

the
enquiring
classroom

Values, Identity, Exploration



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This is an extract from The Enquiring Classroom Training Manual focusing on The Rough Guide the Sacred. For the full Training Manual please visit ; <http://www.enquiring-project.eu/project-outputs.html>

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Living Values

(the ethical)

The Ethical



In a pluralistic world and in times of increasing value conflicts, there are high expectations on teachers to handle and solve controversial issues by engaging pupils and children in open dialogue with those whose values and value commitments are different from one's own. In the face of an increasing interest in populist, racist, and fascist movements in Europe, not at least among young people, most teachers are also expected to facilitate difficult ethical discussions in the pluralistic classroom. Since this handbook is seeking out ways to take on the future of liberal democracy affirmatively, central to the Living Values Approach is that values and value commitments are not just sites for conflict and antagonism, but also play an important and affirmative part in people's everyday life and establish a relationship to that which is desired, valued and hoped for by a specific society (Joas, 2000). Shifting the perspective on value conflicts – from seeing them as things that need to be resolved through dialogue, to seeing them as signifiers of what concern us as individuals and as collectives – the exercises we present here offer teachers ways to narrate to the next generation a sense of meaning or 'value' to the values of liberal democracy.

The reason for developing the Living Values Approach stems from the observation that pupils and children do not always get the opportunity in schools to study and explore the plural and often contradictory meanings that the values of liberal democracy hold, such as freedom, tolerance, equality and solidarity. How should we, for example, understand freedom? As individual freedom of choice? As submission to a higher power or cause? As emancipation or as setting free? And when does freedom matter (and when does it not)? By addressing questions like these, schools can become places where what is being valued in a society can be rethought and renewed through collective study and exploration.

More precisely, the Living Values Approach offers teachers pedagogical strategies for working with the plural meanings of the values associated with liberal democracy, drawing on aesthetical and philosophical resources. This approach is different from traditional citizenship education or character education in the sense that it is primarily content-focused and that it treats liberal democratic values as a multi-faceted cultural heritage in need of being retrieved and renewed by the new generations. The strategies presented here, then, seek to open up discussions of values to lived experience, exploring how values are understood, lived, and what role they play in the lives of pupils and teachers. The focus on the work of values in people's everyday life allows for openness in exploration of what they mean in lived experience, allowing for different inflections and perspectives to enter into conversation. Hence, instead of seeing the "liberal democratic values" as something pre-defined and already common to be implemented in and through education, the Living Values Approach sees education as an intergenerational encounter between teachers and pupils through which the different meanings of liberal values are made common (though not the same) in teaching and study.

To this end, we offer the following five strategies, taking shape and form in six different exercises. The exercises have been developed in collaboration with the artist and aesthetics teacher Marta Mund who has closely tuned in with the strategies and transformed them into concrete exercises.

The Ethical



Educating seeing

This strategy has the purpose of neutralising our ways of looking upon value conflicts by putting ourselves as teachers and pupils in a 'studying mode'. This means that personal views, experiences, and normative judgements are temporarily suspended so that a more descriptive, 'thing-oriented' and enlarged vision can be achieved. By making a distinction between what we see (description) and what we *think* we see (interpretation) when looking at a common object, the purpose of this strategy is to educate the gaze so as to allow for a more attentive approach to what is turned into an object of study (Masschelein, 2010). In this way, a common view of an object is created from the bottom up, making something common instead of presupposing commonality and joint vision top down.

Putting values on the table

The purpose of this strategy is to turn values from the liberal democratic tradition into common objects of study. 'Putting on the table' here means that something – in this case a value – is put on display for everyone around the table to explore and engage in on equal footing. In a literal sense 'the table' could be a whiteboard, a blackboard or a PowerPoint image, that is, an imagined 'table on the wall'. When a value is 'put on the table' in this way, it is released from being an object of negotiation to becoming an object of study, inviting teachers and pupils to explore it and take interest in it in its own right. In other words, the value is taken from the negotiation table (which is a political table) and is turned into an object of study on the studying table (which is a pedagogical table). In a metaphorical sense, 'the table' is here what both brings us together (proximity) and separates us (creates distance) which means that it creates the

necessary conditions for approaching value conflicts in an educational way (Arendt, 1968).

