



Booklet on Teaching about Displacement and Identity in Arabic-Speaking Higher Education Institutions and Schools



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2020 DEMO **Developing Modernized Curricula on Immigrants' Lives in Israel**
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Background

DEMO was launched in October 2017 and completed in October 2020. It was initiated and coordinated by Ben-Gurion University of the Negev and aimed to raise awareness of the need to teach about displacement and migrants' lives in Israeli Higher Education Institutions (HEIs). The purpose is to improve the skills of professionals in applied social science disciplines (teachers, counselors, social workers etc.) so that they can better meet the needs of these populations. Moreover, by giving voice to displacement and migrant's we hope to promote a more inclusive and cohesive discourse in the Israeli society.

DEMO developed twelve courses on displacement and migrants' lives, implemented and evaluated them then disseminated them in HEIs in the country. Through the application of modernized and innovative teaching methods (Culture-Based Pedagogy, PhotoVoice, Narrative Interviewing, community involvement, and the use of arts), DEMO initiated in the students a personally significant learning process with long lasting effects.

Eleven HEIs participate in DEMO, six of them in Israel: Ben-Gurion U., Hebrew University, Bezalel Academy, Ruppin Academic center, Sakhnin Academic college, and Gordon College, and the five from European countries: Germany, Lithuania, Greece, and Sweden. Over 50 participants, mostly academic staff and Ph.D. students are active in the project. The work in the project is collaborative and includes extensive group and individual interactions and collaborations.

To adapt the objectives of the project to the needs of the population served by a Palestinian college in Northern Israel, Arab minority students who are in many cases descendants of displaced people, three courses were designed and incorporated into the programs of the English, Early Childhood, and Science departments. Inspired by new teaching methods: culture-based pedagogy, PhotoVoice, and Narrative Interviewing, the courses guaranteed safe spaces for students to share lived experiences of marginalization and family displacement. Participatory-based methods that incorporated visual, video and audio means provided catalysts for students' profound reflections on their daily life challenges as members as a minority group and on their civilian and national identity.

Sakhnin College undertook to adapt and disseminate the products of the DEMO project, in Arabic language, for the use of Arabic speakers, among professionals and service providers, including

teachers in schools and lecturers in institutions of higher education, in Israel and around the world.

Displacement and migration gain a different meaning in the Arab community, wherein they are considered to be sensitive issues that are not expressed in the educational agenda of schools or HEI in the Arab community, nor are they expressed in the curricula in an organized manner. Through this booklet, new educational methods are suggested from which derived potential instruments that enable active listening, the curiosity to recognize, understand, respect, and accept the other. Such conditions enable the creation of a safe and legitimate space to express different and authentic opinions, to self-expression and safe dialogue; it is a space in which participants can listen out of curiosity and the will to recognize the other's feelings, thoughts and beliefs, one the one hand. On the other hand, it is a space that allows participants to express themselves with confidence and to think critically and reflectively about the content. It is a kind of a dialogue that connects the learner to the required knowledge through deep understanding and analysis of the learned content and develops certain skills that allow for it to work in a most effective manner for the improvement of the participant's personal abilities and involvement in improving the learner's environment.

Introduction

Israeli society is composed of various groups who live with each other as different populations religiously, nationally, politically, and culturally, as well as in terms of worldviews and lifestyles. Among the many different groups, one could identify the following ones: the religious-seculars, Jews-Muslims-Christians, foreign workers and migrants of all kinds, right-wingers – left-wingers, northerners-southerners as well as people from the center-periphery.

The issue of accepting and understanding the other has kept researchers, philosophers, and theoreticians quite busy. In fact, it seems that the expression "the other is me" places within the educational worldview both: the other and me. Yet, the same expression holds three entities: the other, me and, what is in-between. It also poses a challenge to dealing with the place of reciprocal relations in human development, growth process and existential being, as well as the weight of such relations in the educational process. The basis for dealing with the other lies within the meaning of otherness. In the meeting between the other and I lies the inner otherness that meets the other. This is a case of inner representations of the known, the foreign and the feelings that they cause in us, to which the level of awareness differs.

Inter-personal meeting with the other is a meeting with inner and outer otherness. In his work, Levinas dedicates much on the relation between the other and I. He claims that western thought is based on the I and the image of the world that he paints for himself – about himself. Levinas

suggests a different kind of thought that is based on prioritizing morality and responsibility towards the other. The other, according to Levinas, is the subject and not the object. By meeting with the other, one tries to imagine his otherness within his own worldview. Getting to know the image / character of the other is possible through one's own character. Allowing the other who is not me to enter my world of consciousness is called by Levinas "the same thing". This practice of conscious image of the other is naturally founded on prioritizing my self-image over the other-image as basis for forming a worldview that one creates for one's self (2008, בן-פז).

Teaching methods and learning outcomes in the DEMO courses were based on various methodologies such as PhotoVoice (Hayik, 2017, 2018; Wang et al., 1996), videotaped narrative interview, drawings, artworks and so on. The content of the courses focused on a sensitive cultural issue that deals with the subject of displacement, migration, and dispersion in the Arab community. The methods provided opportunities for being exposed to knowledge and deep understanding of the learned content while developing and reinforcing the skills of social emotional skills. Participating in classes and workshops gave students the opportunity to express themselves within a safe dialogue, raising sensitive issues like conflicts and accepting the other, etc. Reinforcing emotional abilities such as emotional intelligence of a learner of a group of learners leads to improving relations with the other (Bar-Tal, Rosen & Nets-Zehngut, 2010). Empathy, conversely, is defined as learner's ability to identify and understand the emotional experience of the other, and to experience his inner world as if it were his own, and it is tightly connected to emotional intelligence and is often part of it (2014, מסרי). Experiencing empathy strengthens the desire to help the other and be in touch with him (Batson, 2008). Feelings of empathy have meaningful contribution in the teaching process (2018, אופלטקה), while emotional regulation and empathy are meaningful in the educational system, they serve as a rational connection between thought and feeling, and contribute to the personal and professional development of new teachers.

Conceptual Framework

The Meaning of the Other

Israeli society is a diverse society. It is composed of groups and populations joined by connections and reciprocal relations, moving on the sequence of the differences between acceptance and openness on the one hand, and rejection on the other; between containment and alienation; cooperation and mutual productivity; between exclusion and blocking the cultural influence of the other. Cultural, linguistic, and social heterogeneity create dominant division lines

centered around national and ethnic origin, and are expressed in the social, cultural, and political fabric (קורפ, 2000).

Thus, the state was compelled to face such phenomena with questions targeting the gaps, splits, and polarization in Israeli society relating to identity, art, ideologies, ethos, ethnicity, cultures, and positions. Israeli society is a multi-cultural society that may adopt two contrasting ways for dealing with its forming communities: the first way is accepting and adopting the cultural demands of its forming communities. The other way is to act for assimilating the cultural communities within the central mainstream culture on a complete or partial manner. In Israel, we are witnessing many incidents of multi-cultural policies that recognize sectorial and collective culture alongside the culture of the majority. The reciprocal relations among the groups develop a common layer for all the cultures in society, which leads to a certain social coordination and regulation despite the current social splits and situations characterized by conflict (לשם, 2003).

This moral step, "the other is me", aims to create a dialogue, a human touch, common life frameworks and ways to act upon various issues with the complexity of the human mosaic in Israeli society. The importance of such a step is for one to raise one's own awareness and worldview regarding one's self, the other, as well as the inter-group conflicts (מסרי, 2014) by seeking to enhance the ability to face conflict situations (שולוב-ברקן, 1993). The aim is to create a dialogue that is based on empathy, balanced emotional regulation, recognition, acceptance, containment, sharing and equilibrium instead of alienation, foreignness, segregation, prejudices, and hierarchal relations. Those very emotional abilities form a base for improving the participants' emotional intelligence.

