



INSTITUT D'APRENTATGE PRODUCTIU
Rodolf Llorens i Jordana



**Ajuntament de
Vilafranca del Penedès**

INTERNATIONAL NETWORK OF PRODUCTIVE SCHOOLS (INEPS)

16th International Congress
Vilafranca del Penedès, May 9-15, 2004

“PRODUCTIVE LEARNING FOR A BETTER CULTURAL UNDERSTANDING”

- REPORT -

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0. PRESENTATION

The Institute of Productive Learning (IDAP) of the Town Council of Vilafranca del Penedès was the organizer of the last 16th Congress of the International Network of Productive Schools (INEPS), which took place from 9th to 15th of May 2004 in coincidence with the very important social and cultural Universal Cultural Forum, Barcelona 2004.

The central item of the congress was “Productive learning for a better cultural understanding” and, around it, was created an interesting place for the reflection and debate as well as a very rich and dynamic work among specialists of Productive Learning methodology and educators of whole the world who were interested in alternative approaches in Education, applicable to youngsters and adults.

This congress was too a place to spread the Productive Learning methodology, through the analysis and the discussion of its essential parameters. It also wanted to spread the innovative projects, which are being developed all around world, and here, in our home, as well.

With this report we would like to present you the transcriptions of the key speeches which were given for well-known Productive Learning specialists and professionals of the educational world very closed to the philosophy of this alternative approach, like is Marta Marta, a prestigious authority in Spain. The report was to be also an abstract or the most important conclusions and main ideas of the seminars and workshops developed during the congress.

Institute of Productive Learning (IDAP)
Town Council of Vilafranca del Penedès
Organization Committee

1. CONGRESS PROGRAMME

SUNDAY, 9TH

20:30 Arrival of the participants. Check in the hotel.
Welcoming dinner. Hotel Domo.

MONDAY, 10TH

Place: L'Escorxador

09:30 - 10:00 Registration to the Congress.
10:00 - 10:30 Opening of the Congress by the Mayor of Vilafranca del Penedès and the President of INEPS.
Presentation of the programme.
10:30 - 11:15 Key speech and colloquy:
- **"Global Development and Cultural Learning"**. Speaker: Marta Mata, President of Àngels Garriga Foundation.
11:15 - 11:45 Coffee break.
11:45 - 12:15 Key speech and colloquy:
- **"Education and Multiculturalism in the XXI century"**. Speaker: Alan Schulman, International Bridges Project., Director of the National Academy of Alternative Education of New York City.
12:15 - 12:45 Key speech and colloquy:
- **"Cultural and intercultural education through Productive Learning"**. Speaker: Ingrid Böhm, Director of the Institute for Productive Learning in Europe - IPLE, Berlin.
12:45 - 13:00 Poster Market
13:00 - 14:30 Lunch.
Place: L'Escorxador

14:30 - 16:30 Seminars:
- S1: **"Culture as a tool: How to learn productively?"**. Facilitator: Holger Mirow, Institute for Productive Learning in Europe – IPLE, Berlin.
- S2: **"Living and learning from each other. How to take advantage of cultural diversity in education"**. Facilitator: Alan Schulman, International Bridges Project. National Academy of Alternative Education of New York City.
- S3: **"The family and other social agents in the education of young immigrants. Coordination tools"**. Facilitator: Annelie Vestin Zeccagno and Gun Nilsson, Fogelströmska Gymnasiet, Sweden.
- S4: **"The future of Productive Learning. The future of INEPS"** Facilitator: Angela Passa, Movement Protasi for Another Lifestyle, Patras.
- S5: **"Modules of Productive Learning in the school system"**. Facilitators: Laura Molinari and Cristina Mata, Institute of Productive Learning – IDAP, Vilafranca del Penedès. Jens Schneider and Heike Borkenhagen, Institute for Productive Learning in Europe – IPLE, Berlin.
Place: IDAP
- S6: Productive Learning Production: **"Book and CD about INEPS projects and educational centres"**. Facilitators: Lutz Hersch, Gustave Eiffel School, Berlin. Juha Lahtinen, National Centre for Professional Development in Education – OPEKO, Tampere.

16:30 - 17:00 Coffee break.
17:00 - 18:00 Seminars (continuation).
19:00 - 19:30 Town Council of Vilafranca del Penedès reception.
19:30 Press conference.
21:00 Dinner: Casino Restaurant.

TUESDAY, 11TH

08:45 **Journey to Barcelona. Participation in Forum 2004.**
Departure from Hotel Domo.
09:00 Departure from Hotel Pere III.

WEDNESDAY, 12TH

Place: L'Escorxador

09:00 - 10:00 Introduction to PL. Speaker: Bret Schlesinger.
10:00 - 11:00 Presentation of experiences in Productive Learning
- Modules of Productive Learning in the school system . MAP Project. Speakers: Pere Martí, Director of IES Milà i Fontanals and Mercè Marcé, Director of the Institute of Productive Learning – IDAP, Vilafranca del Penedès.
- Helmi Project. Lahcen Abahassine and Pirio Kainulainen. Finland
- Centre of Social Intervention. Kanella Tzinier and Maria Hellena Mandrakou. Athens, Greece.
- Brita Nürenberger. Secondary School Friedrichstadt. Germany

11:00 - 11:30	Coffee break.
11:30 - 13:00	Seminars: - S1: “ Culture as a tool: How to learn productively ”. Facilitator: Holger Mirow, Institute for Productive Learning in Europe – IPLE, Berlin. - S2: “ Living and learning from each other. How to take advantage of cultural diversity in education ”. Facilitator: Alan Schulman, International Bridges Project. National Academy of Alternative Education of New York City. - S3: “ The family and other social agents in the education of young immigrants. Coordination tools ”. Facilitator: Annelie Vestin Zeccagno and Gun Nilsson, Fogelströmska Gymnasiet, Sweden. - S4: “ The future of Productive Learning. The future of INEPS ”. Facilitator: Angela Passa, Movement Protase for Another Lifestyle, Patras. - S5 “ Modules of Productive Learning in the school system ”. Facilitators: Laura Molinari and Cristina Mata, Institute of Productive Learning – IDAP, Vilafranca del Penedès. Jens Schneider and Heike Borkenhagen, Institute for Productive Learning in Europe – IPLE, Berlin. Place: IDAP - S6 Productive Learning Promotion: “ Book and CD about INEPS projects and educational centres ”. Facilitator: Lutz Hersch, Gustave Eiffel School, Berlin. Juha Lahtinen, National Centre for Professional Development in Education – OPEKO, Tampere.
13:00 - 14:30	Lunch.
14:30 - 16:00	Seminars (Continuation).
16:00 - 16:30	Coffee break.
16:30 - 18:00	Plenary session: Results and conclusions of the seminars.
18:00 - 20:00	INEPS Administration Council Meeting.
21:00	Dinner: Casino Restaurant.

THURSDAY, 13TH

	Place: Escola-Viver Castell de St. Foix de Sta. Maria de Martorelles (Barcelona)
08:45	Departure from Hotel Domo.
09:00	Departure from Hotel Pere III.
10:00 - 11:00	School presentation: History, programme and objectives.
11:00 - 12:30	Participation in different workshops organized by teachers and students from the centre. Rotary workshops: - Compostatge. - Nursery. - Floral art. - Project and realization of a parcel.
12:30 - 13:00	Valuation of the experience and colloquy.
13:00 - 14:00	Lunch.
	Place: l'Escorxador
16:00 - 18:00	INEPS General Assembly.

