interviewees, are listed together in Table 5 (pg.14). As is clearly evident, there is a significant overlap between the two, with almost all of the key values listed being common to both development education and intercultural education. Indeed, there was almost universal consensus among the interviewees that development education and intercultural education share a common value base. For example, both aim to develop a commitment to defend human rights principles and to promote equality and social justice. Both are concerned with developing an appreciation of diversity, an open-mindedness towards alternative perspectives, and an empathy with others.

Two key values appear to be specific to development education, however: an appreciation of the need for sustainable resources, and an appreciation of the multi-faceted nature of development. This is not to say that a person who is engaged in intercultural education does not have an appreciation of these issues, but simply that they were not identified as core values for intercultural education in either the literature reviewed, or by the interviewees.

4.2 Shared Skills

Likewise, the core skills of development education and intercultural education, as identified in the literature and by the interviewees, are listed in Table 6 (pg. 15). Once again, it is very clear that development education and intercultural education share a common skill set. This was also recognised by almost all interviewees. As Table 6 shows, the skills of communication, understanding different perspectives and arguments, critical reflection and analysis, empathy, co-operation, interaction, challenging injustice and inequality, activism and understanding the implications of our actions are common to both development education and intercultural education.

Although the interviews with educators/practitioners revealed that while many if not all of the skills listed below are shared between the two ‘educations’, some skills may be more critical to one education than the other. Specifically, the skill of being able to understand a justice or an inequality issue on a global level, while at the same time to be able to bring it back to a local level, is considered paramount to development education. While it was recognised that this is a skill that can also be developed by intercultural education, it may not necessarily be its focus, as it was argued, in some cases, that intercultural education may only be concerned with diversity on a local level, rather than a global level.

Another area where there seems to be a difference between intercultural education and development education, according to some interviewees, relates to the skills and know-how to teach in a classroom comprised of pupils from different cultural, religious or ethnic backgrounds, who are new to the Irish culture and the Irish educational system, whose first language is not English, whose parents may have little or no English, and who may have experienced a traumatic event before arriving in Ireland. The skills required to teach in such an environment, and to be able to effectively meet the individual needs of all pupils, fall under the remit of intercultural education, rather than development education, according to several interviewees.

Table 5: Development Education and Intercultural Education: Shared Values

Key Values	Development Education	Intercultural Education
Commitment to democratic principles and a belief in the right of everyone to be heard and of everyone to listen	✓	✓
A commitment to human rights principles	✓	✓
A commitment to promoting equality and social justice, including a willingness to take action to promote equality and social justice, and to reject racism and prejudice	✓	✓
A commitment to using peaceful methods to resolve conflict	✓	✓
A sense of identity and belonging	✓	✓
A respect for all cultures, including one's own culture, and a willingness to learn about diverse cultures	✓	✓
A respect for diversity and a belief that diversity is positive, and enriches us all	✓	✓
A belief in the ability of everyone to make a difference	✓	✓
An appreciation of diverse perspectives on interpersonal, local and global issues	✓	✓
An appreciation of the consequences and interconnectedness of actions at local and global levels	✓	✓
An appreciation of the need for sustainable resources	✓	
An appreciation of the fact that development is multi-faceted and not just an economic concept	✓	
An open-mindedness to see issues from the perspective of others and a willingness to learn from other people's perspectives	✓	✓
A willingness to negotiate	✓	✓
A healthy scepticism towards sources of information and media representations	✓	✓
A healthy scepticism towards stereotypes and bias	✓	✓
Empathy with others, in particular those whose human rights are being violated/are being discriminated against	✓	✓