Emotional intelligence relates to one's ability to adapt to one's surroundings. It also relates to dealing with those surroundings in a successful manner that is connected to his ability to combine between abilities, rationality, and sensitivity in the best manner (Lane et al., 1990). Today, emotional intelligence is defined as the ability to process emotional information in an accurate and efficient manner for oneself and for the other. Emotional ability includes the ability to recognize feelings and to distinguish between them (perception), to value and understand feelings including what causes them in us and what their effects are, the emotional expression, using emotions and the ability to regulate them in an effective manner in such a way in which they would contribute to the personal growth and well-being, and effectively regulate positive and negative emotions. Empathy is tightly connected to emotional intelligence and is often considered a part of it. Emotional intelligence relates to the personal experience of feelings experienced by a different person. Empathy is one of the most important factors in inter-personal relationships. People's ability to recognize and understand the needs of others and to show

identification, care and empathy in their overt and covert communication is vital for the purpose of creating positive mutual interactions.

Some maintain that teaching should be looked at as a practice of relations (Forrester, 2005; Hargreaves, 2000). This approach stresses the role of the educational-social teacher in the child's development and growth. Niddings (2002) has developed the term "care of ethics" in the field of education. According to Noddings, although care of ethics is experienced in daily relations between teacher and students, choosing to prioritize such a perception as a value means creating optimal educational atmosphere for caring towards the other. This is not about special qualifications of certain individuals. It is rather about value-moral commitment to an educational path. "The other is me" represents the soul and the path towards one's personal growth within a moral, human, and humane society.

Hence, the educational system's role is to provide opportunities to learn about the other and to widen the horizons of having a dialogue with him in such a way that such a meeting would be meaningful for the learner following a personal process in which he understands the patterns to which he is accustomed, and in which he attempts to update them with modesty, containment, a respect towards the other. In addition to the learning process and the personal understanding, one is required to listen carefully, to be frank and open, and to support the other.

In the 21st century which is characterized by a fast-paced changing reality, many challenges face the educational system, especially that we are living in a diverse and multi-cultural society that contains many individual different identities, i.e. it is very important to develop skills of emotional intelligence, values of tolerance, respect and contribution to society, to enable personal and professional achievement to everyone based on public responsibility, involvement and commitment. The meaning lies in accepting and embracing the other as a value that affects forming his relationship with the other, the family, the class and the school, his social group to which he belongs and the rest of the groups in wider circles. Thus, educators have the responsibility of being partners in shaping the next generation. They influence processes of learning, value, and society. Such a step would pose – first and foremost – universal, humanitarian, democratic values that express human dignity, equality, accepting the other, embracing and compassion, democracy, identity and belonging.

Displacement and Migration

Differently from the country's Jewish population that immigrated to Israel from different countries during the past century, the Palestinian citizens of Israel lived in the country before its establishment in 1948. They were the indigenous population of the land, and many were displaced within Israel or outside. As Said (2000) describes: "750,000 of us who were living there – two

thirds of the population – were driven out, our property taken, hundreds of villages destroyed, an entire society obliterated" (p. 183). Israeli-Arabs still hold memories of their uprooting. "The roar of (these) countervailing stories is ever present, on the edge of recognition" (Ochs and Capps, 1996, p. 33). However, due to political circumstances, these silenced and seldom voiced memories (Skultans, 1999) remain absent from the educational curricula. Additionally, although the Israeli-Arab minority (20% of the country's population) is geographically segregated and institutionally discriminated against, with a weakened social, economic, and educational infrastructure (Hayik, 2019; Coursen-Neff, 2004), the curricula in Israeli-Arab educational systems are detached from such reality. Some of the activities suggested in this booklet provide safe spaces for students to address these issues, connecting with their past and discussing present challenges.

Critical Pedagogy

Grounded in critical pedagogy, the activities suggested here connect the classroom to students' lives and community through providing Arab students a stage to voice their worries and aspirations as members of a minority group. "Our traditional curriculum, disconnected from life, centered of words emptied of the reality they are meant to represent, lacking in concrete activity, could never develop a critical consciousness" (Freire, 1973, p. 33), hence the need for designing curricula that bridge the text and context, the word and the world (Freire, 1983).

While the classroom can be a productive space for addressing issues relevant to students' lives, the curricula prevalent in the Israeli-Arab educational system align more with the banking model (Freire, 1970) and follow a traditional and frontal pedagogical approach (Bekerman, 2009). The proposed activities disrupt the status quo (Lewison et al., 2008) through offering students' opportunities to discuss the relevance of the children's migration stories to their own lives. As students engage in the proposed activities, they may become more conscious of social justice issues and start developing powerful social identities.

Teachers need to provide students with empowering pedagogies that challenge the taken-for-granted skill-based teaching practices and enhance students' agency over their life trajectories (Luke & Freebody, 2000). They should offer methodological techniques that cultivate democratic spaces for students to reflect on their realities and seek avenues for transformation. This is the purpose of this booklet, creating democratic pathways for connecting the classroom to students' realities.

Courses Learned in College as Part of the DEMO Project

In order to create a sense of attachment and commitment among future teachers and community members in general, theoretically and practically, towards the society in which they live, towards properties and principles, towards proper norms of behavior concerning anything linked to the relationship between oneself and the other and the relationship within oneself, one of the ways to do that is to connect the academia to society and to the surrounding community (Community-based learning) by raising moral issues and questions linked to understanding the other and understanding society. In our case, this translates into migration, dispersion, and displacement in the different areas of knowledge or different courses. Issues inviting reflective discussion based on historical highlights of society and moral discussions with students in the classroom should be made visible. After planning the DEOMO Project's contents, it seems that they include many subjects that enable working with humanitarian values, understanding the history of the Palestinian-Israeli society, facing conflicts, especially, understanding the other. The basic presumption of teaching in academia lies within the tight connection to society and the surrounding community. Every teacher aspires to engage in an educational process through which he shares with his students a form of meaningful learning that is relevant to the student's world and society. Therefore, a teacher should use teaching methods that encourage thinking and critical thinking: holding a significant dialogue, encouraging complex ways of thinking about moral issues, and discussing certain dilemmas connected to society. Learning that is based on critical thinking can take place as part of an empathetic and tolerant dialogue with the other; a dialogue that would develop qualification of understanding the other, of reflective and critical thinking.

1. Course: "Identity, Society and Culture"

General Overview

The course is designed to expose students to important social, historical, educational, and economic effects in the experience of the Arab community in Israel. The course explores the development of such issues since the dawn of the 20th century, and their effect on forming the social and civil identity of the Arab community in Israel, by addressing subjects such as status and rights, gender in society, social movements, various artworks, meaningful subjects in the development of the educational system and so on. The course attempts to describe to students the Arabs in Israel as a community by presenting the dimensions according to which this community defines itself, as well as the different challenges facing its members in the 21st century.

Course Objectives

- Instilling a wide range of knowledge about identity in the Arab community in Israel.
- Discussing important and "heated" subjects in society like gender.
- Enriching the students' learning experience by holding discussions and hosting figures from the Arab community.
- Endowing important values of multiculturalism in society.
- Encouraging students' civic involvement (social volunteering, personal involvement, etc.).
- Instilling new methods for dealing with "the identity problem" in part of the population.

The following 4 lesson plans are presented for demonstration purposes:

Lesson Plan 1:

Arab identity in multicultural context: in the lesson, we discuss the definition and components of identity, as well as its historical roots. Defining the Arab community in Israel as a national and ethnic minority; its characteristics and national, cultural, and historical definition. How each student defines himself and his identity, to what extent he is aware of the issue throughout his adult life, and what affects such a definition.