FRIDAY, 14TH

	Place: L'Escorxador
09:00 - 10:30	Workshops: - W1 “ INEPS Youth Congress ”. Facilitator: Movement Protasi for Another Lifestyle, Patras. - W2 “ Cooperation in European Union Programmes. Europe Project (Socrates-Comenius) ”. Facilitators: Heike Borkenhagen, Institute for Productive Learning in Europe - IPLE, Berlin. Jussi Kähärä, National Centre for Professional Development in Education, OPEKO, Tampere. - W3 “ Cooperation in European Union Programmes. Mirror Web Site Project (Socrates-Grundtvig) ”. Facilitators: Mercè Marcé, Institute of Productive Learning – IDAP, Vilafranca del Penedès. Gun Nilsson, Fogelströmska Gymnasiet, Stockholm. Lutz Hersch, Gustave Eiffel School, Berlin. - W4 “ Students Exchanges ” Facilitators: Holger Mirow, IPLE, Berlin and educators of Sachsen-Anhalt.
10:30 - 11:00	Coffee break.
11:00 - 13:00	Working groups (Continuation).
13:00 - 14:30	Lunch.
14:30 - 15:30	Plenary Session: Results and conclusions of the working groups.
15:30 - 16:00	Coffee break
16:00 - 16:30	Congress conclusions. Closure.
16:30 - 18:00	INEPS Administration Council Meeting

SATURDAY, 15TH

	Journey to Barcelona. Participation in Forum 2004.
08:45	Departure from Hotel Domo.
09:00	Departure from Hotel Pere III.
21:00	Farewell dinner. Hotel Domo

2. KEY SPEECHES

“GLOBAL DEVELOPMENT AND CULTURAL LEARNING”

*Speaker: Marta Mata. Educator. President of the Angels Garriga Foundation.
President of the State’s School Council.*

Let me first of all just to situate this latest part of my career going into this state school council; it's a long held dream, something we've been dreaming of for more than 30 years. The first document for state schools that we produced when there was still a dictatorship in Spain was this manifesto that we drew up 30 years ago. At that time the word freedom was a key word, we couldn't conceive of a genuinely effective democratic school system without taking on board the participation of all members.



Educational systems through all the world had been set up and implanted on a top down approach by administrations more or less centralised, more or less bureaucratic in 1975 before the latest dictator in Spain, Franco died. We teachers expressed the idea to set up a good and creative school, a democratic school; we couldn't just base ourselves on the top down approach. We had to change the system and involve the participation of all the different components: the pupils, the teachers, the parents, and the administrators which we still didn't have at that time.

So this educational Congress is the body which holds the **participation**, which is based upon this basic right to education and involves all the different bodies and partners regulating education: the state, each autonomous community, municipal school council and so on for each school. This is what emerges from the structures we have set up but in any case it's never enough just to have achieved something with laws and on paper with structures. If the world is to remain white you have to paint it every day and that is something that we have been experimenting with for the last 25 years of constitutional democracy here in Spain, when we agreed to get together and to paint that wall. What was initially white has faded, has become stained and two years ago I had to resign from this council because it was not fulfilling the task that it had initially been assigned to it. This idea that to achieve something you have to keep working on it every single day is the idea, which brings all of you together periodically. You all work in productive schools, you follow this line of education: productive schools, productive education, productive learning; it is useful and it serves to see how we paint and repaint every day, to see where we come from, to see where we're heading.

From general education, which is where I've been working for so many years, this concept, this work towards productive learning is fully framed within the concept of education as creation of humanity, as a way of forming individuals and a creative society. Someone has just reminded me that eight years have gone by since we first met here, that was at the end of the last century. Now we start a new century, we are at a beginning of a century which, since 11th of September 2001, we are obliged to constantly ask ourselves where are we, where do we stand. Between 2000-2001 this great shake up that took place in September 2001, which we are still feeling the terrible shock waves, we all have to ask ourselves where are we, how well and how much have we painted this world of ours? And as children go to school with their backpack, what values are their carrying inside that school bag? We, who are older than them, have seen that things have changed and diversified increasingly fast in three fields, three spheres that I'd like to outline.

First of all, **communication**, acceleration of communication which has taken place between 1901 and 2001. It's an acceleration that has never occurred in the thousands of years in which man has walked this earth, I think that we can see clearly that this is an increasing acceleration, things are

speeding up more and more between 1930 and 1940, 1940 and 1945, this is a series of quantum leap taking place. In family education, much has changed; Philippe Meirieu, a great pedagogue who I would like to recommend to you, wrote a book *Frankenstein* and created a creature that he never expected to create. So many said that there is more difference between a 10 year old brother and a 6-year-old brother than there is between a 10 year old brother and the parents. Every single year, the generations which at the start of the 20th century changed every 15 or 20 years are now changing every 18 months. The human concept of the world is changing every 18 months and this is the set of values that they are carrying in their school days. Today, our children are moving forward in that way. We are talking here about the possibility to communicate with the whole world in real time, with the whole world that has this. At the start of this century we have to talk about the haves and the have nots, to be able to speak. In 1901 we could walk places at 4 km/hour and we could go by train at about 50-60 km/hour. That was our speed at that time, that's how fast the world could move at that time, we could speak in real time if we were face to face, see things in real time if we were there. Now we are having a meeting which we would have been ought to have hundreds of thousands of years ago, in prehistoric times, we are all here, sitting down together, you're all hearing me as I speak in your own language. Speaking is something that has been possible since prehistoric times, history is the written document. Now our children in their school bag are able to talk on the telephone, which was invented some years ago, the radio was invented later. Remember I was just a little girl when radios came into schools in the 1930ies and you saw the differences and, my teachers saw the differences between kids who had radios and kids who did not have one, the children who went to the cinema and those who didn't, of course without saying that TV and then computers and internet have made this huge difference between the child 1901 and the child 2001. This difference is something that affects us whatever the colour of our skin, whatever our background, we are all mocked by the moment in which we entered into this communication and our children, our young generations use these communication tools much better than we do; they use computers much better than we do. This is a radical change.

The second change links up to this one and involves a change in **science**, in learning. Our awareness of the reality of our world from anatomical knowledge and our knowledge of the limits of the world. We know the material we are made up, the energy we are made up, the limitations we face; in 1901 nobody knew that. Our children, all know today, or at least should know what that means and teachers should help here. In a school in Reggio Emilia, one of the cities in Italy that has paid the greatest attention in children education, primary education as a basic foundation of building this new future has developed teaching techniques, which I'd like to talk about later. A teaching technique involves listening to what children have to say so that the school can find another good response. In one of these schools that carried out one of the activities that all schools should carry out, which is learning about environment, about your surrounding (the city, the town), a 5 year-old was just drawing the marble fountain which is in the centre of the town square in Reggio Emilia, says "the little birds go there to drink, it's a free bar". That's what a 5 year old child said; a 5 year old child therefore believes that water is something you have to pay for, lives in a world in which water is a commodity you have to purchase, but birds have free access to that bar; what does that mean to teachers? That means that we have to place the child in a phase of knowledge or awareness of his/her world, and what water means for us. We have to dedicate activities to learn about the issues surrounding water, the problems of water in our houses, in our schools and that was never an issue before the XIX century, no one ever talked about the need or the right for water, there weren't the same limits; now there are.

It's in the XX century that's on the one hand with the nuclear and atomic energy, we know that we can heal so many ills and diseases but we know that the same energy can **destroy our entire planet**. This is something that these kids carry on their backpacks. But unfortunately our educational system has not changed yet. Edgar Morin who is another person I would very much recommend you to study or to read, has talked about how this specialised approach to science which is what are universities are splitting into departments and faculties and individual subjects. The specialisation needs to convert and soak up science, science in its broadest sense: politics, geography, history, social sciences, where water is not just a question of social sciences, industry, economy or health; water is a right. Human science has to deal with water, cutting across all of these elements.