Table 6: Development Education and Intercultural Education: Shared Skills

	Ability to:	Development Education	Intercultural Education
Communication Skills	Communicate with others in a variety of different ways	✓	✓
	Express one's opinions	✓	✓
	Listen to others	✓	✓
Intellectual Skills	See both sides of an argument	✓	✓
	Understand the opinions of others	✓	✓
	Understand that people, cultures and societies have different perspectives and ideas	✓	✓
	Understand issues/situations within a global context	✓	
	Connect a global issue to a local issue	✓	
	Reflect on situations from the perspectives of others	✓	✓
	Reflect on one's own opinions and perspectives	✓	✓
	Change one's mind	✓	✓
	Recognise injustice and inequality	✓	✓
	Source information, concepts and ideas from a variety of sources	✓	✓
	Critically evaluate information, concepts and ideas	✓	✓
	Draw conclusions	✓	✓
	Understand the implications of our actions	✓	✓
	Social Skills	Empathise with other	✓
Interact with others, particularly across cultures		✓	✓
Work/participate co-operatively with others		✓	✓
Negotiate with others		✓	✓
Work co-operatively with others to resolve problems and conflicts		✓	✓
Influence others and create change		✓	✓
Action Skills	Challenge inequality	✓	✓
	Challenge assumptions	✓	✓
	Defend human rights	✓	✓
	Make decisions	✓	✓
	Plan for and take action	✓	✓
Teaching Skills	Create an intercultural teaching environment		✓

4.3 Shared Themes/Areas of Knowledge

The fact that development education and intercultural education share a largely common set of underlying values and skills is relatively uncontested. However, the relationship between the two in terms of shared themes or areas of knowledge is more complex.

At first glance, the review of literature and interviews with key practitioners/educators indicate that there would appear to be many common themes between development education and intercultural education. Notwithstanding the fact that the precise subject matter covered within any one of the above mentioned themes, as well as the angle or perspective from which any particular subject matter is addressed can differ significantly, it is possible to identify certain key areas which at a surface level appear to be exclusive to either development education or to intercultural education or are common to both. In Figure 1 below, the core themes which appear to be specific to development education are listed on the left, those which seem to be specific to intercultural education are on the right, while shared themes are listed in the middle. (The mapping of the themes in this way is not definitive, but simply a reflection of the literature reviewed and of the most common responses provided by interviewees. It is possibly the case that other authors and practitioners/educators may identify additional themes or indeed classify those listed in a different manner).