Teaching methodology: reading theoretical material in both Arabic and Hebrew. In the subsequent courses, the work is done in workshop group discussions by giving each student the chance to express himself and to bring an item that expresses his identity to the meeting. The discussion is held among group members. Each student connects the item to his identity. As is the case in all workshops, the instructor stresses out the issue of confidentiality, listening and mutual respect.

Outcomes: the students upload clips relating to one component in their identity like the history of their town, their faith, nationality and so on, or for every topic they choose to present before the class, they get the chance to pose issues on identity definition and the conflicts around it: national, cultural, educational.

Lesson Plan 2:

Women and gender in the Arab community in Israel: the status of Arab women in Israel has gone through significant changes throughout the last decades in the public Israeli society and within the Arab community itself. Indeed, Arab women still have no adequate representation in multiple systems and areas in Israel (e.g. academia, medicine, the legal system, governmental ministries, and the national political system), even when their representation is steadily rising. If one observes Arab women's representation in the local authority within the Arab community, one



finds out that the overall picture is rather gloomy. In the lesson, we will discuss the difference in the status of Arab women based on religion, geographic belonging, education, employment, positions in making decisions and so on.

Teaching methodology: In the beginning, demographic data and a map sketch were shown on the status of women in several fields: education, employment, academia. Then, a number of hot issues were posed like dropping out from the education system based on geographic gender and socioeconomic background, in addition to Arab women's employment in society and representation in decision-making platforms in public life.

One additional issue is the killing of women and violence against women, and the attitude of the political, religious, and authoritative elite about dealing with this issue. Frameworks dealing with this issue highlight the importance for educators to know it and to create future cooperation with the purpose of overcoming this difficult and burning issue. Many documentaries that pose the mentioned issues were used, which were made by Arab actors, like "Sandstorm", "مشاهد منسية" and so on.

Lesson Plan 3:

Narrative stories: narrative interviews as a tool to understanding the (displaced) other: to apply the new teaching method of holding a videotaped narrative interview, students receive a task of choosing displaced members of their family from their close environment, and to build a question form on the issue of their displacement experience through an empathetic and sensitive approach to what they remember from those days. The objective was to train the usage of open questions which allow for holding a cross-generational dialogue connecting between the past and the future, between the young who train to become teachers, and the senior age to listen to narrative stories in a context of displacement, and to understand the experience from those who went through it. At first, students could not understand the task well. They thought that they would ask the questions and receive the answers at once. Thus, the task would end. It turned out later that things were different; when they began interviewing, a different kind of reality exposed itself before them. Often, this reality was painful in such a way that they had not expected. This made it necessary to address the question of how it is possible to maintain balance between the subjective and the objective to clarify with the interviewee the facts he is describing without excitement or dragging, and to maintain an adequately professional and empathetic level in the interview towards the interviewee.

Outcomes: for example, one student who interviewed her 90-year-old grandmother, chose to hold the interview in the grandmother's displaced village of Iqrit. In fact, she did not only plan the interview and asked the questions. She was creative and "summoned" the place in the story

which had a stronger echo than telling the story in her house in a village to which she moved after she was displaced in 1948. One additional thing that stood out was the courage to ask questions and to listen to harsh details from someone with whom you have lived for many years without ever understanding the depth of their experience. The process of the videotaped interview came as a surprise to a great number of students and made them connect to the collective memory of the family and the Arab community of which many people are displaced. During the course, students narrated and described the effect of the interviews on their understanding level and depth, on learning the importance of forming questions, on preparing the lesson plan and the way of recruiting 21st-century technological tools to document the personal, familial and social history.

Outcomes: see the clip made by the student with her grandmother titled "Displaced from Iqrit". Following the interview, the student wrote and recorded her own reflection. All the materials were stored in the college's archive. In fact, every student presented the interview that they made before the class during a synchronic lesson, while their classmates responded to their work and learned from each other.

Lesson Plan 4:

Cultural significance and cultural assets: cultural significance is a key term in preserving heritage assets that deals with a variety of heritage trails and assets, tangible and intangible, moveable, and immovable. According to the Burra Charter, cultural significance is an aesthetic, historic, scientific, social and spiritual value of past, present and future generations.

One of the important issues in the identity course's components is the outcomes and the processes of "culture" that were preserved and passed from one generation to another like cultural assets that were preserved through tangible objects like buildings or artworks. In addition, there are many intangible aspects of culture, such as songs, music, dances, drama, skills, cooking patterns, craftsmanship and festivals. They are cultural expressions that one may record yet without physically touching or storing them in a museum, for instance. They are rather experienced through the tool that expresses them. Those cultural tools are called Human Treasures by the UN.

Teaching Methodologies: film screening and class discussion (https://youtu.be/Wr0W_mvL0O8), exposing students to artworks, Arabic poetry and prose, theater and plays. Uploading a play to students on one cultural asset. Interviews with poets, authors and playwrights, actors, and folklorists. Moreover, students presented different heritage centers like the heritage center in Sakhnin.

Insights

1. Relationship with grandparents: through the students' interviews with grandparents, their relationship with them turned from a personal relationship into a relationship within socio-historical context. Listening to the first-person narrations has pushed the students into a quest of searching for significant relations that accompany the life stories of their senior relatives, where they lived and what their life conditions were. This helps students think reflectively about their place vis-à-vis the environment. It also contributes to understanding the reality that they experience according to different times: the past, the present, and the future.
2. There has been an improvement in social awareness among students because of using the videotaped interview methodology. Students started to think about other methodologies that they would use in the future in which it would be possible to make them accessible to young students in a changing digital age.
3. It is legitimate to pose dilemmas and conflicts aloud, to conduct an academic discussion, to express one's opinion that would sometimes go against the other's opinion on many social issues that interest Israeli society, and the Arab community in particular. Among educators, particularly, the ones who repeatedly encounter complex social and educational issues - which could lead to confrontations among students, and it is important to give some space for thinking aloud while preserving mutual respect – using qualifications of emotional intelligence and empathy would help in searching for solutions within the group of learners.
4. Training the student to maintain balance between the emotional side and the pedagogical academic side; understanding the student's personal process when asking questions in interviews, for instance: whether he is emotionally involved and how this affects the wording of the question; education for a supervised control on the subjective side as a future professional. In other words, it is about recognizing and understanding feelings and thoughts, and based on that, one would regulate them in such a way that would not take control over the objective responses provided by the educational professional.
5. Students faced current stereotypes and prejudices against population groups / other people / social phenomena, exposing students to the subject through watching films, academic discussions, and meetings with key and influencing figures like social-change associations. A living example of that is the discussion that was conducted around the subject of the status of women in the Arab community, in addition to a special issue that

was on teaching female students in the Negev in a geographical, social and cultural context.

2. The Course: "Migration and Minorities in Children's Literature"

General Description

The course connects children's literature and academic readings on migration and marginalization with students' life challenges as members of a minority group in Israel. Students are invited to respond to the children's books and readings using reader response strategies that combine arts and connections to self and community. Additionally, they engage in project-based learning through PhotoVoice projects and making films of displacement that create possibilities for reflection on their challenging reality. Such engagements would provide a safe space for students to reflect on issues of marginalization, identity, privilege, memory, and aspirations for a better future.

Course Objective

- Students reflect on the texts and their relevance to their life through creative reader responses.
- Students conduct and reflect on interviews with older relatives on stories of displacement and/or marginalization.
- Students engage in participatory documentary photography projects named PhotoVoice.
- Students voice their feelings and thoughts on being members of a minority group

Link to course syllabus: <https://www.demo.erasmus-il.org/copy-of-migration-and-displacement>

For demonstrating purposes, here are 3 lesson plans:

Lesson Plan 1:

Lesson title: "Center vs. Periphery: Feeling In Between"

Story: "Azzi In Between" (Sarah Garland, 2012).