A third point of the XX century that has caused us to change our mind set, is that we've come to conceive of a notion of the possibility that mankind in history can either build or destroy humanity. This debate is patent today through the media, it's very clear in today's world. We've seen how our war, which we've been quite involved to, has been justified, everybody has known that a decision was taken. Everyone has been able to compare a decision for peace with a will to go to war. Consequences of the war with possibilities to build peace.

In 1901 things were different, I've lived through the Spanish civil war, 1936 to 1939, I've lived through the Second World War, 1939 to 1945, my parents witnessed the First World War 1914 to 1918 and my grandparents lived through the Civil Wars. But we still have this particular idea that war (a German politician said, for example) was a way of making politics and this definition continues, it's part of animal nature; the resolution of conflicts between animals is resolved through strength. We, mankind have used force to resolve our conflicts as we have become humanised by the Greek.

We've now reached the conclusion in the 20th century that either we build peace or we are not human. This idea spread over the world (you can see how things still are), is imperfectly developed. The news reaching all of us last week, the attempts in Atocha, from a group which would claim the moral high ground, does the access of good against the access of evil and that situates our children in a situation in which they have a global awareness, a global knowledge. They are aware that one can't be familiar with the world as a whole and know everything that's happening. This is allowing us to move forward as humans or to go back to be animals. If we move forward as humans we have to build peace in the world. Peace is not just the absence of conflict, peace, tranquillity, good coexistence is the building on top of each conflict and each difference, is the case of building something solid and mankind has to build that peace, it's not there by their fault. Building, construction is what brings us together. All boys and girls, not only the ones who are studying Secondary school certificate; everybody has to be able to find a place in this world with a global way of thinking and has to be able to translate that into local action, everyone has to think global and act local.

Therefore all of us who are building education centres, any educational activity (and I'm thinking of a mayor_sitting next to me here), is based on the immediacy of co-operation, of the surroundings and environment in which we are and we work, from the institutions; this applies to all the institutions working on a municipal level. This concept of education is where it's so important to all girls and boys within the educational system to have the possibility to get to know and to act upon their own problems, the problems of their surroundings in a creative and constructive way; in a productive way. I'll give you an example: Here in Vilafranca, the schools that we have, have to be able to establish this current of dialogue between the boys and girls that study there and the teachers and the parents in order to have and in depth understanding of the problems that they are living through, problems of leisure, work, study, to really have a clear understanding of the problems they face. They have to show clearly the problems that each and every population faces. From this dialogue between the problems that I face and I live through, problems and solutions which we have to find because we are adults, our sensitivity is not so close to the surface as that of a small child. Children can immediately capture the possibilities of information technologies for example, they feel the problems, they are aware of things. Our skin is much harder, their skin is much more sensitive, they can feel all these but they cannot express it yet. We have to understand what is happening inside that child that thinks that a bird has the right to a free drink; what is happening to children that at a given moment are smoking a joint or failing in their work. We have to understand why that's happening and what it's happening. I don't want to get dramatic about this, as there's nothing dramatic about the things we have to understand, but we have to understand why they enjoy singing or dancing in a certain way.

We have to be able to understand their problems and say, here in Vilafranca these are problems we have, they are real. What problems face the major of Vilafranca? Do we have sustainability, cultural problems? We are not going to talk about sustainability (perhaps this word is overused) but let's use it just one more time here. I live very near to Vilafranca, when I look at the mountains with the bare of trees, I think we have a problem. When I look at the chalk piths no longer being used, the new monuments or the new houses; we have problems all around, we have problems at work,

all of these is something that we adults must be quite clear about. In Primary schools there is something that we can sort out by having nature schools, visits to farms and that kind of things, but in Secondary school they have to have projects: here we've got a problem, this is the background to this problem but this is the local solution: We, the boys and girls of 14, 15, 16, 17 years old are going to do something to help resolve this problem. That is the way towards productive learning, it means creative education. Girls and boys cannot be considered to be educated if they don't know or they haven't practically experienced solutions to the problems around them. They have to get some experience on all that. In the general background, the fact that we make up a world of people who are the same and are different, with different languages and cultures which are in some ways similar and in some ways different, a world in which dialogue is the key word. We live in a world with the possibility to dialogue so we have to do that, let's talk to each other. We've got a problem of harmonious development, we've got all these harmonies, and we have to work on those, work to solve the problems we face. Every single town, village, city ought to have a dialogue between teachers and authorities to say: what are the kids saying to us, what are they trying to tell us, what are the problems which they must be aware of and which they can and must work to solve.

I don't think I can go much longer in this line of argument, but you as productive schools have a great deal of work already and you've achieved a lot already. You've made the contribution of your work to the general educational system so that people can learn. So that everybody, so the entire school can be really represented by everybody in it. If we talk to teachers, of established schools system very often you will hear people talking about curriculum, we're worried about what the administration tells us we have to do.

The best educational system is the French system in which a minister could take off his watch, put it on the table, and say: it's 11 o'clock. I know exactly what all French schools are doing right now at 11 o'clock this morning. Everything was perfectly pre-established, mapped out, mucked out the timetable, the classes, the subjects, the text, everything was mapped out and things worked okay in France. However, things did not work here, but that's impossible today because all of our kids have more knowledge currently than the Minister of education at the time and now. I remember in 1966 when the first satellite was launched, very soon after that, Yuri Gagarin went up into space, he moved from Earth space into the out space. I was under Alexandre Galí, who was my teacher and my grandfather, one of the greatest teachers in Catalonia, he said to me: Children, I've wakened up with a new set of co-ordinates, a new matrix. We still have to build one, but the kids have already got it, we can leave the earth and go else where, that data or item has gone in to their minds.

Finally just let me round off by saying that October last year, I came to Vilafranca to talk to about a hundred teachers who wanted to work in the values of Forum 2004: Peace, Sustainability and Intercultural dialogue, the pillars of Forum 2004. The result of the work carried out between these teachers and the children it's been some absolutely extraordinary texts; beautiful pictures and models and all sorts of handcrafted result. I've been working on a text and I hope we can finally work on this correctly. The ideas that emerge from this text especially from the Kinder Garden children but also from Secondary School are really interesting. I don't know what the question exactly was, but a 5 year old said " when me and my friends get crossed to each other we think that we are friends". She was 5. And the 17 year old said " We live in a world of luxury liners and miserable fishing boats, we live in a world of obesity and famine, starvation. It was a little poem, I can't remember the exact words but the comparison were like that: luxury liners-small boats full of immigrants, obesity-starvation, just a few words captured the whole spirit. There's many repetitions and I'm sure teachers had to have an influence on that, but we're going to try to publish everything that proves how children advance in their conception of the resolution of problems and conflicts. If we believe in men and women we have to believe in children too. If they are placed in a situation, which they can produce, then a change will take place.

I would ask you to send all this information to me, for the report on this that would be produced, for the results. My new place is where I will be receiving information of this kind, send all that to me, that's what I want to see. These means getting people participating in painting this world a repainting it everyday, in which good education is being imparted. Thank you very much.

“EDUCATION AND MULTICULTURALISM IN THE XXI CENTURY”

Speaker: Alan Shulman. Educator of City-as-School of New York.

Manager of the International Bridges Project.