Figure 1: Development Education and Intercultural Education: Core Themes

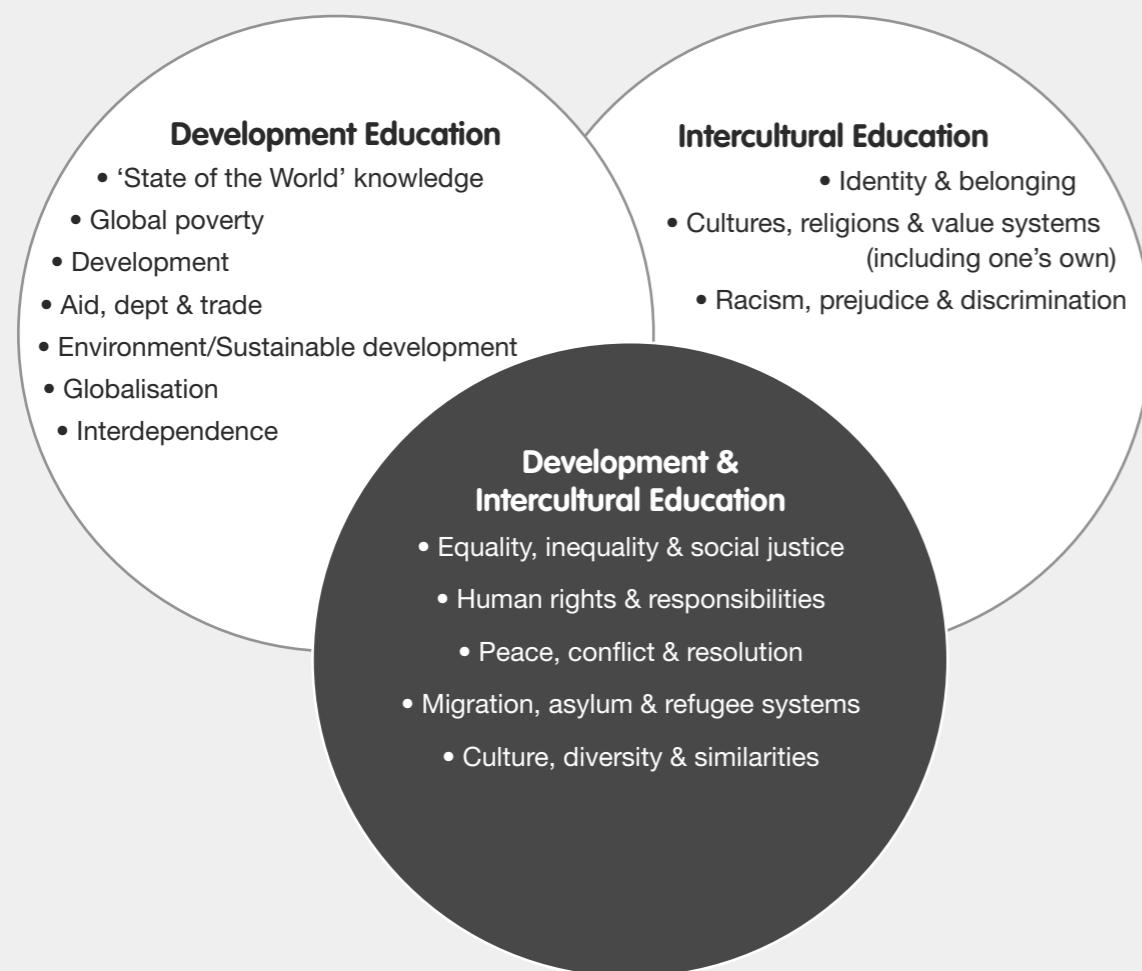


Figure 1 depicts a fairly straightforward division of topics or thematic areas of knowledge between development education and intercultural education, as well as the topics that are shared between them. The two 'educations' share up to five core themes, including 'peace, conflict and resolution', 'diversity and similarities' and 'equality and social justice'. From those interviewed issues of identity and belonging, cultures and values systems, and racism and prejudice, however, were identified as being part of intercultural education, while issues such as poverty and development were seen as exclusive to development education.

In reality, however, the relationship between the two is far more complex than Figure 1 would indicate. For example, themes which appear to be shared between the two, such as developing an awareness of cultural, religious, social, political, and economic diversity and similarities, can actually be quite different depending on whether one is approaching it with a development education focus or an intercultural education focus. Addressing this issue from an intercultural education perspective may involve exploring diversity present in Irish society today. But if approached from a development education perspective, it may imply exploring the cultural, political or economic diversities between the countries in the North and the South of the world.

Likewise, the theme of 'Equality, Inequality and Social Justice' (which also appears to be a common theme shared between development education and intercultural education) may involve exploring inequalities between the developed and the developing world, or it could involve looking at the health inequalities between the Travelling Community and the settled population in Ireland. The first topic would clearly be defined as a development education topic, while the latter topic would come under the heading of intercultural education. Clearly then, many if not all of the shared themes and issues listed above can differ significantly depending on whether it is approached from a development education perspective, an intercultural education perspective, or even a combination of both.

Global versus Local?

It could be argued that the defining feature between development education and intercultural education is the global versus local perspective. Some interviewees suggested that intercultural education is concerned with issues at a local level and in particular the diversity of cultures in Ireland, while development education is concerned to a large extent with global issues. For example, one interviewee stated intercultural education in Ireland is focused on, *"the here and now...of including people, new Irish, people from different cultures...being attentive to their needs, being aware of what they need...understanding other cultures and something of their background."*

According to this argument, therefore, exploring many of the themes, listed in Figure 1 above, within a global context can be defined as development education, but if they are explored within a local context, it can be defined as intercultural education. However, this is quite a simplistic interpretation of the relationship between the two and so is not without its critics.

While it is true to say that the primary focus of development education is on global issues, it can also (and some would argue, it must) incorporate a local context. Likewise, while intercultural education may be primarily concerned with diversity at a local level, it can also (and again, some would argue that it must) include exploring diversity on a global level. For example, issues which would appear to fall exclusively under the heading of intercultural education, such as exploring one's own identity and exploring causes of racism and discrimination, may

need to be done within a global context, not just within an immediate local context. It may also require exploring issues of inequality, poverty, and migration patterns around the world – issues which would come under the realm of development education. On the other hand, development education issues, such as knowledge of global political, social, economic and cultural systems have immediate relevance in a classroom where students from different countries are present, and so can be explored within an immediate local context. Furthermore, as one interviewee argued, issues of development (which are considered specific to development education) can apply to any country, including Ireland, and not just to countries of the ‘Global South’.

Therefore, it cannot be argued that, in terms of areas of knowledge, development education and intercultural education are at opposing ends of a global-local continuum. Rather, any one issue can be approached from a local context, from a global context, or within both, and can therefore combine both development education and intercultural education perspectives.