Link to the read-aloud story:

<https://www.youtube.com/watch?v=9AqZM-EXnrA&t=2s>

This story describes the difficulties faced by an immigrant child adjusting to the culture of a host country. Azzi and her parents had to leave their home and escape to another country on a frightening journey by car and boat. In the new country they had to learn a new language, find a new home and Azzi must start a new school. With a kind helper at the school, Azzi begins to learn English. She makes a new friend, and with courage and resourcefulness, begins to adapt to her new life. Planting some special beans that were brought from her home country in the school garden helps her show the planting skills she has learned from her grandmother and connect with her classmates.

Activity Description:

People with a history of migration/marginalization often live in different worlds. They face the challenge of finding their way around in the dominant culture while at the same time maintaining their own cultural values and traditions. They therefore often feel in between. This lesson plan helps create spaces for students to reflect on inner and social conflicts and emotional challenges they face as members of a minority group belonging to diverse subgroups.

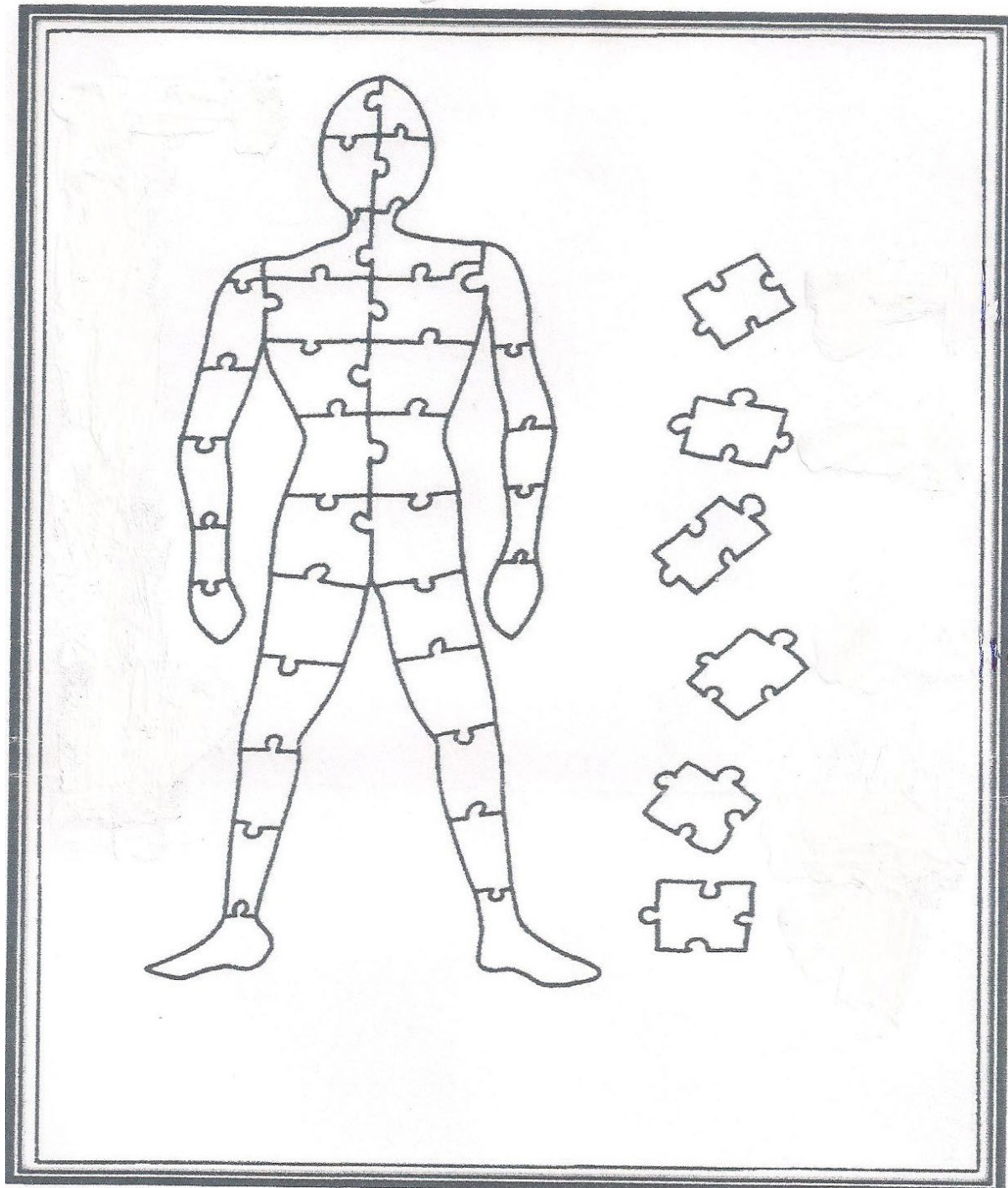
Two activities are suggested for students to reflect on their identity/multiple identities and the significant components that make up their identities.

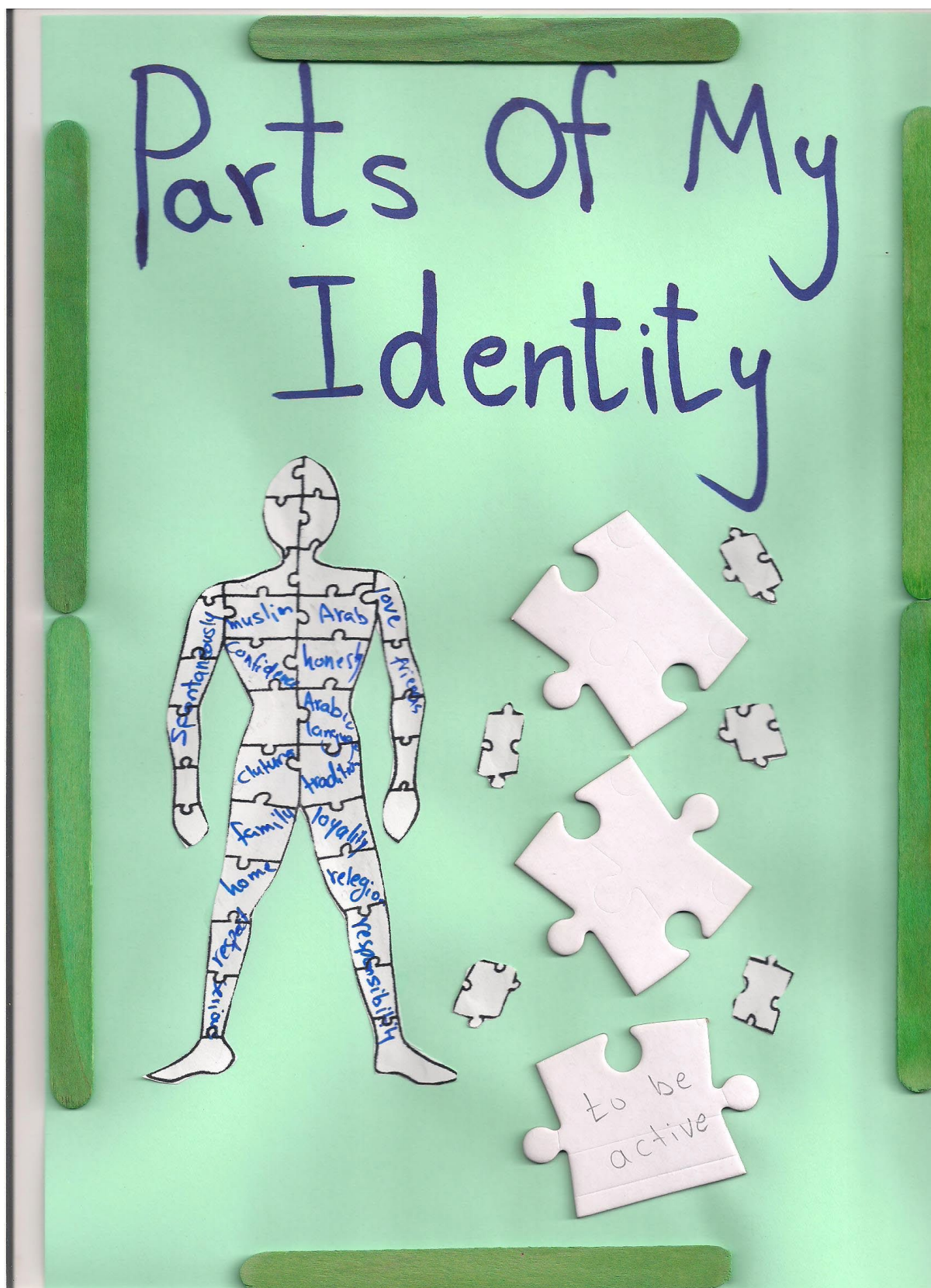
Activity I: The Identity Puzzle

Activity description: In each piece inside the body of the following identity puzzle, the student needs to fill in words that define who he/she is, the identity pieces that make him/her as a whole