When I was asked to speak on multiculturalism in public education in the XXI century it was a great honor. I don't know what I know, but I'm going to share what I know with you. When I accepted I realized that what was expected was to hear from an American and that you're all sort of wondering what's happening within the borders of our country, and I want to reassure you: it's not good. It's a very dangerous moment in the history of our people, we have a government with a questionable mandate for leadership, and it's no longer accountable to any of the organs of the United Nations, or to the multicultural and multiethnic visions and ideas of people.

I think we are moving more and more in the direction of what started to be described in the XVII century of men and their women

in nature, that is a state without civil government or a war of all against all in which life is hardly worth living. I categorically reject this although at this moment there are many American apologies that are starting to support this kind of a view and allowing our country to have the kinds of policies that has, not only internationally but undeniably democratic and civil rights of many of our citizens. Our home and security is a real thing, we know that and we are moving towards what many of you remember as the McCarthy period in our country. In many ways the conditions of the USA are starting to look a lot like conditions in Germany during the 1930ies.

In a postindustrial deconstructed Iraq it is a very dangerous moment We have 30,000 nuclear weapons, you can see the faces of our soldiers in Iraq, it is no longer just white people, it's now African-Americans, and Latino-Americans and Asian-Americans. The melting part of America has become the in force of two million that are now able to move anywhere in the world with impunity. It's also a hard moment for educators, so I want to talk a little bit about multiculturalism and then I want to tell you what I think of the new school and of the future in INEPS; P.L is a very important and significant step in directions.

In 1975 Paulo Freire, the Brazilian educator came to New York to speak to us, he said something I'll never forget. He said he believe that the bonding element of all human beings is that they all have a sense of utopia, a sense of what it could be like if everybody cooperated and life on earth was good, decent and cooperative. We had Freire talking to young people, they got it right away, we had Freire talking to our older educators and there was mess, confusion and much discussion about who we have to take this conversation to and how we have to take it.

Multiculturalism has existed forever. The Greek union states of the VII century, on the Mediterranean existed all the way up to the Soviet Union period and they were only interrupted from the interior by binding straps of pogroms and ethnic cleansing in some effort to create something co-national, unity and a national identity. It was a very poor model. Ultimately, we saw a solidarity of multicultural communities living side by side for centuries, sometimes within a matter of days, of hours, or even within a matter of minutes. In recent times we have seen that in Bosnia, we've seen it in Rwanda, and we've seen it in many other places around the world. Yesterday the New York Times reported a Nigerian massacre of over 700 people and in an effort to cleanse the interior village of Hutus, and it just continues and continues. The world community has for many years been attempting to find solutions to its multicultural efforts. The United Nations form in 1946 is still a very valid effort but multiculturalism has been a fueling dynamic, what we see now is the mixing of the world, people have sped up over the last ten years.

When I visited Stockholm in 1998 what I believed I was coming to was the land of the Vikings with blond, blue-eyed people and what I ran into was that the three largest cities in Sweden are now more than 30% foreign born and multicultural. It shows that the Swedish people were to end up

very similar to the way that we had been struggling in New York and in the USA for decades and decades. This is now true of almost all of the industrial settlers of Europe. In the last couple of years we've been working very closely with the EU Commission to the United Nations, Ambassador John Richardson who is representing the EU very well at the UN. What has impressed us is that multiculturalism in Europe had to have:

1. Cooperation
2. Non violence
3. Sustainable development

That is in order to show that the new multiculturalism issues were no longer simply the recognition and respect of the diversity of the earth people, but that all of the earth people and in particular those of the post-industrial nations of Europe and United States had to really look at what time it was in World History and that's really what I want to present to you: the time of World History that we are now living through.

I think we have turned the corner in World History. I was born in the 1940ies out of the scenario of World War II, out of the murders of my people in Poland. We ended up coming to New York City and I was a child thinking that the earth was a cornucopia, that we could use the raw materials and resources of the earth for all uses, for development; that it would renew, that we could deforce the land, that we could pollute in water, that we could throw our industrial waste into the air and yet technology. We were seduced by technology; we though that we could figure out as humans some response to every problem we created by development. It's now 2004 and we've crossed that line. I believe the dialectics of world history that we were fueled for the last 150 years by industrialization and Newtonian physics, and the ability for humans to believe that could rule the earth, that we were the lord and masters of this globe, have given way to a new dialectic: that dialectic is world cooperation. There is no retreating back because at this moment the entire species is on the line.

Marta talked about the need for clean water, I believe that the new school of the future has to begin with a restatement: that we are an animal species, that no matter how elegant, intellectual and wonderful we are, that we are still down to the earth for clean water, clean air, clean food and that has to be lived in a safe environment. Everything else after that becomes frivolous in terms of the rest of human history. The UN has warned us: unsustainable development has lead to the pollution of the world's waters and particularly the world's air. Our global warning is a reality and we are under the recognition that global warning is a by product of over development and unsustainable development in our industrialized nations. The New York Times in the same week produced this picture of the Arctic Pole icecaps, you can see it: we've lost about 10% of the polar ice in the last 15 years and it seems to be increasing. What that means in terms of multiculturalism is that it's now affecting people who are moving for economic development, ethnic conflict or a war. We now have a movement of people who can no longer live in the developed places based on the old environmental conditions. There are new environmental conditions. The floods in Europe last year, the unprecedented floods in Central Europe, the fact that England, the United Kingdom, experienced five storms in the last decade, storms that had no precedents in the history of that country. We are now experiencing a 9th year of drought in the Midwest of the USA with farmers having to abandon land because they can no longer grow crops on it, the Southwest of the United States where we've seen the most rapid development of population and the city is now fighting for water, it's an unsustainable development, some of you were also affected in the last couple of years by the blackouts in California and in the Northeast of the USA.

We are now able to experience, to reflect, to learn and I think the seduction of being able to develop unsustainably was simply the act of species trying to find out where its limits were. I think we now understand where the limits are. The limits are that we can no longer succeed and triumph individually, that each of the individual cultures, each of the individual diverse nations, each of the individual diverse people of the earth are now down together inexorably to a future way that if they don't cooperate they will disappear collectively. How do you turn this around? In my country there is no conversation about sustainable development except from some small packets of green people who have no political power and some intellectuals and scientists at university. Instead, what we are being treated to is pseudo science that says humans are wired to hate each other. Here is an article that suggests that there's going to be a study that is going to appear in the May

issue of some journal called *Psychological Science*. It says that the historical development of humans has this wire to be afraid of each other, that we have a fear for each other, that it's a normal and natural reaction for people who belong to one group to have a fear and practice this fear when a new group comes into an environment. I totally reject this and so do most people. The practice of our people and of many other people around the world says that in effect the opposite is true. Humans have been welcoming to diversity. Humans have more than open their arms. I think that we have much to build on but right now we are in a very precarious moment, and the people of the earth are waking up to see how serious this moment is. I represent a world's nation and it's not easy.; I represent people who are very confused. The most recent statistics about our people (this comes from a 2003 study done by Princeton University) says that 76% of all Americans believe in the biblical account of creation, they believe that the earth will end up and that all people will disappear, that's stated by the Old Testament. 79% of our people still believe in angels, the devil, evil and other immaterial souls. 67% believe that they will exist in some form after their death. 15% believe that Darwin's theory of evolution is the best possible explanation to the origin of human life on earth; that's one out of seven people believe that science has a relationship to the development of our lives. Three quarters of our people still believe that this is all nonsense and that what they are down to is the fates and the destinies outlined in the Old Testament of the Bible, in the King James version of the Bible, in the Coran and a variety of other religious and spiritual text that the majority of the earth people still subscribe to. Those were the bad news.