A Broad versus Narrow Focus?

It was argued by several interviewees that intercultural education has a narrow focus, concentrating on issues of diversity, while development education is more wide-ranging in its area of focus, as it brings in issues in relation to development, poverty, sustainable development, etc. Several interviewees also suggested that intercultural education could be considered to be a sub-theme of development education. As one particular interviewee stated,

“Development education is wider. You could actually fit the issue of intercultural education into development education... Intercultural [education] could be looked at as just a very narrow subject. While development education could cover so many things.”

This is not a view that is shared by everyone. Indeed, two interviewees stated that they perceived development education to be a sub-theme of intercultural education, not the other way around. This interpretation of the relationship between the two primarily stems from an understanding of intercultural education as a process which is largely concerned with equipping teachers with the skills to develop an intercultural ethos in their classroom, and with the skills to teach in a culturally diverse classroom. In other words, in order to teach effectively in a classroom where the pupils come from a diverse range of cultural, religious and ethnic backgrounds, one must also have an understanding of the global issues that have led to this diversity. As one person explained, intercultural education is

“very much on the here and now in relation to contemporary issues in the Irish classroom. But there was always a development education component in there. But it was a component. It wasn’t leading on development education. It was saying that if you wanted to have a classroom that was open to diversity, if you wanted to develop an intercultural ethos, then you can’t leave out these world issues.”

4.4 Development Education and Intercultural Education: A Suggested Conceptual Framework?

There is no universally agreed conceptual framework underpinning the relationship between development education and intercultural education. Certainly, there is a considerable amount of common ground between development education and intercultural education. A relatively common set of skills and values underpin both. They appear to share many of the same themes or core areas of knowledge. Although, as discussed, these themes can also differ significantly. Yet, how and where they differ is not so clear as the boundaries around each issue or theme are fluid rather than fixed. What appears to be a shared topic between the two may in fact be quite different depending on whether one adopts a development education approach or an intercultural education approach, and topics that appear to be exclusively belonging to either one may in fact cross the boundaries between both.

Where there does appear to be consensus is in relation to the fact that both are concerned with issues of equality and social justice, and with supporting people to develop the skills, values and knowledge to recognise and challenge inequality and social injustice, whether that is at a global level or a local level. According to one interviewee, development education and intercultural education have,

“a lot of the same underlying objectives in terms of developing understanding, respect and questioning the status quo. They’re transformative in the sense that they are trying to transform the way that people are in the world. They’re relating to others, they’re acknowledging diversity, they have that equality issue and the justice dimension.”

Even Irish Aid, whose primary focus is on development education, acknowledge that, “the various ‘educations’ have much in common, and can all make a contribution towards fostering in young people a sense of civic responsibility and a desire to make the world a better place.” (NCCA/Irish Aid, 2006: 6)

This is a belief that was echoed by a number of interviewees, who argued that even though development education and intercultural education may come from different traditions, and may adopt a different focus, they share the same ultimate goal, which is according to one interviewee: *“to use education as an instrument to fight for a better world, to bring about equality within cultures and across cultures.”*

This brings us back to the beginning of this report where it was stated that, as concluded in the report by Fitzgerald (2005), all of the ‘educations’ share a common outlook and aspiration, that is, “to enable people to acquire the knowledge, skills, and values to participate in a society so that they can address issues of global injustice and inequality in order to create a more just, fair and sustainable society.” (Fitzgerald, 2005: 7) The findings of this report would appear to support this. Although the specific areas of knowledge or themes of development education and intercultural education may differ, they share a common conceptual framework of equality and social justice, whether within a local or a global context, and are underpinned by a common values and skill set.

5 Development Education and Intercultural Education in Initial Teacher Education: A Distinct or Integrated Approach?

Given that there is considerable overlap between development education and intercultural education, and given that, as discussed in the previous section, the boundaries of this overlap are fluid rather than fixed, it begs the question as to whether, within an initial teacher education context, development education and intercultural education should be addressed within a common programme or framework or independently of each other in separate programmes.