person. On the pieces outside the body, he/she should write words/identity components that he/she wishes to have but does not. After students finish writing, they sit in a circle and share. A follow-up discussion can be conducted on what makes one's identity, when people feel belonging/ dis-belonging /in-between, and what they can do to manage such feelings.

This activity helps the teacher learn more about students' identities, personalities, and struggles.





Activity II: “Where I am from” poem, George Ella Lyons

Activity Description: After reading the “Where I am from” poem by George Ella Lyons (see below) and discussing the significant personal, social and cultural elements that she recalls from her past and that make her who she is today, students write their own “Where I am from” poems, highlighting significant elements, stations, and memories from their life. This is a creative way to connect with the past and relate it to the present.

Where I'm From

I am from clothespins,
From Clorox and carbon tetrachloride.
I am from the dirt under the black porch
(Black, glistening it tasted like beets.)
I am from the forsythia bush, the Dutch elm whose long gone limbs I
remember as if they were my own.

I'm from fudge and eyeglasses,
From Imogene and Alafair.
I'm from the know-it-alls and the pass-it-ons,
From perk up and pipe down.
I'm from He restoreth my soul with a cottonball lamb
And ten verses I can say myself.

I'm from Aretmus and Billie's Branch,
Fried corn and strong coffee.
From the finger my grandfather lost to the auger
To the eye my father shut to keep his sight.

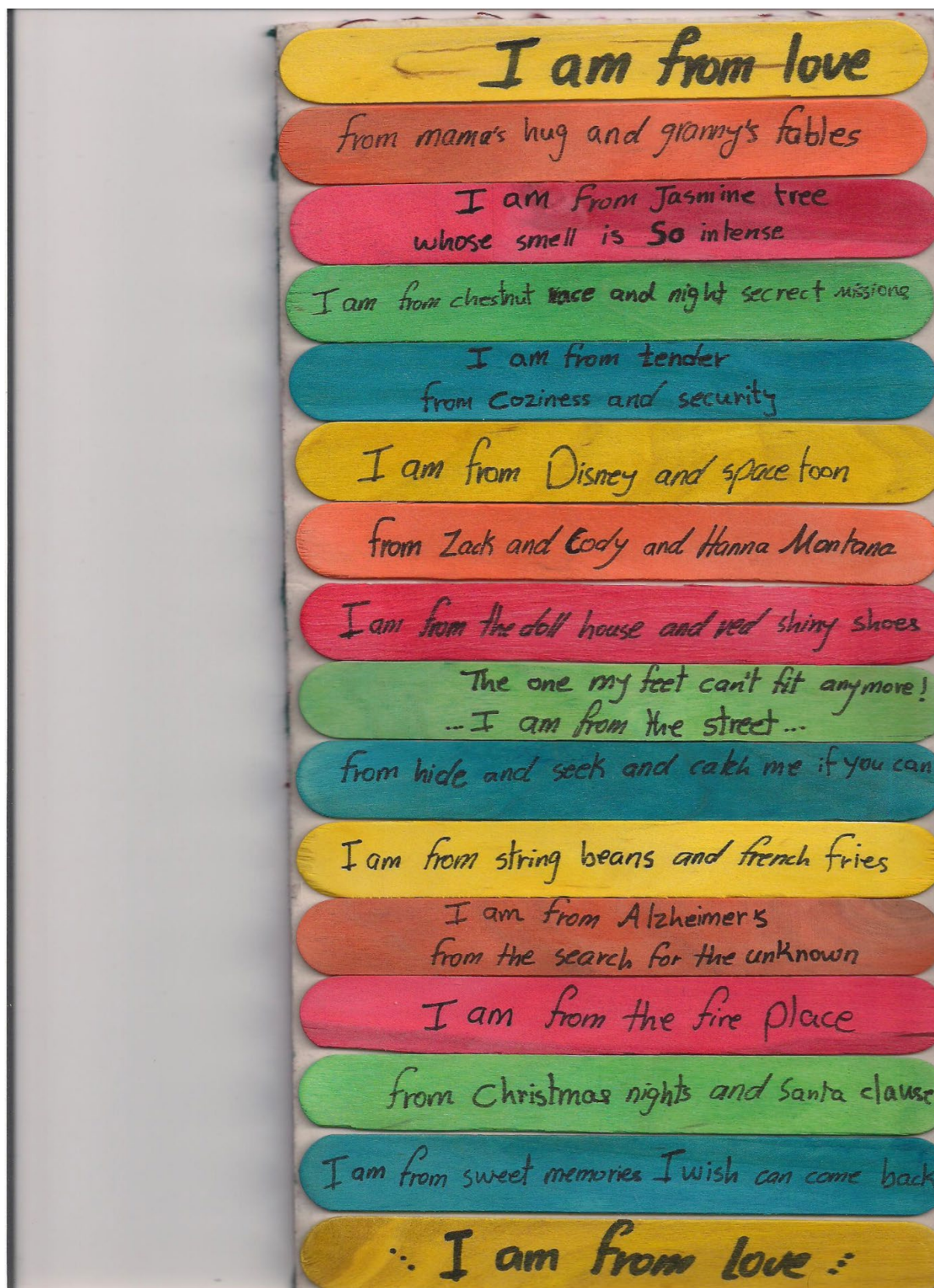
Under my bed was a dress box spilling old pictures,
A sift of lost faces to drift beneath my dreams.
I am from those moments – snapped before I budded—leaf-fall
from the family tree.

George Ella Lyons

Students can use the template in the following link to help them write their own poems:

<https://freeology.com/wp-content/files/iampoem.pdf>





Activity III: “Where do I stand?”