Turning matters of fact into matters of concern

When passing on a cultural heritage from one generation to the next, the crucial question for every teacher is both to decide what in a given culture or context is valuable, and to present this content as something worthy of living on. The purpose of this strategy is to turn the values of the liberal democratic tradition from 'facts' that are assumed to speak for themselves into 'matters of concern', love and care that need to be readdressed by every new generation in each new time (Masschelein and Simons, 2013). In this way, this strategy seeks to turn values as something 'out there' – to keep or to reject on an individual basis – into concerning matters that collectively gather us as teachers and pupils/children around a common cause and a common task.

Engaging in double reading

The purpose of this strategy is to unpack and unfold the etymologies and genealogies of the values of the liberal democratic tradition. Concepts such as freedom, equality, tolerance, integrity and responsibility are relational concepts that matter to, and are understood by, humans in different ways in different times and in different cultures. Focusing on the relational nature of the values under study (instead of trying to give them absolute definitional clarity) helps teachers and pupils see their shared pasts and how the values of a certain tradition (in the case of Europe the liberal tradition) are related to the values of other traditions, past and present, in other cultures and contexts.

The Ethical



The aim of this strategy, then, is to make possible a ‘double reading’ of the values ‘on the table’ offering both a systematic reconstruction of the values’ past meanings (preservation), and an opportunity to open the values up for new and unintended meanings (renewal). In order to create such meanings or ‘double readings’ in the classroom, both teachers and students have to draw on the creative resources of poetic language such as similes, antonyms, metaphors, parables and allegories.

Cultivating moral judgement

The aim of this strategy is to prepare pupils and children to make moral judgement and to continuously face moral ambivalence (Bauman, 1989). The strategy is grounded in a relational view of moral selfhood through which the participants are encouraged to recognize their own situatedness and the inter-connectedness of their decisions, as the basis for moral responsibility and action. Rather than seeing education as a site for implementing abstract rules of moral behaviour or good moral conduct, the approach here is to create a safe educational space where the ambivalence involved in moral judgement can be faced and lived with. Through aesthetic exercises, the approach taken here is that teachers and pupils/children cultivate moral judgement and decision-making in a way that seeks out engaged and embodied responses to complex and concrete problems. The concept of ‘living values’ is picked up differently in later sections with further pedagogical strategies offered there. Later in this handbook, the ‘undersides’ to the European tradition are also examined through a series of exercises relating to questions of colonialism, injustice, and racism.





Living Values (the ethical)

Exercise 1: Educating Seeing

Description:

Why is it difficult to share the same vision or look upon the world? One reason is that we see different things although we are looking at the same object. The following exercise is designed to make a distinction between 'what we see' (describing something) and 'what we think we see' (interpreting something) in order to postpone arriving at too hasty conclusions and instead engaging in the shared act of study that makes commonality possible.

Aims:

The aim of the exercise is to temporarily pause predefined opinions and presumptions and enter into shared and more attentive ways of seeing things in the world.

Learning Outcomes:

Participants:

- Are aware of the difference between description and interpretation.
- Understand why it is difficult to see the same thing in what we see when discussing value conflicts.
- Are able to explore the difference between pre-supposed commonality and making something common through shared study.

Intended Age Group:

From 12 years to adults

Duration:

Between 15 to 30 minutes depending on the number of pictures used

Resources:

- You will need digital pictures that have an explicit symbolic value for at least some of the participants.
- A PowerPoint projector and screen.

Preparation:

- Decide which images of symbolic value you are to 'put on the table' (i.e. on the whiteboard) and search for digital pictures that represent them.
- Choose and upload the pictures to an electronic device and arrange them in a PowerPoint document.

Method:

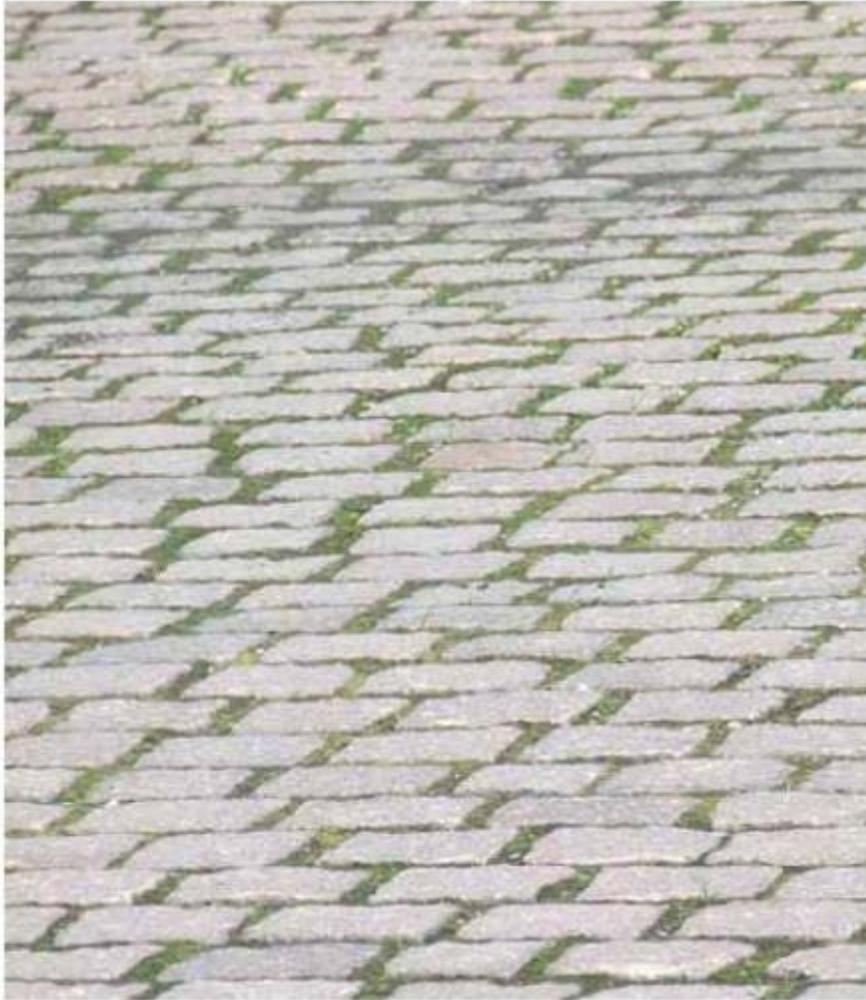
- Arrange the chairs in a circle or a U-shape
- Show a picture on the screen and ask: What do you see?
- Let the students in silence write down notes about what they see.
- Depending on the size of the group, do a small round to share notes
- Summarize difference and similarities in what is seen.
- Look at the picture again. This time, instruct the students to try and 'go native'. In pairs, let them describe only what is really in the picture and take notes together. That is, try to have the students describe what is in the picture 'as if for the first time', without using normative judgment and abstract concepts.
- Show another picture and, depending on time, repeat the exercise (from step 2).
- Finish the exercise by reflecting together on the discrepancy between 'what you saw' (descriptions) and 'what you thought you saw' (interpretations) in the pictures.

Tips and Further Resources:

- Choose pictures that are ambiguous and can be interpreted in different ways.
- Use overhead projector and show the images on the wall as a way of making the images common (i.e. putting things on the table/wall).

Living Values (the ethical)

Exercise 1: Educating Seeing





Living Values (the ethical)

Exercise 2: Room for Values

Description:

As a way of creating common ground, classrooms can become places where teachers and pupils together try out different positions in thought around values as common matters of concern. This is done by approaching the values indirectly and by interrupting the traditional school setting. In this exercise, a mobile 'nomadic tent' is placed in the classroom where we create attention to what is being said by listening closely and by temporarily suspending the busyness of the outside world as well as personal opinions and standpoints.

Aims:

The aim of this exercise is to create a safe environment where teachers and pupils together can try out different ways of thinking and reasoning about certain given values.

Learning Outcomes:

Participants:

- Are able to try out different positions in thought in a playful and creative way.
- Understand the value of listening and paying attention to others.

Intended Age Group: From pre-school pupils to adults

Duration: From 30 to 60 minutes

Resources: You will need a hula-hoop ring, see-through or thin fabric (approx. 20 meters), a suitable spring system for hanging up the fabric, chairs and cushions, source of light that resembles a small fire.

Preparation:

- Arrange chairs and cushions in a circle in the classroom according to the size of the group. Make the 'tent' and set it up according to the instruction/drawing below. Put the 'fire' in the middle of the circle of chairs.
- Select the value/s you would like to talk about.
- Adjusted to age group, prepare a suitable introduction and questions to be asked in order to stimulate the conversation. The introduction can be in the form of a fable, a story, an image, an object etc. The value in focus can be either explicitly mentioned or only hinted at during the exercise, depending on age group.

Method:

- Invite the pupils into the tent and let them settle in comfortably on the cushions.
- Explain where you are imaginarily, for example, on the savannah, in the desert, in the rainforest (nomadic places). Tell a story like the following: 'We are sitting in a tent in the desert gathered around the fireplace, and the sun has just gone down. It is getting chilly outside but in here we are warm and safe'... Let the participants help you imagine the place and fill the story out.
- Go on to the prepared introduction.
- Invite the participants to partake in a conversation about the selected value.
- End the exercise by returning to the imagined surrounding/ environment.
- Exit the tent with care and in silence.