Two-thirds of those interviewed for this paper reported that they were ultimately in favour of adopting an integrated approach to development education and intercultural education within initial teacher education, while one third advocated for them to be treated as two distinct programmes. However, the issues surrounding this debate are complex, as was evident by the lack of consensus on almost every issue raised in this debate. Even within the two ‘camps’, there were interviewees who felt very strongly about their own particular stance, while others argued for the merits on both sides of the debate, and in some cases, advocated a mixture of both approaches, recognising that there was no immediate or obvious answer to this question.

This paper outlines the key arguments put forward by educators/practitioners interviewed for this paper as to which approach should be taken. It does not conclude with a definitive answer to this question but rather presents the different arguments, and the different sides to each argument, in the current debate, in the hope that the debate can progress to a level which can inform the development of future courses and programmes in these areas within colleges of education.

5.1 The Risk of Duplication and/or Dilution

One of the first issues in this debate is the need to avoid duplication while at the same time ensuring that the focus and nature of each ‘education’ is maintained. The extent of overlap between development education and intercultural education is a key argument for combining the two ‘educations’ in an integrated programme. As one interviewee stated, *“There is so much similarity in it that very often there is really no difference ... the idea that you can separate out the development agenda from an intercultural agenda again is (crazy)...”*

Nonetheless, it was acknowledged by many of the interviewees who favoured an integrated approach, that within any combined programme, there would be a need to ‘flag’ certain issues or aspects of an issue as being within the remit of intercultural education or within the remit of development education. As one interviewee suggested, issues can be examined “with two hats on”. Likewise, according to another, *“I do think that there is a virtue in keeping them discrete but when I say discrete I don’t mean completely autonomous, I mean distinctive within an integrated programme.”*

In other words, it was argued by a number of interviewees who favoured an integrated approach, that there needs to be an overarching conceptual framework underpinning development education and intercultural education within initial teacher education, such as, for example, the equality and social justice framework discussed in Section 4.4. Within this framework, the issues listed in Figure 1 in Section 4 can be addressed or approached from either a development education perspective or from an intercultural perspective, so long as the approach taken at one time is explicitly named and clarified.

On the other hand, despite the similarities between the two ‘educations’, others preferred to keep them separate. One reason put forward for doing this is that both areas are substantial enough in size in their own right to warrant or even require their own programme. However, the most popular argument for a segregated approach is that it would avoid the risk of the distinct nature of the two ‘educations’ becoming lost or diluted in a combined programme. (This particular risk was also recognised by some interviewees who favoured an integrated approach). As one person, in favour of adopting a separated approach, argued

“I think they are both disciplines in their own right. They both have their own body of literature and thinking and research. I think that they need to be dealt with separately in an undergraduate programme. And I think the huge danger of having them put together is that we lose both of them.”

However, just as those who favour an integrated approach recognised the need to ‘flag’ certain issues or perspectives as being particular to intercultural education or development education, those who advocated for a segregated approach also acknowledged the need for educators within both programmes to work very closely with each other so as to avoid any unnecessary duplication.

The discussion about the possibilities of duplication or dilution brings in the issue of the role of education in the first place. Regan and Sinclair (1999) argue that too often debates on what they refer to as the ‘adjectival educations’ take place in isolation from each other, without proper engagement with the nature of education as a whole. An argument exists that all ‘educations’ (whether in the classroom or in initial teacher education) if done well should achieve the same results in terms of achieving, and understanding issues of, justice and equality, and therefore there should not be a need to establish boundaries between them. As one interviewee said,

“All of the different ‘educations’ are either good education or they’re not good education, and they’re either contributing to liberating people, helping them to develop their potential, helping them to understand, grasp and deal with the realities in which they find themselves. ... You’re either giving people a social conscience, or preventing people from having a social conscience with what you’re doing. And I think all of these ‘educations’, for me ... are more about social conscience, social justice and those allied areas.”

While another argued,

“They [‘educations’] are addressing the same thing. The conflicts between them is counter-productive ... if what people have been doing in development education, if they have been doing it right, is education for sustainable development, is intercultural education, and vice versa.”