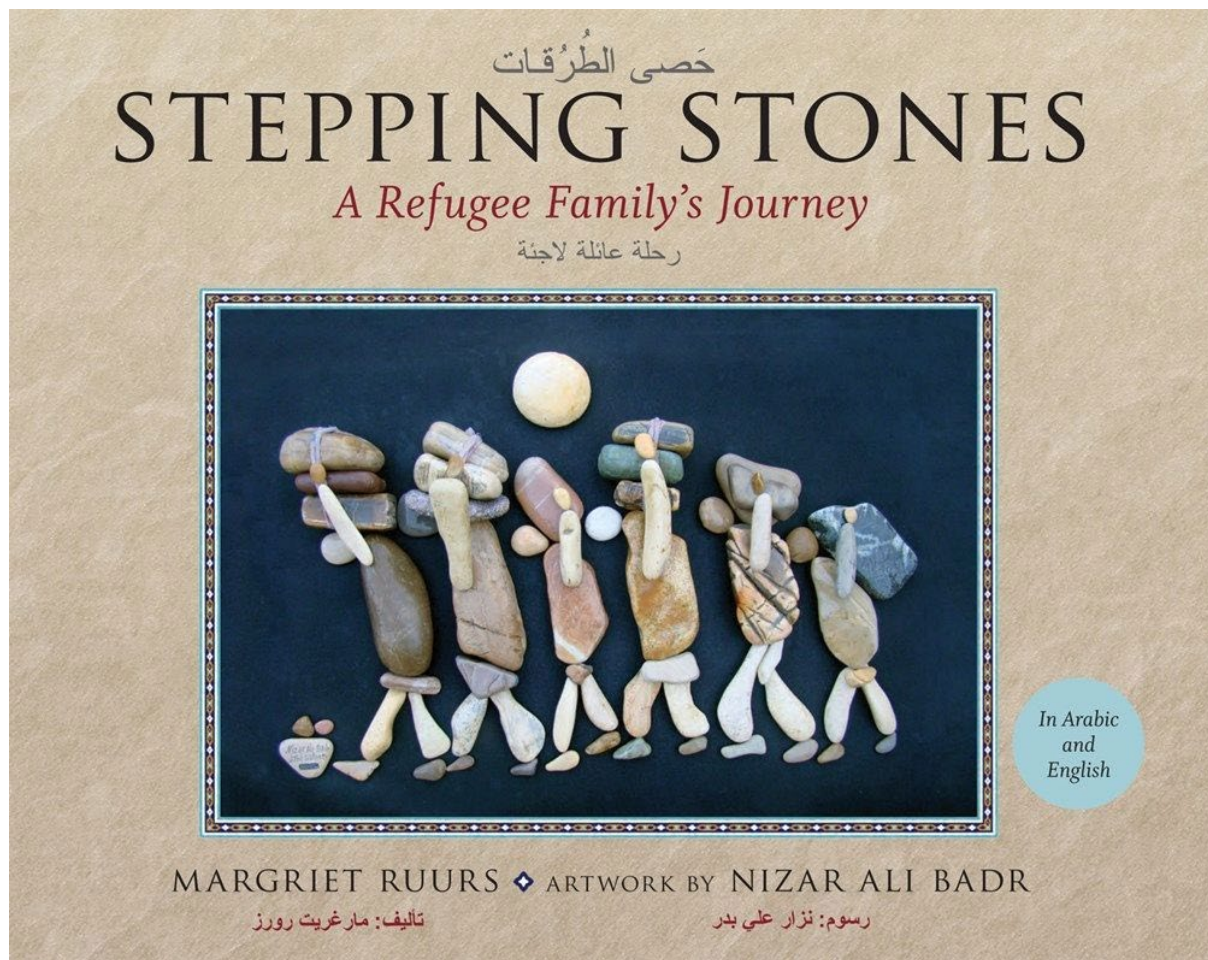
Activity description: Students are asked to imagine that the classroom as their reality. They are asked to stand wherever they see themselves in their country, with the center as the most powerful and central and the sides as the least. While standing in their chosen positions, they are asked to explain where they see themselves and why.

After sharing, students are asked to think about ways that can help them get closer to the center (empowering ways).

Lesson Plan 2:

Lesson title: Our Journeys in Life

Story: Steppingstone: A Refugee Family's Journey (Margriet Ruurs, 2016)



Link to the read-aloud story:

<https://www.youtube.com/watch?v=G-RhmR367i0&t=3s>

This picture book was inspired by the stone artwork of Syrian artist Nizar Ali Badr. The author was captivated by the strong narrative quality of Mr. Badr's work, and, using many of Mr. Badr's already-created pieces, she set out to create a story about the Syrian refugee crisis. Steppingstone



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tells the story of Rama and her family, who are forced to flee their once-peaceful village to escape the ravages of the civil war raging ever closer to their home. With only what they can carry on their backs, Rama and her mother, father, grandfather and brother, Sami, set out to walk to freedom in Europe. Nizar Ali Badr's stunning stone images illustrate the story. The story is bilingual: English and Arabic.

Activity I: Writing hardships on pebbles

Activity Description: Connecting with the story and the hardships faced by the family, students can reflect on hardships they face in their own life through writing words reflecting things they struggle with on pebbles. They then sit in small groups to share their pebbles and stories of those obstacles and challenges with each other.

Activity II: Graffiti Wall

Activity Description:

This activity uses the “graffiti wall” technique: Each student first draws a sketch that can include drawings, words, ideas, symbols, shapes, and colors to represent the story and its relevance to him/her. Then all the sketches are assembled together and displayed on the wall, a graffiti wall. Reflecting on the story “Steppingstone: A Refugee Family’s Journey”, students are invited to create a graffiti wall representing their own journeys in life and the difficulties they face as minority members in search for a better life. Students’ sketches displayed on the wall at the end become like a walk-in exhibit; they are encouraged to explore each other’s sketches and talk about them.

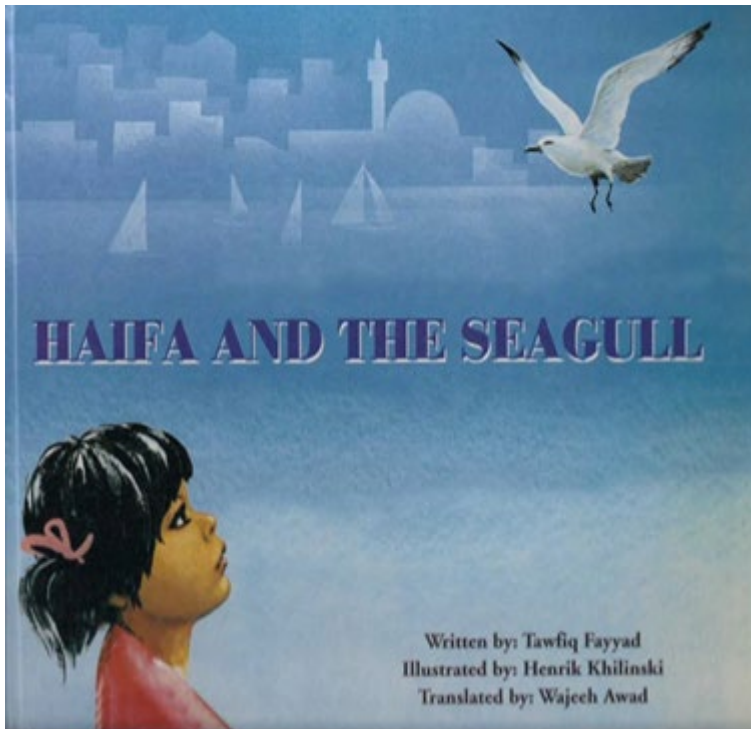


A photo of part of my students' graffiti wall on the story

Lesson Plan 3:

Lesson title: Life History and Stories of Immigration/Displacement

Story: Haifa and the Seagull (Tawfiq Fayyad, 2004)



Story description: This story is about a girl called Haifa who lives in Beirut. The name was given to her by her grandfather who is originally from Haifa and was displaced to Lebanon in 1948. He longs for his hometown and keeps talking about her to his granddaughter.

Activity Description: Inspired by the story, students interview an immigrant/displaced person and prepare a video clip of his/her story. They write a reflection on the insights gained from the interview.

Links to the interviews one of the students conducted:

<https://www.youtube.com/watch?v=TUFH2AKPa9s&feature=youtu.be>

<https://youtu.be/ERYVmFRmIrQ>

The student's reflection on her interviews:

“Moving out! Why do people move out? There are many reasons. Some of these reasons are out of control such as war, while others are a matter of preference, enhancing your career for instance. Life sometimes forces us to take fateful decisions that change our lives. My focus in this project is on two people who moved from one country to another. With one it has made all the difference while with the other it was just as the same. Much like the road not taken.