The good news are that Americans are more and more disassociating from this. Average American kids don't know where God is anymore, they don't know how the historic cultures of their families or the metaphors that their parents are trying to apply to the conditions as they are experiencing them, apply to the life as they are seeing it. Our children are confused but they do not have the same bonded connection to the old thinking and to the old Newtonian physics that told us that God created the world, that the higher power created all things and that life on earth was understandable and knowable and that this was the goal of science: to figure out how everything works so that we would understand the mission of humans on this earth.

What we now know is that we live in a biosphere, we are bonded by natural law, no matter how elegant we become, how much culture we produce and how much diversity we represent; we are still bonded to all of the laws of nature like any animal species. Our kids don't know that because it's not in the curriculum of the New York City public school system, it's not in the curriculum that comes from our National Education establishment, it's not in the curriculum of our universities that are preparing our teachers and it's certainly not in the curriculum of the churches, the mosques and the synagogues that train our people to see the world in the ways that they do. Those were the bad news.

The good news are that there are millions of Americans who reject the way that we are moving in, who understand what George Santillana, the political philosopher said; there is nothing neutral on this moving train, and there was nobody who was neutral. Right now we have a moment that looks very poor in the USA, there is almost no debate about what we are doing and where we are heading. There is almost no debate about what we set off in the world. Last year, the industrial development of India and China started to move in directions that were unthinkable, and their modeling of development offered what we have done in the Western European nations and in the United States. New Core sales which has always been a staple for the USA economy is one of those factors. Last year China accounted for 14% of the new core sales in the world, less than 3% of the potential market in China. India accounted for 9%, less than 1% of the development and the potential market for new cores. These countries which represent one third of the world's people are not committed to the direction of development that we provide. All these people with the same level of material use and consumption that the USA has achieved. The problem with all of that, as you know, is that if India and China develop to the levels of consumption in material use of the world's resources that the USA has achieved we are going to need two words: we don't have two words. This is an unthinkable and unsustainable development.

Where are we with this? If you don't have political leadership that is taking up these issues, in fact you have political leadership that is moving in a very different direction, that believes in violent solutions to the world's problems or simply in disguising the bestiality of humans, which I think that

G. Bush and his people really represent. They have a very basic opinion of all of us in nature. If violent solutions simply represent the only alternative of this government, then how do you stop this? Where do you have the conversation and the debate? Multiple perspectives are needed to prepare our youth for a different future. Right now our children are being prepared for the future of the Old Testament metaphors. You talk to our kids and they are prepared for just insanity, you see the music they have written, you have seen it all. What they have done is disengage, I don't think their hearts and minds are committed to the directions of hip-hop, rap and the statement of this. I don't think we have made any effort at all inside of the US and inside of the NY City public school system to let our youth know that they are our future. As a matter of fact you can go right across of the USA at the moment and I dare say probably most of the places in Europe and you'll find no youth sitting at the table for the conversations about the future. A future where they are respected for their input, where they are informed and prepared to represent the vision of youth, where they are prepared to accept that they are multiple state holders and they are prepared to start working for a world of peace and cooperation and the kind of development that will ensure all of the world's people survivability. Without this our future is certain, we will disappear from the earth, our species will disappear and a 1000 years from now or a million years from now there will be no vestige of the genius of our civilizations, the creativity of our people or any of the things that we've grown to be so proud of. So if our governments are incapable of leading us, if the relationship between the politics and the economic development of our people have become so tightly bound that there's no way to enter into this conversation then where is the optimistic solution and where are the directions? We can say all the wonderful things and we provide our youth with interesting and wonderful experiences but when they get home these experiences are met with the reality of the way we live our life. New Yorkers rebelled last year: we only had 616 murders in our city. The papers were filled as if this was a wonderful achievement because in the 1990 we had over 2000 murders. So we have reduced the amount of violence we are committing to each other but we have reduced it at the cost to putting 2 million people in jail and in prison. We now arrest and lock up anything that moves differently. So in this climate that I would call pre-fascist climate.

What's the role of public education? I believe that the public education sector, both at the university level and at college level is the only place where a democratic conversation can continue to grow. I believe that the INEPS reality, that the Productive schools that we have created and assisted across Europe and across the United States, that the small schools movement which is now taking root (we've just opened 16 new high schools in NYC all of them small and geared to a much more personal relationship between the students and staff), all these relationships must be developing growth. We should go to our youth and let them know that they are not wrong, that there isn't one of us who can guarantee the quality of life, that they will be leading a year, ten or fifty years from now. We have to say to our youth that we don't know instead of coming to them with all the history and all the knowledge and all the metaphor. We really have to begin a new dialogue with our youth. That dialogue is based on the fact that we have to invent a new role to the future.

We wrote this last year, before we lost our authority, this is called the "inventing the future curriculum", we now have over 2000 students who are studying in 33 high schools in NYC. You won't read about this because the authorities have no clue that we've done this. What we have done is to find the teachers, administrators who get it, we have organized with them. They have taken this almost like a clandestine manual, almost like these texts that we used to get out of China, or the green book from Gadaffi or the red book from Mell, we have developed a set of leadership that says to our youth "you are in it with us, we mean it, we don't know where we can go but we have to get there together and we have to be sincere". Our youth has to be and has to understand that without them we are dud, because right now they don't know that this is on the table. Without us helping them understand that the future has to be one of cooperation and peace, and non violent solutions. Not because it's a good utopian ideal, but because it has become a necessity for the bases of cooperation of humans, to reverse the environmental degradation and to reverse the unsustainable development that has fueled us.

That may mean that they are not all going to have cars when they get older, and it may mean that they won't live in air-conditioned houses or houses fueled by unsustainable systems. What we have done in NYC and what we are about to is what we are calling the Neighborhoods Project. But

we can't do it at a matter of level, as our media is completely controlled by the authorities, we have no way of involving ourselves in any kind of public media, the TV stations, the cable channels, the newspapers, the periodicals are all wrapped up in security. If you watch CNN New York or if you watch CNN Europe you will realize that we miss the international perspective, that we are not getting the information. But what we do know is that unless we move in the directions that truly let our youth know that we need them to help rebuild our cities, that we need them to rebuild their communities and rethink the way they live. So what we have done and we got this out of a project we did with Europe; many of you helped develop something called the Peace Playground Project that we did in Sarajevo Bosnia. This was an effort by NYC youth to create with cooperation from Bosnian students in Sarajevo a sport complex, a youth center, and a playground dedicated to peace and cooperation of people. We haven't built it yet because the political conditions in Bosnia have been deteriorating. But what we learned in doing it is how you get food or clean water into your neighborhood and how you ensure clean air is going to be involved in it. What we saw was a very high learning core amongst the students, around these issues once we put them out. So all of us agreed that it takes a village to raise a child, in urban centers the village is the neighborhood. In our new lands through the planning lands of urban and systems planners, we now understand that we have to prepare our youth to involve themselves in restructuring the systems that deliver the services that are needed. The great news is that the UN's universal declaration of human rights outlines the entitlements for people to live democratic and quality lives. All of you got this, we took this to our young people and we asked them across the USA. 200,000 young people were questioned in the survey and they came up with 40 assets, forty things that they believe that they need to live successfully. One kid said " I need to rage war, I need to hate to grow up in an environment of hate and prejudice where people are separated". If we look at both things, they are the same thing. It seems like we are mature and we are getting much closer to understanding to what we have to provide to our youth and through our youth into the future of people to live lives of health and cooperation and sustainability into the future. It may mean that humans are going to have to lower their aspirations, it may mean that we can't be jumping to Mars or somewhere else until we get the systems redevelop where all of the earth people are involved in systems that provide them with all the basic necessities of life. I think the schools and programs we have develop through IPLE, IDAP and through the national Academy of Alternative Education are now spreading and we have influenced a tremendous amount, and we have taken this issue to UNESCO because the United Nations should be leading around these issues.