While acknowledging that each of the educations brings something distinctive, Regan and Sinclair (1999) also note that they have a lot in common, and argue therefore that there is a need to move away from this ‘fragmentation’ of educations towards a common agenda, based on a common set of values and dispositions. According to, “This common agenda is at its most clear when priority is given to perspectives about educational needs rather than the interests of a particular movement.” (Regan and Sinclair, 1999: 29)

5.2 Needs of Student Teachers

The needs of student teachers certainly cannot be ignored in this debate. It was posited by more than one interviewee that student teachers do not always see the immediate relevancy of development education, whereas they often see the immediate relevancy of intercultural education to their classroom. This is particularly the case when student teachers understand development education as being exclusively concerned with global, rather than local, issues. According to two interviewees, student teachers' primary concern is how to teach a class comprised of students from a variety of different cultural, religious and ethnic background and with varying levels of English language proficiency. Broader issues in relation to the developing world and global inequalities and how they impact on their classroom are not always immediately apparent to student teachers. (It must be noted here that this is a viewpoint that was not shared by all interviewees, many of whom argued that student teachers do indeed see the relevancy of such issues). According to this argument, the need for a dedicated intercultural educational programme that provides student teachers with the key skills and know-how to teach in such an environment is paramount.

On the other hand, others argued that such a programme, while undeniably necessary, should not be developed in isolation from broader, global issues. Therefore, any educational programme developed for student teachers should explore issues at both a global level and within the context of a culturally diverse classroom. As one interviewee explained,

“The critical thing is the balance between where the students are and what they are looking for, what they are ready for, and to draw them out of that and to get them to look at the broader issues, and yet help them to see how they can deal with that in the classroom”.

Curriculum overload was another key reason put forward for adopting an integrated approach to development education and intercultural education in initial teacher education. According to one interviewee,

“We are inclined to overload them [student teachers]. And not just in development education or intercultural education, but in general... We're throwing an awful lot at them as emerging teachers and development and intercultural education would probably be at the extreme end of that because they haven't run into [it] necessarily [before] unless they've done something in their Transition Year around a development project”.

As the above statement highlights, this sense of overload would be particularly heightened by the fact that for many student teachers, the issues of development education and intercultural education may be entirely new to them, and therefore, as discussed above, student teachers may not necessarily see the immediate need for such courses (again this is a viewpoint that is not shared by all interviewees).

Aside from student readiness to take on a new curricular area, the issue of time and space within an already crowded curriculum must play a key role in this debate. While each 'education' could argue for its own time and space within the curriculum, the lack of space within the existing curriculum and the lack of time within the academic year would make it difficult to implement separate programmes for development education and intercultural education. As one interviewee said (speaking in relation to both schools and initial teacher education colleges),

“If a bunch of people come knocking on the door saying we'd like to talk about development education. Someone else comes along and says we'd like to talk about intercultural education. Someone else is saying education for sustainable development. Someone else is saying something else, there isn't space. So for the practical reasons of working with schools, of working with teacher education colleges, working with an overcrowded curriculum, we need to start making the connections for people, and not requiring them to make the connections for themselves. So that's one reason for an integrated approach”.

5.3 Curriculum Integration in Initial Teacher Education

A number of interviewees made the point that the question is not whether development education and intercultural education should be addressed distinctly from each other, but whether either of them should be distinct from the curriculum as a whole. Many of the skills and values and themes of both development education and intercultural education are already core elements of the existing primary school curriculum. In fact, the NCCA Intercultural Education Guidelines for both primary and second level schools states that *“Intercultural education is integrated with all subjects and with the general life in the school”* (NCCA, 2005: 20). As one interviewee, who suggested that each of these 'educations' could be integrated through the existing curriculum, without having to create a new curriculum subject area for it, argued,

“I think you're on a loser if you say that any one of these should be a separate subject because you'll be told about the overcrowded curriculum... I think it is much more realistic to say your teaching of all of the existing curricular areas can have a heavy dimension of development, intercultural or whatever”.

Likewise, a second interviewee argued that irrespective of whether development education and intercultural education are addressed separately or together, they need to be integrated across the whole curriculum. Therefore, a key question for teacher educators to consider is - if development education and intercultural education are infused into the existing primary school curriculum, should the same apply in initial teacher education?

However, it was suggested that if the two 'educations' are not given specific time in their own right, they run the risk of getting lost within the already overcrowded curriculum. In other words, if the two 'educations' are not named and explored in their own right students might not be given the opportunity to develop the knowledge and skills needed to integrate this work in the primary curriculum and, therefore, development education and intercultural education may not be implemented to the same extent as other named subjects or curricular areas.