The first person, Prof. Freedman who moved from USA to Israel, supposing life will be peaceful in here, couldn't feel belonging to the new place. He felt like an alien, an outsider! Just as he felt in the USA. And Ferial Youakim who was born in a refugee camp after her parents were deported from Palestine in 1948, had to move not once but twice. Leaving her family, looking for her new home where she would feel belonging, Ferial succeeded in finding herself. She now belongs and took charge to change her life for the best.

What I realized when I was doing the interview with Prof. Freedman is that he was talking with sorrow; he is not happy with what is happening in the United States and with what is happening here in Israel. That is why he did not feel belonging to any of those two places. War makes us outsiders and strangers from our own home. And with Ferial, she kept talking with a smile on her face. Every time she finished her answer, she smiled. Even through her eyes, you can see that she is happy. To sum up, maybe it all comes back to how we see life and things around us. Maybe positive energy really exists. If you are optimistic you will attract good things and good thoughts to you and vice versa."

Insights students gained from engagement in the course:

1. Getting in touch with personal experiences of marginalization and family displacement
2. Feelings of relief and empowerment (only courses offering safe spaces to voice often-muted experiences).
3. Increased sensitivity to the needs of others and willingness to be active advocates for their communities
4. Pedagogically, engaging in participatory and experiential teaching methodologies provided them with innovative teaching methods they could employ in their teaching.

3. The Course: "Anthropology of displacement in the Arab community in Israel"

General Description

The course aims to present students with several important social, historical, and economic aspects of the Arab community in the State of Israel. The course discusses the development of these trends since the beginning of the 20th century, and their impact on the shaping of the social and civil identity of Arab community in Israel, with reference to issues such as status and rights, gender issues, displacement and migration, social movements etc. The course attempts to describe to the students the Arabs in Israel as a community, while presenting the dimensions that this community defines itself, and the various challenges facing its members in the 21st century. On

the theoretical level it offers to understand and evaluate key social concepts about migration, such as displacement, migrant, refugee, and borders, and develop a sensitivity toward the beliefs and values of others, so that we may fully comprehend the complex social and historical constructs, in order to promote peaceful coexistence. The course is composed of different modules that are integrated together during the academic year.

Course Objective

- Providing extensive knowledge on the issue of social identity in Arab community within Israel.
- Discussion of important and "burning" issues in society, such as gender, migration, displacement.
- Enriching students' learning experience through discussions and hosting figures from Arab community.
- Studying important values of multiculturalism in society.
- Encouraging students' civic participation (social volunteering, personal involvement, etc.).
- Promoting anthropological research methodology as a way to understand society.

Link to course syllabus:

<https://www.demo.erasmus-il.org/copy-of-migration-minorities-and-ch>

The following 4 workshop plans are presented for demonstration purposes:

Introduction: this DEMO course focused on cultural, emotional and meaningful issues that provide an opportunity for advancing deeper understanding by students of different subjects and areas about their life with migrants and displaced people, for the purpose of being exposed to a world of knowledge and deep understanding of the fact that there are different identities in Israeli society, in general, and in the Arab community, in particular. Empowering the learning experience among students from the academic world, to hold a meeting, to tell a story, and to listen to various narratives, and to hold a dialogue on the complexity and the variety in a multicultural society. To train and nurture sensitive social skills in such a way that students would turn into ambassadors of change in spreading knowledge, understanding, and accepting the other among their students once they become teachers. Nurturing social and emotional learning (SEL) among students would help them recognize and regulate feelings and their effects on the person himself and on the people around him. As such, students learn to recognize the feelings of others, and train with actions that would give others a sense of attention, listening, respect, trust and caring. Such workshops (see below) develop personal awareness, personal regulation, social



awareness, social relationships, and making responsible decisions. This content does not exist on agenda of schools' curricula nor in academic learnings.

Ultimate objectives: raising awareness towards the multitude of identities that are composed of different narratives in Israeli society, in general, and in the Arab community, in particular. Improving one's intra-personal, inter-personal and inter-group functional abilities. Improving the empathy level towards other groups in the country, in order to limit stereotypical positions against different groups and to improve social and inter-group relations.

Operative objectives:

- Instilling tools and skills needed for developing emotional literacy.
- Enhancing inter-personal and inter-group skills for improving social relationships.
- Enhancing and instilling abilities of emotional awareness and recognizing sensitive situations – what arouses them and what they affect.
- Improving the ability control and regulate feelings appropriately. Improving the ability to recognize and understand the feelings of others and their effects on them. Improving the ability to deal with such feelings.
- Enhancing empathetic abilities in a way that encourages altruistic behaviors.
- Instilling tools for safe, multicultural dialogue on conflicting subject in Israeli society in broad and narrow contexts: academia, school.
- Enhancing and widening self-definition in a way that includes group identity.
- Instilling values of tolerance and accepting the other, mutual understanding, equality, and social justice.

Workshop 1: The Dominant Story

The dominant story in the context of migration and displacement: Muslim, Christian, Jewish, religious, secular, Palestinian, Israeli, etc.

Materials: posters and Bristol sheet, paint, plasticine, sheet, writing instruments.

Method: aquarium, interviewer, interviewees, and audience. Listening/responding and discussion.

Objectives: expressing the dominant story within a social cultural context, training with echo tools, recognizing positive points in the story. Participants on the side listen/respond and recognize personal stories.

Process: stage 1 – warming up. Cards – pictures of adults and children illustrating various stories on migration, displacement, and dispersion to connect with feelings and thoughts that arise after choosing the cards. Stage 2 – the instructor asks 2 volunteers to sit in the center of the circle (the aquarium).

The first volunteer is the interviewee who is invited to share a dominant personal narrative in the context of migration / displacement / dispersion, which he chooses to share following the warmup exercise (cards of variant figures of migrated and displaced adults and children), on events, memories and stories that he heard from his grandparents and that pass on from one generation to another.

The second participant, in the role of the interviewer who directs open questions as key to deeply understanding the personal story, the feelings and emotions combined within the narrative and their consequences to his life today or to the life of his parents, as a future teacher, reflects upon how the narrative is expressed in his personality, what he learns about himself, recognizing positive points in the story, meaningful learning, and decisions. The surrounding group, as audience, encourages the narrator, provides emotional feedback, and connects to the dialogue.

In the last stage, all the participants surrounding the interview watch as they listen actively, connect to themselves, to personal feelings and reflection while listening/responding to the story to which they are exposed. The group instructor asks students to talk about the points in which the story that they have just heard connects with them. To respond after listening to the narrative, the participants are encouraged to share a personal event in the context of migration and/or cultural issues in the context.

The groups are divided according to contexts. Each group chooses to tell a common narrative through posters, drawings, plasticine and/or creative writing, and finally to meet in the plenum.

Outcomes: posters; drawings; stories providing a variety of personal narratives by participants and their families.

Workshop 2: The Experience of Belonging to a Marginalized Group

Materials: Bristol sheets, sheet and working tools, markers, and paint.

Method: simulation; roleplay.

Objectives: gaining experience with dwelling into the world of the other, to accept the other and to improve the inter-personal and inter-group relationship with the community and society; promoting empathetic and subjective care towards the other and allowing for optimal social function.

Process: warming up – puzzle (pieces according to the number of participants), each participant takes a piece from the puzzle, so that they all, in turn, place their pieces into the larger and complete picture.

Introduction – personal thinking task: each participant thinks about his different identities and recognizes a group to which he belongs and with which he identifies – a marginalizing or criticized group to which there are opponents and is not accepted / has no social consensus, or one that has a small number of members, or limited in terms of influence. A participant is expected to think – or better yet, write about – how embracing / excluding his identity expresses itself: at work, family, daily life, in society, as a citizen, and so on. How does it affect his life? How does he feel?

In stage 2, working in groups of 3:

Part 1: participants are divided into 3 roles: narrator, 2 listeners – interviewers

The narrator: narrates the story of his excluding group.