Living Values (the ethical)

Exercise 2: Room for Values



Tips:

- This exercise can also take place outside the school premises such as in public parks, squares, museums etc.
- Choose second hand material for environmental reasons.



Living Values (the ethical)

Exercise 3: Unfolding Values

Description:

The values of the liberal democratic tradition have long histories and therefore they cannot be defined in any single or straightforward way. The genealogies or 'root systems' of each value take us not only to its antonym, they also take us to different cultures, different times, and different corners of the world. Otherwise, can certain religious clothing be seen as freedom for one person and repression to another? And what does tolerance look like? Or generosity? In this exercise we use similes and multi-layered pictures in order to unpack or unfold the different and often contradictory meanings that the same value can hold.

Aims:

By using similes and pictures, the aim of this exercise is to offer a more nuanced, historicised and profound look upon value conflicts and to avoid a one-eyed, unified, and narrow understanding of liberal values.

Learning Outcomes:

Participants:

- Understand that the same value can have different meanings and histories.
- Recognize our shared pasts and the relatedness of different value traditions.
- Are able to unpack and explore different meanings of a particular value by using poetic language like similes, antonyms and metaphors.

Intended Age Group:

From high-school pupils to adults

Duration:

Approximately 30 – 45 minutes

Resources:

A PowerPoint projector and screen.
Paper and pencils for each participant.

Preparation:

- Decide which value you would like to present to the participants and research its theoretical and historical genealogies or 'root systems'.
- Choose pictures representing different aspect of the chosen value, approximately three pictures. For example, choose pictures representing 1) freedom as choice, 2) freedom as emancipation, 3) freedom as submission (to a God or to a higher cause). Or, 1) tolerance as carrying a burden, 2) tolerance as welcoming, 3) tolerance as drawing a line (enough is enough) etc.
- Arrange the pictures in a PowerPoint document as follows: a) the first slide states the chosen value *in text only*, b) the second slide shows the pictures representing its different aspects (see examples above).



Living Values (the ethical)

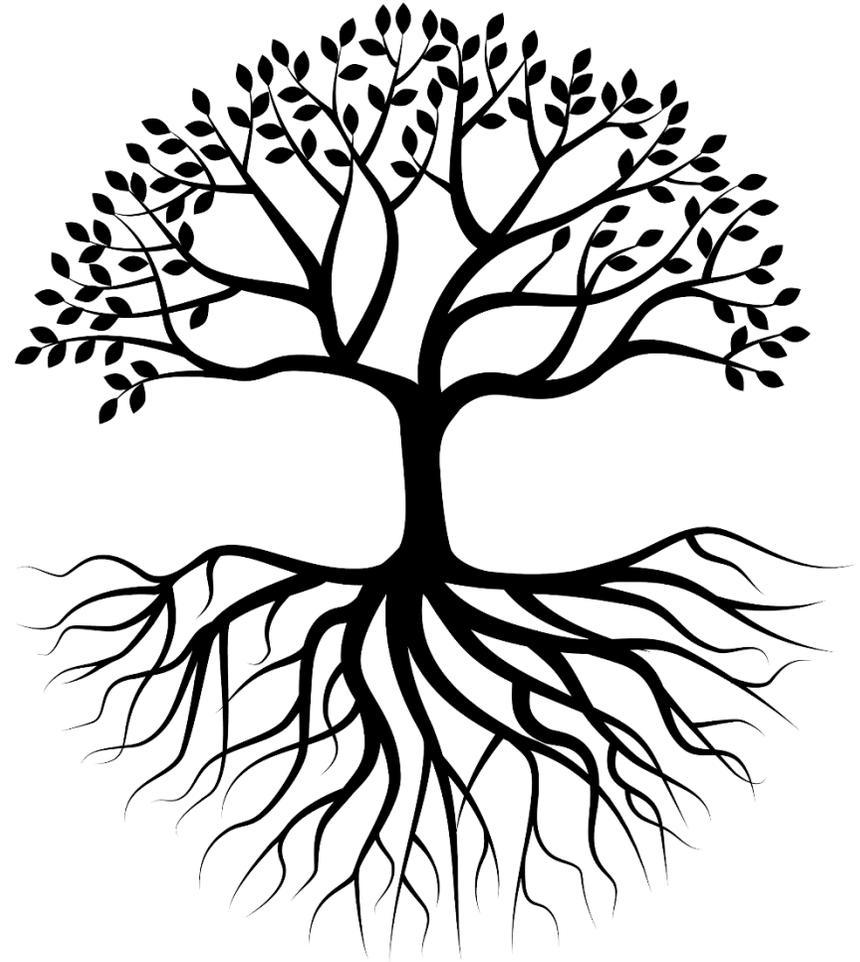
Exercise 3: Unfolding Values

Method:

- Show the chosen value *in text only* on the first slide of the PowerPoint.
- Ask the participants: What image do you spontaneously 'see' when I say (read the given value)? Ask the participants to take down a few notes on their paper individually in silence.
- Show the picture representing the aspects of the value and ask the participants to compare their spontaneous image to the different aspects. Leave room for a small discussion about which other pictures the participants would like to add.
- Contextualise the different aspects chosen for the value by briefly presenting their different theoretical and historical genealogies or 'root systems'.
- Open up for discussion: How can we think differently about value conflicts given the values' multilayered and inherently diverse meanings? Let the participants discuss this in small groups and finish the exercise by summarizing the discussions in the whole group.

Tip and Further Resources:

- When researching the value, pay special attention to the meaning/s the value can have in different cultures (avoid a too one-sided European focus).
- When choosing the pictures, makes sure that a 'double reading' is made possible, that is, that the value's implied opposite (its antonym) is represented. If this 'double reading' does not come up spontaneously in the discussion, it is essential to the exercise that the teacher addresses it explicitly.
- It is recommended that as many as possible of the "liberal democratic values" are worked through in this way during a particular time period.





Living Values (the ethical)

Exercise 4: A Haiku of Value

Description:

The values from the liberal democratic tradition that inform schools in many Western countries are often more difficult to explain than we think. How, for instance, do we explain equality? Or freedom? Or tolerance? This is particularly difficult is this when we do not have a shared culture or to a full extent speak the same language. By writing a Haiku together we make use of our imaginary resources in order to come to a shared understanding of a value in a non-dogmatic way.

Aims:

The aim of this exercise is to experience the difficulty in explaining the values that we too often think we know the meaning of, and yet offer the strength in poetic language and joint effort.

Learning Outcomes:

Participants:

- Recognizing the difficulty in explaining what a value means.
- Are aware of the creative force in shared imagination.
- Are able to unpack and explore different meanings of a particular value by using poetry.

Intended Age Group: From 12 years to adults

Duration: From 15 minutes to 30

- Resources:**
- You need paper, pencils and value cards (smaller cards on which the values are written on one side and the other is blank).
 - A PowerPoint projector and screen.

Preparation:

Decide which values to work with and make the value cards. Prepare the following instruction, either on the board or on the white board so that everyone can see the instruction throughout the exercise:

- Line 1: one word, a noun, what the poem is about (the value)
- Line 2: two words, adjectives, what something is like...
- Line 3: three words, verbs, what this value does...
- Line 4: four words, i.e. a sentence that expresses a feeling (i.e. your relation to your interpretation of the value)
- Line 5: one word, the same word as in line 1, in our case a metaphor for the value

Go through, with the participants, what a noun, an adjective, a verb and a synonym is by giving explanations and examples.

Method:

- Divide the participants into small groups, preferably in groups of three.
- Hand out one paper and one pencil to each group.
- Put the above instruction on the board or whiteboard and explain the exercise.
- Let each group choose a value card (values face down).
- Give suitable time for group exercise, approximately 10 minutes.
- Exhibition and discussion. Put the different Haikus on the wall and let each group read their poem aloud. Discuss both the poetic language used as well as the value it represents.