But the leadership of INEPS is committed to this direction and also the leadership of the National Academy. I really want to reassure you that while our people look very poor as cooperators in the earth, there were tens of millions of Americans who do not like what we are doing, who do not like the directions that we are moving in, who reject the educational systems as we are providing them and the bases for education as we develop them. I really believe with your cooperation and help in connecting our youth and our people out into the world that is a brighter future for all of us. Thank you very much.

“CULTURAL AND INTERCULTURAL EDUCATION THROUGH PRODUCTIVE LEARNING”

Speaker: Ingrid Böhm. Director of the Institute of Productive Learning in Europe (IPLE). Berlín.

1. Cultural and intercultural learning are necessary for the global community’s survival.

For a long time, cultural learning including intercultural learning was the privilege of an “educated elite” – a luxury for the select few. They developed their tastes, broadened their horizons and knowledge about the world by turning to the arts, foreign languages, cultures and customs during their time of leisure. What is more, they also loved to present the fruits of this education to the public, whereas the majority of the population was never able to do either.

Over the last few decades, however, this situation slowly started to change and has now gathered overwhelming speed. The world has become a small place. In today’s world, everyone is able to be everywhere: through media coverage, travel and tourism but first and foremost through political or economic migration. Modern means of transport have made it possible to be mobile across the globe.

This migration, mainly from poor to richer countries, and the unstoppable global pursuit of political and economic interests have produced cultural fault lines and confrontations. Both the people who stay behind because they do not have the chance to emigrate and leave their ghettos, and the refugees who have to assert themselves within a new environment are haunted by the same uniform and dominant images that prescribe globally what is good and what is beautiful. However, are the people who are crowded together in this way capable of bridging the enormous cultural divide that exists between their origins and livelihoods on the one side and the standardized way-of-life on the other? Are people mature enough for this kind of globalization?

The answer to that question is?. The global contrasts are too taxing for soul and spirit and produce insecurity and anxiety. People seek protection, security, safety, and sometimes they need strong leaders and doctrines of salvation that are offered by political groups and keen gurus. Thus, it is no surprise that for many suppressed and over-stretched people the only way out of their misery seems to be fundamentalism, radicalization and eventually violence and terror. In addition to this, TV stations broadcast every image of violent eruption to all corners of the world thus multiplying the impact of violence.

Apart from reducing the difference between poor and rich, powerful and powerless, cultural and intercultural learning is the most important means of confronting and preventing those conflicts that arise from cultural globalization. Only when people learn to understand what is happening to them and how to process this information do they have a chance to live in cultural conflict situations without violence or giving themselves up. Thus, the aim of cultural learning is to reflect on one’s own way-of-thinking, to observe one’s own behavior, and to create a constructive relationship to other citizens and their way of life.

2. The necessity of cultural and intercultural learning is a chance for education.

Is, therefore, cultural learning a simple necessity like knowing how to use the computer or filling in a tax form? Not at all, because this necessity opens up enormous educational opportunities to broaden learner’s horizons, to pursue ways of an individual and self-determined life, to define themselves in cultural terms, to make decisions instead of being slaves to rules and habits and, last but not least, to use the abundance of global knowledge for their own lives.



On 1st of May 2004, the European Union was enlarged by ten new member states which all have a unique cultural profile. This is an example of how the economical and political globalization widens suddenly Europeans' access to new cultural experiences considerably. The economical and social fears connected to a bigger Europe, and to globalization in general, must be weighed against the many chances and opportunities which these new cultural encounters present.

Making use of these cultural encounters personally and in economic terms for further self-development requires cultural and intercultural competencies. Only people capable of viewing themselves in respect of their own cultural uniqueness and its origins are able to develop an identity within which this uniqueness is sufficiently accepted and valued so that otherness and foreignness can be tolerated, accepted and assimilated to the degree, which serves personal self-development.

3. School cannot avoid the challenge of cultural and intercultural learning.

In a global world, school cannot be defined any longer as an agency for teaching subject-specific skills. Its educational mission is much more comprehensive than that. School must focus on the development of the individual, facilitate a strong sense of self and a culturally aware sense of identity, open up scope for decision-making processes and actions for the individual in relation to his or her cultural environment, and it must point out areas for social participation.

In spite of numerous efforts made by individual teachers, traditional school has very little to offer in all these respects. A school that is organized on the basis of subjects structurally resists to aware cultural learning. The subjects as such often lack any form of a reflected cultural reference or significance.

4. Productive Learning is cultural and intercultural learning.

Productive Learning is a learning alternative that takes place both in school and outside of school which not only promotes cultural and intercultural learning but where cultural learning is a constitutive element. Through the personal aspect and the activity-related aspect of the philosophy of Productive Learning the stated requirements for cultural and intercultural learning are fulfilled. The learners are supported to develop an awareness of the cultural and intercultural dynamics within which they operate by reflecting on the personal relationship with what they are experiencing in real-life situations, by recognizing the social and cultural significance of their own actions and experiences, and by actively participating in their activities within areas of practice. For example, the German pupil working in a Greek restaurant in Berlin-Schöneberg has the opportunity to develop a personal opinion about the topic "Immigration in Germany" and to think about why she finds Greek cuisine tasty or not (see below).

What is cultural learning? Where does it start? Where does it end? Is there any learning that is, in fact, not cultural learning? Why do we talk about it at all? Is the term 'culture' a suitable term altogether?

The notion of 'culture' is not a conventional one that separates one from the other but it requires a philosophical and also an educational way of looking at it. With 'cultural learning' we mean that we look at learning and education under the aspect of what has been created and passed on by mankind and how the produced culture has an impact on us and on our lives. In Productive Learning the addressees' desire for knowing something has to be stimulated and the meaning of cultural learning has to come to their attention so that the readiness for reflecting on cultural qualities and on the significance of learning processes can be developed.

The educational task of identifying possible themes of cultural learning for a particular person and the stimulus for real cultural learning arises during the process of educational counseling. The educational counselor can successfully create cultural learning situations by discussing the

spectrum of his/her real educational needs with the learner and by simultaneously supporting the learner to identify his/her educational needs independently.

The following examples will serve to illustrate and to develop the statements made above educationally and methodologically. These examples represent typical Productive Learning activities carried out at places of practice which are frequently chosen and desired and which are the starting points for cultural learning.

5. Cultural and intercultural learning is encouraged through the methodology of Productive Learning

Do pupils have cultural educational interests?

From the examples given, we attempt to identify what cultural learning is in the context of Productive Learning and how it is supported pedagogically and methodologically.

When e.g. a pupil is involved in the preparation of lunch in a company canteen or in a restaurant, he or she is likely to concentrate first on the practical activities. These will fulfill the aim and are used by the pupil to measure his or her own success, and by them 'colleagues' and customers will measure the pupil's effectiveness. As soon as the pupil has developed a certain skill and routine, however, he or she will start to reflect not only on the practical results but also on the 'sense' and meaning of the activity.

At this point educators may disagree, since their experiences might refute or appear to refute this statement. Aren't a lot of pupils happy to fulfill their practical task (as well as possible)? Aren't they happy to master it technically? It is very difficult to give a definitive answer to these questions because it appears that learners can undergo all stages of reflection, from spontaneous processing of experiences to conscious and focused reflection.

How can cultural educational interests and needs be recognized?

First, we need to clarify as precisely as possible the existing educational interests and needs. Here already we can take into consideration the 'cultural horizon' in which the learners place their productive activities. This may still be vague but can be made clearer using appropriate methods, e.g. through focused questions or by preparing a cluster diagram.