The challenge, therefore, is to be able to strike a balance between integrating development education and intercultural education into the existing ITE curriculum, without them getting lost or diluted within it, and giving them distinct labels and time so that they will be recognised and implemented sufficiently, but without adding to the sense of curriculum overload.

5.4 Funding

Lastly, but certainly not least, any debate on the need to distinguish between the different 'adjectival educations', (and in particular for the purposes of this paper, between development education and intercultural education), cannot ignore the issue of who is funding each type of education. Even those who advocated adopting an integrated approach to the two recognised that the need to establish boundaries between the two very often “stems out of the politics of the funding of it”. In other words, when the funding is coming from a body or agency that has an interest in one specific area or theme, or who approach a theme with a specific focus, then the need for clearly defined boundaries between development education, intercultural education, and the curriculum as a whole becomes pressing. For example, an educational programme aimed at supporting student teachers to meet the specific needs of ethnic minority students and an educational programme aimed at teaching student teachers about global inequalities may need to be funded by two separate agencies, depending on how the individual funding agencies define development education and/or intercultural education. In such a situation, how the boundaries between the two educations are defined may lie more with the relevant funding agencies than with the educators.

6 Conclusion

There are no easy answers to the questions posed at the start of this report. Taken on their own, development education and intercultural education can be easily defined, and indeed there is plenty of literature detailing the broad objectives, content, skills and values underpinning both. The relationship between them, however, is more complex, and the issue of whether they should be addressed in an integrated or segregated fashion raises more questions than answers. The literature reviewed for this report, however, as well as the interviews with key practitioners/educators, identified the following points for discussion:

1. Development education and intercultural education share many of the same communication, intellectual, social and action skills, such as the ability to communicate with others; the ability to see both sides of an argument, to understand alternative perspectives, to critically reflect on information and opinions (including one's own), to connect global and local issues, to recognise injustice; to be able to interact with others, particularly across cultures; and to be able to take action to challenge inequality and social injustice.
2. Likewise, development education and intercultural education share a relatively common values base which includes a respect for diversity and an appreciation of different perspectives; a commitment to defend and promote human rights, equality and social justice; an open-mindedness and a sense of empathy with others.
3. There was less consensus, however, about the core themes or areas of knowledge that are shared by both. It was argued that, in terms of content, development education has a primarily global focus, while intercultural education is more concerned with a local context, and of the more immediate needs of both students and teachers. However, at the same time, it was equally argued that intercultural education does not ignore the global context, while development education does not ignore the local.
4. It was argued that development education covers a broader range of topics than intercultural education. However, at the same time, others saw development education as feeding into the broader needs of intercultural education.
5. What was agreed is that both 'educations' share a common outlook or framework, which is to enable people to acquire the knowledge, skills, and values to participate in society, so that they can address issues of injustice and inequality in order to instigate positive action for change and create a more just, fair and sustainable society.
6. Such an overarching conceptual framework could allow the boundaries between development education and intercultural education to remain fluid rather than fixed, and could allow for any issue to be approached from either a development education perspective or from an intercultural education perspective or indeed from both, depending on the particular subject matter to hand and the context of the discussion.
7. The debate, however, over whether to address development education and intercultural education in an integrated or segregated fashion within initial teacher education remains contentious. Several arguments can be made for and against both approaches.

8. In deciding which approach to take, consideration needs to be given to the following points:
 - a. There is considerable similarity between the two, therefore a combined approach would avoid the risk of duplication.
 - b. In a combined approach however, there is a risk that certain features of each 'education' could get diluted.
 - c. In a combined approach, there is a need to be able to identify and 'flag' certain issues or perspectives as being of primary concern to development education while others are the primary remit of intercultural education.
 - d. Whichever approach is taken, the two 'educations' must work closely together.
 - e. The learning needs of student teachers in relation to developing skills to teach in a culturally diverse classroom and to create an intercultural teaching environment cannot be ignored in this debate.
 - f. An already overcrowded curriculum, at both primary school and initial teacher education levels, is also an influencing factor in this debate.
 - g. Funding agencies ultimately play a key role in deciding whether development education and intercultural education should be addressed in an integrated or segregated fashion.
 - h. The distinctive role of development education and intercultural education within the discussion on education in general needs to be highlighted.

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DICE works to integrate development and intercultural education within initial primary teacher education, and operates across five colleges in the Republic of Ireland.

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