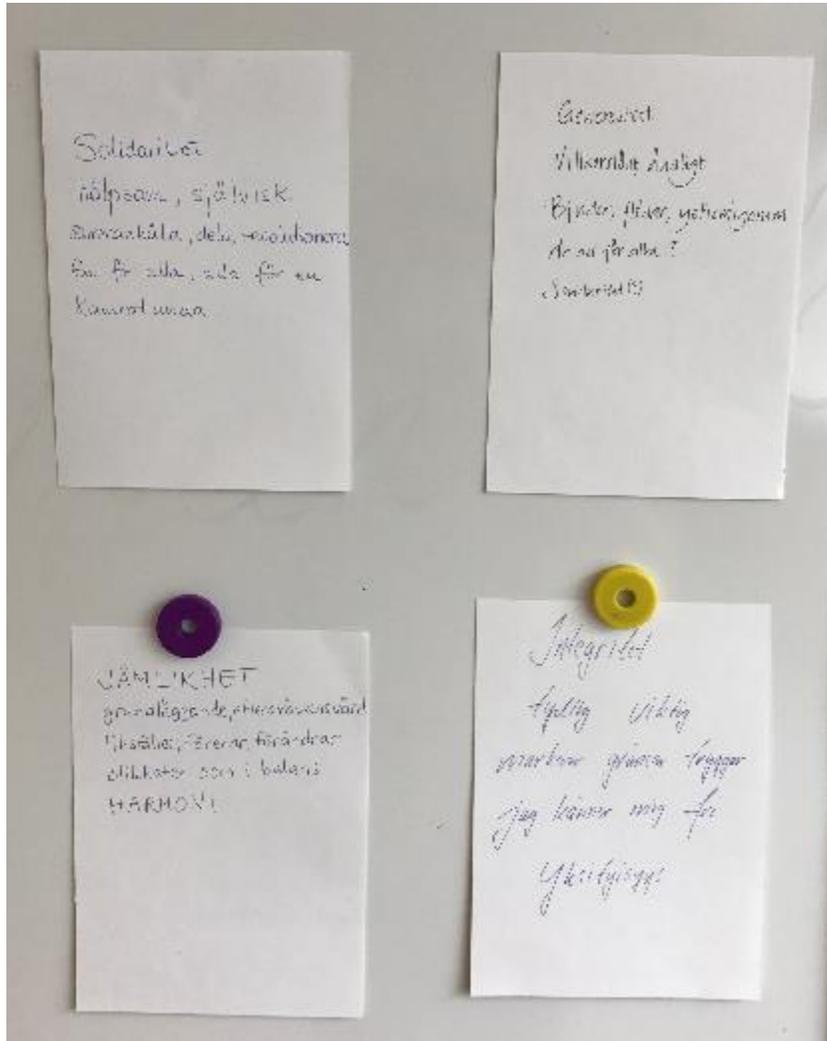
Tip and Further Resources:

- If a group finishes earlier than the given time, let them write another haiku on their value.



Living Values (the ethical)

Exercise 4: A Haiku of Value





Living Values (the ethical)

Exercise 5: Collective Drawing

Description:

We make moral decisions all the time, but we are seldom aware of how our own and other people's decisions are interconnected. The exercise draws attention to the relational aspects of making moral decisions and their collective consequences. It is a quiet exercise, where communication and decision-making only take place through the drawing.

Aims:

The aim of the exercise is to become aware of how moral decisions are always done in context, influencing other people.

Learning Outcomes:

Participants:

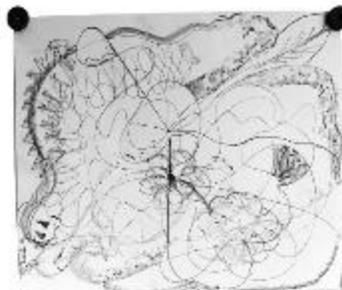
- Understand how my decisions and actions influence others.
- Become aware of the relational aspects of decisions and actions

Intended Age Group: From 8 years old to adults

Duration: From 30 – 45 minutes

Resources:

- Big A3 papers.
- Charcoal pencils or sticks that can draw lines of different thickness



Preparation:

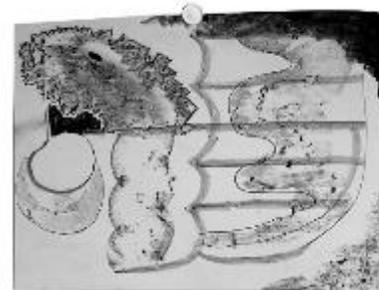
- Divide the participants in groups of 4-5.
- Hand out one paper and a set of pencils/charcoals per group.
- Scotch tape or pins to use for the exhibition.

Method:

- Introduce the exercise by explaining that it will be done in silence. No communication is allowed, except for the act of drawing itself.
- The first participant in the group draws a point on the paper.
- The next participant continues by drawing a line of any shape, thickness, strength, direction, etc. This moment is repeated by taking turns, until one of the participants decides to stop.
- Exhibition: put the collective drawings on the wall.
- Reflect together how each individual choice of the shape, length, thickness or direction of the line has or has not affected the next person's choice and the entire outcome.

Tip and Further Resources:

- If a group finishes earlier than the given time, let them draw another drawing.