A further important methodological step is the verbal or non-verbal communication of concrete practical processes and experiences. For this, forms of documentation and reproduction of experiences, in particular the reproduction of interaction experiences, allow the experiences to become objects of educational counseling.

How are cultural questions and topics developed?

In order to develop questions such as these, for example in counseling dialogue, a complex and creative conception of culture is required, which the educators acquire in part only through the educational process and which they must constantly expand. In the same way that the term 'culture' has negative connotations for some young people because they associate it with boring trips to the opera or the museum, some educators also have to acquire a considerably broader understanding of culture.

The second methodological step, the development of young people's cultural topics, also requires access to an extensive repertoire of culturally important aspects of modern life which can be adapted concretely to the individual educational needs and experiences of the learners. The aspects of cultural learning can be taken from curricular systems as IPLE has developed (see IPLE's Curriculum Framework of Productive Learning), but educators, in accordance with their perception of 'culturally important topics', need to work on them, enrich them and make distinctions between them, and possibly prioritize them.

In the development of cultural learning, cultural topics related to the work environment can also be helpful if they are formulated so that they are closely connected to reality and span a range of different cultural aspects of the professional field. These work-related cultural references can be developed cooperatively by educators as well as curriculum experts in Productive Learning in order to achieve as wide a variety as possible of cultural topics.

How can topics be dealt with systematically?

A third methodological tool, not developed especially for cultural learning, applies to the processing of all questions and themes on which pupils of Productive Learning focus: the systematic development and answering of questions and/or dealing with topics. To work on and to answer a question seems more appropriate than to work on a theme; it already suggests a way of solving it in its elaborated formulation, and there is less danger of it being dealt with like a conventional school topic. We will not go into detail on the different methods and media for working on cultural questions in Productive Learning; they must not be developed specifically for cultural learning.

How can the results be used in practice?

A fourth methodological tool for encouraging cultural learning is also not exclusive to it, although it needs to be expanded especially for cultural learning: the application of learning in practice, which contributes to assessing the 'value' of what has been learnt. In positive cases, it facilitates the further use and transfer of what has been learnt to other situations.

Why is cultural and intercultural learning an essential element of Productive Learning?

In conclusion, it remains for us to ask why cultural and intercultural learning plays such an important role in Productive Learning. If we take as a measure the three educational aims of Productive Learning – exploration of practice in Productive Learning, productive activities in practice, reflection on productive activities – then each of these aims requires the use of cultural traditions to develop individual ability to act.

Giving qualifications for the individual's activity in the context of practice does not merely mean that a high technical quality has been achieved, it also means recognizing the personal, social and cultural significance of the activity and considering these aspects in judging the effect and the results. In this way, human activity becomes human and activity-related learning becomes education.

“INTRODUCTION TO THE PRODUCTIVE LEARNING”

*Speaker: Bret Schlesinger. Director of the National Academy of Alternative Education.
New York (United States)*



I'm very honored of course to be here and to speak to you. After that introduction I feel very humble. Actually there were many people who were involved and although I was not in at the very beginning at CDU School I was at the beginning of what we call in the USA Alternative Education. Let me just say from the start that I'm going to be very controversial. But I want you to know that we are the good people, we are doing the right thing; productive education, I think we all know, works. To explain what productive education is about is not really necessary here, you all know what it is, you all know how it works and you all believe on it. So I'm not going to talk about what P.L is, what I'm going to talk about is what P.L is not. I think that is the crucial question here.

I want to start off with a Sherlock Holmes Mystery, the fictional English detective. During one of his investigations he turned to his assistant Dr. Watson and said "then there is the curious incident of the dog". Watson turned to Holmes and said "But Holmes, the dog did nothing" And Holmes said "That is the curious incident".

The topic of this is Congress is "Productive Learning for a better cultural understanding". I want you all now just look around, front, back. I'm not going to ask you what you see, I'm going to ask you what you don't see here. What don't you see? No students, there are no students. What else is missing? Not only black, what else? Is there a Turk, an Arab here? If this is the topic of better cultural understanding, then, better cultural understanding amongst who? We are talking to ourselves. Why is this true? And, is this important and why?

I find it very difficult to understand how people can make policy and do things for people and not involve the people that they are doing it for. I can give you countless examples of this in history. In fact, many of you have been victims of this, I look at all the women here, how long did it take you to get to vote in the countries that you lived? I look at incidents in history and I can get very controversial of people making decisions about other people lives and they are not involved in the decision. That doesn't mean that the decisions are not good, it means that there is something wrong with the process. Some people do it and they have a different process. A group of celibate men who have given up sex and marriage; making decisions about marriage, sex and abortion for women is an example. I'm not saying that the decisions that they make are wrong, I'm just saying that the process by which they arrive at their decisions seems to me to be faulty. Of course their answer is well, our inspiration comes from above, not from the people that are included in our flock. But then the same argument could be made for other religious groups who make decisions about people that they deal with I think of the terrorists who bombed the World Trade Center, who made a decision about these people and they claim that they also have a divine mandate. But we don't make that claim, our claim is that the things that we are doing for the people, we do them in the name of the people. We believe in democracy, we believe in inclusion, we believe in all the ideals of democratic western tradition. But even that can get us into trouble, because we we've seen in the past people making decisions in the name of people, and not including the people they are doing the decisions about. Again, I'll use some controversial examples. Between 1860 and 1865 the Americans fought a Civil War, and the white northerners freed the blacks from slavery. Having done that, it took another 100 years before the blacks really became included in any sensible word in many parts of the country. I'm not saying that the Civil War may not have been a correct decision, it was a problem in terms of the process. We saw this in nazi Germany, where a government in the name of the people made decisions about certain members of their society, the Jews, the Gypsies and others. But those people where not involved in the decision making. This is not to say that maybe the nazis where not wrong but the fact of the matter is that being a Jew had meant that there was something wrong with the process. Therefore, if the minorities are not here, why is that? And what can we do about it? I've heard many stereotypes that we have made about

why the minorities and why many of those groups are not here -they re poor, they are not educated, they refuse to integrate within the society, they are not really one of us-. That's a problem. Once a teacher told me that we were considering keeping a staff member or not, he said "You know, once you keep that teacher in the school beyond a certain time, you own that teacher. The teacher it is no longer the teachers' problem if he is no good, it is now your problem".

It may be one of these stereotypes, it may very well be true but if these people remain in your country it is not their problem it becomes your problem. I could talk for a long time but I don't really want to because I want to open up this as a discussion and I want to see how you feel about it. Remember, one of the criticisms we have of the traditional system is that they don't include these groups. We, who are in the cutting edge and say that we represent reform in education. Unfortunately maybe doing the same thing that the traditional education is doing.

Actually I misspoke at the beginning because I said when you look around there were no minorities here, there is one minority here, and you have and have had for at least 6 or 7 years maybe one Muslim, a gentleman who was born in Morocco. It is interesting that no one has ever had him come up here and say "what does this look like from your perspective?", "What do you see in terms of what we are doing?". I have followed Hassan around many times, I've been to his home and stayed there, I've gone with him to Helsinki and even walking around here. He has made me aware of things that ordinarily I would not have seen. For instance, do you know that 10% of the population of Vilafranca is Muslim? How many of you have seen any Muslim here? How many of you have talked to any of them? How many times we have been to Conferences and we have never talked to any of the minorities within these communities. 30% of Stockholm is minority, I don't know what the percentage is in Berlin. And we have never really held any dialogue with them. It is like a doctor who treats patients but doesn't bother to find out if the patients really benefit from the treatment. Where are these minorities?