The listeners – interviewers: (2 more participants)

They listen carefully and with great attention as they observe the narrator and "capture" the sentences that stand out in his precise language – an accurate quotation from the sentences or words that sounded central to the interviewer.

When the narrator finishes, the interviewer listeners ask him open questions that they find interesting in relation to the narrator's account (the level of interest, curiosity, lack of judgment).

Part 2: after listening to the narrator's own account, both interviewer participants, in turn:

- a. read aloud to the narrator the "captured" standing-out words or sentences which they wrote down from his account.

Part 3: b. each listener narrates his personal story which connects to aspects that influenced them from the narrator's story.

Part 4: reflection in groups of 3.

- Each participant shares how they felt during the process as listeners or narrators, what insights arise for each one about himself and his experiences.

Towards a plenary sharing: collecting every 3 insights / conclusions on the experience of being part of an excluding group.

Outcomes: every group of 3 shares its conclusions/insights on the experience of being part of an excluding or marginalizing group.

Workshop 3: Our Grandparent's Values – Clarifying Historical Accounts as Basis for Moral Choice

Description: the change in values among groups leads to some of the conflicts experienced in society. Generally, such values have history. They did not come to be in the present. This is absolutely true about conflicts in Israeli society (Jews-Arabs, seculars-religious, foreign labor migrants-citizens, seniors-new immigrants). By recognizing the values of past generations in the affiliation groups for each and every one, it is possible to get a space that allows for a lesser-charged attitude towards conflicting issues, choosing between the same values that we want to adopt and the ones that suit us less.

Materials: a large world map with colorful stickers and meeting's structure sheet.

Objectives: clarifying the importance of residing in Israel for each participant, clarifying questions of identity and belonging, clarifying the minute details of common meaning for people belonging to different groups.

Introduction:

- a. Participants are divided into 3 groups in the room: 1. Participants wishing to remain in the country; 2. Participants wishing to leave the country; 3. Undecided participants.
- b. They look at the formed picture and think of why this division exists.
- c. They hang the group map on the wall and distribute 4-5 stickers to the participants. Each one writes down their name on the sticker and sticks it on the map on the place from which his family arrived (4 grandparents, 2 grandparents, parents).
- d. Each one narrates his family's story on why his family is connected to the country (as told by his parents). The instructor writes the values that were expressed in each story on the board.
- e. In couples, a discussion takes place on the values of our parents based on questions posed by the instructor.

Conclusion: each one says a word about what they have learned, what influenced them or what touched them.

Outcomes: a list of words and sentences from the concluding ceremony.

Workshop 4: Group Identity – Group Affiliation Influencing Personal Identity

Description: a person was born to an affiliation group. He learns to identify and define himself in accordance with that group. Every group has norms, worldviews, some accepted and some unaccepted behaviors. These aspects are passed to the members of the group in an unconscious

and frequent manner. In each group, one may find sub-groups representing different positions, backgrounds, cultures, and genders. Getting to know your unique group element of identity allows for holding a dialogue with members of other groups and understanding their own unique elements.

Materials: meeting's instruction sheet.

Objectives: understanding the relationship between group story and personal identity, learning, and understanding one's multitude of identities and affiliations, discussing different cultural and group identities.

Opening:

Stage 1: what affiliation groups in the country do you know? For example: migrants, displaced, seculars, religious, urbans, kibbutz groups, women, men, different areas of practice... - what affiliation groups do you know here? For example: seniors, migrants, different faiths, boys, girls, different residential areas...

Stage 2: an interview on the dominant culture/group (the main-controlling one) in our life. The interviews are held in groups of 3.

Stage 3: dividing into 3: the interviewer, the interviewee the listening/responding audience. Doing this in 3 rounds in such a way that each participant, in turn, gets to play the interviewer, the interviewee and the listening/responding audience. The interviewer must make the effort to be in the position of some who does not know and has the curiosity to know.

The structure of the guiding questions is distributed to the interviewer, the interviewee the listening/responding audience.

To conclude: each one says a word about what they have learned, what influenced them or what touched them.

Outcomes: a list of words and sentences from the concluding ceremony.

Insights

- As part of the project's context and after conducting the courses by using the new teaching methods: PhotoVoice, narrative interviews, drawings, objects, artworks and so on, a number of insights were raised that seem to be vital in education, in general, and in training teacher, in particular. It was important to present all the approaches and areas with which DEMO works as a single mosaic, as the subjects intertwine and overlap with each other. Hence, working with values, art, perceptions, and confronting conflicts contribute to meaningful learning based on relative connection between the material being learned with the educational institution, on the one hand, and with the learner's reality, on the other. This also combines moral experience with critical thinking in the

learning process. It seems that parallel to perceptions, art, and conflicts that students dealt with within the framework of the course content, they managed to develop their critical thinking and reflective thinking alike.

- Critical thinking is a kind of thinking that examines phenomena, ideas, products, and outcomes based on rational criteria. In addition, creative thinking is a kind of thinking that suggests criteria for examining facts and opinions for the purpose of rationally prioritizing certain facts and opinions over others – and one can be skeptic about them as well. Critical thinking is also a kind of thinking that is rational, reflective, and centered in the decision of what to believe in and what to do. The students started to learn their surroundings and the historical events that characterize the development of their family and community over different periods of time. Therefore, teaching critical thinking encourages students to be rationally skeptic about what certain authorities tell them – teachers, experts, textbooks, books, newspapers, the flow of available information on digital webs, television. This is the objective of a type of an education in a changing and unpredictable world.
- Developing critical thinking in schools is a task that is not taken for granted with regard to the teaching staff. To apply teaching critical thinking in schools, one needs proper school atmosphere nurturing critical thinking. Students who gained experience in courses initiated a critical discussion in the classroom, which was considered a worthy educational objective, albeit difficult to achieve. When many teachers lack enough tools to regulate a discussion nurturing critical thinking, and when they find it difficult to set a personal example for criticism, students who gained experience in critical thinking might pass on this skill to the school pupils. Since objection and skepticism characterize critical thinking, many teachers worry that objection and skepticism would be directed at them, personally, as experts in their field of knowledge, or they would undermine their authorities, and therefore, they avoid summoning any kind of objection or skepticism as students who gained this skill would pass it on to their students in the future.
- Another aspect that stood out in the process of teaching and learning is a collection of skills from the field of emotional intelligence. When one has high emotional intelligence, he has a much better ability to recognize and understand the feelings of another human being and his personal experiences and the reasons behind his behavior. As a result, he can communicate with him in a much better way, which strengthens their relationship. Second, a person with high emotional intelligence can express his feelings in an adaptive manner. He can also regulate his feelings and their effects much better. As such, those feelings will far less hurt other people's relationships. As long as there is more meaningful

closeness, one naturally feels empathy towards the person in need, and there will be less distinction between the needs of that particular person and the other person himself. As a result, the one with high emotional intelligence will have more motivations to provide help to the person in need and try to make it easier for him.

- The professional level and the collection of qualifications and skills that characterize the instructors who teach courses with culture-sensitive contents, have key and even crucial function in providing a successful and meaningful teaching towards students. It is not enough to choose instructors with extensive and professional knowledge in the content's field, they also need to hold moral orientations with high thinking skills of a higher level, emotional intelligence, and empathy.
- Teaching methodologies that suit courses with cultural sensitivity express active processes of teaching/learning throughout the course, such as: PhotoVoice, videotaped narrative interviews, drawings, using objects, art and so on. Such methodologies guarantee active cooperation between the instructor and the learners, and among the learners themselves.
- It is important to note that assessment tools suitable for the learners' learning are supposed to express the different academic, cognitive and qualification abilities. In light of that, it is recommended to read the booklets on new assessment tools on the following link: <https://sakhnin.ac.il/international> (published by the International Relations Unit).

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