Living Values (the ethical)

Exercise 6: The Beautiful and the Ugly

Description:

Making moral choices in complex situations and troubled times is not an easy thing. This exercise draws attention to our ability to make moral judgements. By focusing on aesthetic perception, a collection of pictures is categorized according to what is beautiful and what is ugly. In this way, a safe place is created where pupils can indirectly face the necessary ambivalence involved in everyday moral choice.

Aims:

The aim of this exercise is to cultivate the ability to remain with the anxiety involved in deciding between two mutually exclusive options.

Learning Outcomes:

Participants:

- Are able to face the ambivalence of making judgements based on aesthetic perception.
- Are able to discuss the ambivalence and complexity involved in everyday moral choices.

Intended Age Group: From 8 years old to adults

Duration: Approximately from 10 – 20 minutes

Resources:

- You will need a collection of pictures (approx. 15) representing *objects* that could be categorized according to *three* categories: 1) classically beautiful pictures, 2) ambivalent pictures, and 3) classically ugly/disgusting pictures.
- A pencil and an answer sheet per participant, with a table for categorizing each picture as either beautiful or ugly (no category for ambivalence).
- A PowerPoint projector and screen.

Preparation:

Arrange the pictures in a PowerPoint document, one picture per slide and in random order.

Method:

- Hand out the answer sheets and the pencils.
- Explain to the participants that they are going to see different pictures and that task is to decide whether they are beautiful or ugly. Explain that the exercise will be done in silence, and that they will have to make their individual decision rather quickly.
- Show the pictures one at a time in a steady but calm pace.
- When all the pictures have been shown, go through each picture again and let the participants compare answers as a whole group. Focus on differences and similarities in their choices: Which pictures were easily categorised? Why? Which pictures were difficult to categorize? Why? How would they like to change their choices after hearing others categorisations and seeing the picture again?
- End the exercise with the discussion about the difficulty in making judgements and the ambivalence and anxiety that it can involve.

Tip and Further Resources:

- Avoid pictures of human beings or living creatures.
- It is important that at least a third of the pictures are ambiguous or difficult to categorise.
- It is important that the participants are given enough time to reflect on each picture but at the same time are forced to make a decision rather quickly.

Living Values (the ethical)

Exercise 6: The Beautiful and the Ugly



Please
Tick:

Beautiful

Ugly

Undecided

Key Theoretical References

Living Values



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Project Resources

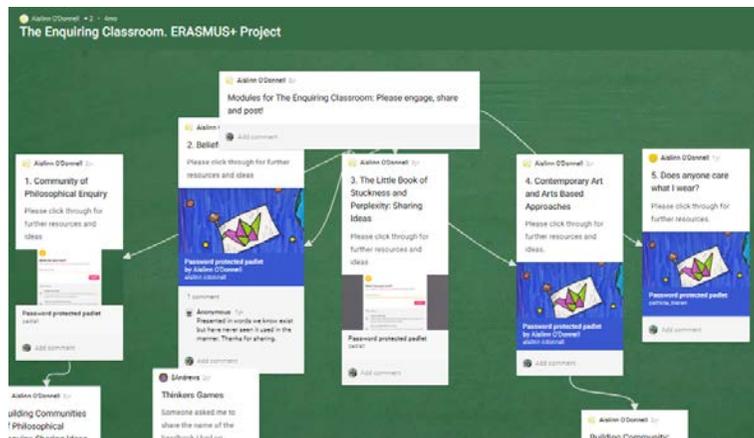
Project Resources



HOME THE PROJECT PARTNERS STRANDS TRAINING SCHOOLS OUTPUTS NEWS AND EVENTS



The Enquiring Classroom project seeks to develop strategies to support teachers and students in engaging in difficult ethical conversations about identity, religions and beliefs, democratic values, diversity, belonging and violence, in order to establish a firm foundation for inclusive and tolerant schools and classrooms.



Website

<http://www.enquiring-project.eu/>

Log on to our website to find all our downloadable resources and links to all online platforms.

Padlet

Please visit our Padlet boards. These provide a visual guide to our methodologies and we actively encourage engagement and participation.

<https://padlet.com/aislinnjodonnell/enquiringclassroom>

Password: Enquiry

Social Media Channels

Facebook: [facebook.com/EnquiringClassroom/](https://www.facebook.com/EnquiringClassroom/)

Twitter: twitter.com/EnquiringClass

Open Discovery Space

Visit The Enquiring Classroom online hub in the Open Discovery Space Online Community:

<https://portal.opendiscoveryspace.eu/en/community/enquiring-classroom-846694>

Teachers Academy: <https://portal.opendiscoveryspace.eu/en/topic-courses/enquiring-classroom-academy>



Project Team

Project Team



Aislinn O'Donnell

Aislinn O'Donnell is Professor of Education in Maynooth University. Aislinn has developed a number of creative research and teaching projects that seek to introduce philosophy to settings like the prison, probation projects, and drug projects. She has an ongoing collaborative project in primary schools called Art and Philosophy in the Classroom with gallery educator and curator, Katy Fitzpatrick and was a founding member of Philosophy Ireland. Aislinn is interested in exploring innovative and experimental approaches to teaching philosophy, fostering cross-disciplinary dialogue between philosophy and other subject areas, such as contemporary art, and developing pedagogical strategies to help us to reflect upon ethics, inclusion, pluralism, and the global refugee crisis in educational institutions and society.
<https://www.maynoothuniversity.ie/people/aislinn-odonnell>



Patricia Kieran

Patricia Kieran teaches Education about Religions and Beliefs at Mary Immaculate College, University of Limerick, Ireland. She is keenly interested in inter-belief dialogue and her current research focuses on the manner in which learners might explore deeply personal, complex and sensitive issues surrounding religions and beliefs in a multi-belief context. Her work focuses on teaching creatively, using religious artefacts in the classroom to explore complex religious themes, and on the representation of religions and beliefs in curricular programs. She has been a visiting ICUSTA Scholar to the University of Saint Thomas in Texas, USA and has published a number of books on religious pluralism in educational practice as well as inter-religious dialogue and Theology in an intercultural context.

Project Team



Lovisa Bergdahl

Lovisa Bergdahl is Associate Professor of education. She is currently conducting the research project "Lived Values: a pedagogical-philosophical groundworking of the value basis of Swedish schools" financed by the Swedish Research Council (2015-2019). The project focuses on what has become of values education in the knowledge society and its overall aim is to seek out an educational language for the formative task of schools. Bergdahl is particularly interested in the value conflicts that arise in schools in postsecular liberal democratic societies and the pedagogical questions that these tensions seem to generate for teachers and students in the classroom.



Elisabet Langmann

Elisabet Langmann is Assistant Professor of education at Södertörn University, Sweden. Placing educational practice and philosophical and aesthetical explorations at the center of her work, her research is situated within the field of ethics and values education. Langmann is particularly interested in developing innovative and creative approaches to fostering values in schools, and in seeking out affirmative ways of engaging in difficult ethical discussions in the multicultural classroom. She is currently working in the research project "Lived Values: a pedagogical-philosophical groundworking of the value basis of Swedish schools".

Project Team



Stephanos Cherouvis

Stephanos Cherouvis has a background in Linguistics and Philosophy of Science and a long interest in open access (OERs) and technology-enhanced education. He has been involved in the implementation and research of online community building initiatives in education, in the framework of large-scale Horizon 2020 & Erasmus+ initiatives (Open Discovery Space, Inspiring Science Education, CREATIONS). He is a cautious enthusiast about the role of social media in education and all things human.



Rachel Ryan

Rachel Ryan in her administrative role as The Enquiring Classroom Project Officer in Mary Immaculate College has used her skills gained working within the marketing advertising industry to design and create materials used for dissemination and publicity within this project. Rachel graduated with a B.Sc. in Multimedia with Computer and Design and has a special interest in information design and usability in both online and traditions formats.

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THE ENQUIRING CLASSROOM



The Enquiring Classroom methodologies have been developed in collaboration with teachers and other educators. It is underpinned by a philosophy of education that has developed through this engagement. This re-articulates the relationship between values, democracy and education. The Enquiring Classroom's creative pedagogical strategies are designed to engage teachers and students in thinking and talking about the rich stories of our common world, the pluralistic nature of life and society, the existential dimensions of the human condition, and the values that hold us. By being clear about the norms and values that govern educational spaces, it can become easier to navigate difficult conversations, including those about identity, colonialism, ethics, values, religions and beliefs, diversity, belonging and violence. Educational spaces involve 'putting matters on the table' in an educational way. Through culturally responsive and culturally sustaining pedagogies, students are invited to bring their life-worlds into educational spaces, and teachers are encouraged to see this as part of the cultural and educational richness of classroom and school life. By also asking students to face historic and contemporary injustices and conflicts, educational spaces can also become spaces in which we come to understand why the world is how it is and imagine how it might be otherwise. Each new generation can thus come to take on the task of reimagining and renewing our common world.



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