In 1972, City-As-School and the concept of Productive Education was started in New York city by a man called Fred Curie. He was a Lebanese Arab American. Where are the Fred Curies here in Europe? I want to hear your reactions. Let's start to talk. Productive learning is not listening to me, I don't necessary have the answers, I'm just posing a problem and I want to know what your reaction is to it. I think that this is important because I think it's the probably the most important problem for the Europeans and maybe the world of the XXI century. Europe is never going to be what it was in the last century. Your population is changing and it's a very scary thing for many of you. In New York City our population is always changing, we don't have a white majority in New York. We haven't got any majority, we are all minorities. In an election you win with the majority but it's usually a plurality, so we've learned to live with it, and we've learned to live with the waves of immigration that have come to our shores. When the Irish Catholics came in the 1860 and 1870, the white Anglosaxons Protestants thought it was the end of America as they knew it, and they hated the Irish and the Catholics and they felt they were going to become Catholics, and they kept the Irish down. Then the Irish integrated.

Then, what was even worse at the turn of the XX century, the Italian came, with the Mafia, and then the Jew, and the country was never going to be the same. We were going to loose that essence of America; we had all the blacks but we ignored them, they weren't really part of America. And now, we have in the XXI century we are having all the Spanish, and the Mexican, and the South American coming. Our country is never going to be the way it was before. But it's always interesting that the group that came before became integrated, we even got a president who was an Irish Catholic, Kennedy, and we survived. And now all these groups think that they are so American that they denounce the next group that comes. I'd love to listen to some of the Irish conservative talking about how America is being tipped over by the Spanish and the Mexican and we are never going to be the same. No, we won't be the same, and that's good. And we are not the same country that we were in 1776. I put out an example to a group of people, when the World Trade Center came down; I was writing a news letter for my family and I said: "I represent the worst nightmare of the Bin Laden and the fundamentalists. I am a Jew who was married to a Protestant who was descendant from the original settlers of the United States, real Yankee. She had previously married a Catholic and so her four children are Catholic and Irish. So my family is a mess but we survive".

3. SEMINARS

S 1: CULTURE AS A TOOL – HOW TO LEARN PRODUCTIVELY?

Coordinator: Holger Mirow (Berlin)

1. Step: reflection about “culture” and introduction of the participants



The moderator opened up with a short introduction on the title of the seminar. The every day use of the word “culture” was reflected upon and the participants were invited to think about their understanding of the term in an “artistic way”. In one corner of the room plenty of pictures and images from newspapers, magazines etc. were put on the floor. Paper and pencils were available as well. The participants formed couples and discussed their understanding with their partner while preparing a collage and/or painting about the expression “culture as a tool”.

After that they introduced their partner in the group by recalling one statement that characterizes his or her understanding of the expression. The collages and paintings were shown and commented upon.

The collages and the statements reflected a broad meaning of “culture”. The moderator pointed to the Latin roots of the word “cultura”. “Colere” means to care for, and the primitive meaning referred to agriculture. From this starting point it was used for the caring and development of the human potentials. Today the wide meaning of culture includes norms, habits and traditions, religion, language, arts as well as science and technology, the political, economical and the legal order of a cultural group. This broad meaning of culture includes the knowledge and skills of the so called “school subjects”.

2. Step: reflection about “learning”

The institutionalised way to pass the cultural traditions of a group/society from one generation to the next is schooling. In school the children and youth shall acquire the knowledge and skills but also the attitudes and behaviour that belong to the culture of the society. The process is called “teaching and learning” and the institution has developed its own style – you may also say “culture” to organise this process.



The participants were invited you to think about learning by reading and discussing short stories addressing different learning situations and “styles”. They read and discussed the case stories with a new partner and expressed their understanding of “good learning” by three educational objectives. The objectives were attached to a whiteboard and clustered (see attachment).

After that the moderator introduced the “triangle of Productive Learning” and connected the objectives to the categories “Learning person” (e.g. personal growth, identity), “culture/theory” (e.g. knowledge) and “practice” (e.g. application of knowledge, real life). He emphasized that activity is

seen as the starting point of human learning. Observations of small children show this very clearly. The German expression “begreifen” mirrors the connection: it means “to touch with the hands” and “to understand” at the same time. In school the significance of activity for learning is ignored or at least diminished – with increasing grade the instructional programme follows more and more the abstract logic of the subject – and leaves experience, the use and application of knowledge and skills to “later life”. The aim of Productive Learning is to reintroduce the “end of learning” in the learning process.

The Cultural Historical Activity Theory (CHAT) of Leontjew and Vigotsky was introduced very briefly. The psychologists investigated the meaning of activity for the cultural development of mankind and the acquisition of culture by the individual. According to them all man-made materials and abstract objects (language, science, the knowledge and skills thought in school-subjects) can be seen as “tools”. Education can be defined as the meaningful use of the cultural tools. Some other

Close concepts, which emphasise the meaning of activity, real/complex tasks and reflection, were named: the project method (John Dewey), other reform movements from the 1920th (Kerschensteiner/Gaudig: “Work School”, Maria Montessori and others) and actual concepts of “situated learning”.

The moderator suggested seeing the “learning triangle” as a model of “balance”. Productive Learning aims at a balance of the three categories. He illustrated this idea by demonstrating possible misbalances (see attachment).

Case studies of Productive Learning

Angelika Schwartz from Jean-Piaget-school in Berlin presented a case study of Learning in Practice. She described the learning and the development of a student in two years of Productive Learning. The focus was the activity and the learning tasks at different resource places. The report was illustrated by documents and learning products of the student. The participants of the seminar asked questions and compared the example with their own experiences. The discussion showed that the “opening up” of activity situations for learning is a demanding task for the student and the educator. The development of adequate methods and instruments takes time.

Beate Fleischer from Jean-Piaget-School in Berlin presented an example of mathematics in Productive Learning. She showed a mind-map that was prepared by her and a student who had chosen his resource place at a flower-shop. The opportunities and also the difficulties of connecting technical learning (subject learning) and activity experiences were discussed.

The moderator presented three different levels of connecting technical learning and practical experience found in the evaluation of the Berlin school-programmes of Productive Learning.

1. Illustration of the subject-specific learning by “examples of practical application”
2. Tasks to discover the subject-specific aspects of the individual activity (and the field of practice)
3. Solving real problems and working on technical topics derived from the activity experiences (field of practice)

In the final discussion the seminar was evaluated. All participants expressed confidence with the seminar. The theme-centred exchange and discussion was praised. One participant emphasised that there were many stimulations for the every day work. Another one mentioned the enthusiasm of the group she felt. One participant declared his commitment to start a school of Productive Learning, although there are many obstacles in the school law of his country.

S 2: « LIVING AND LEARNING FROM EACH OTHER. HOW TO TAKE ADVANTAGE OF CULTURAL DIVERSITY IN EDUCATION »

Coordinators: Alan Schulman and Bret Schlesinger (NY,.Estats Units)



Our efforts restores the role of the school, its programs, staff, buildings and play spaces as a part of the living interactive infrastructures of the neighbourhood. Students and their leaders can be educated to negotiate the needs of their communities and school through experiences presenting the lens of urban planners and the decisions making process for the future. Student's government and leadership become the empowered youth voices in this process. And all of it is centred within the school curriculum.

S 3: «THE FAMILY AND OTHER SOCIAL AGENTS IN THE EDUCATION OF YOUNG IMMIGRANTS. COORDINATION TOOLS »

Coordinators: Anneli Vestin Zeccagno i Gun Nilsson. Fogelströmska Gymnasiet.Estocolm

Role-playing: about the difficulty which the educators and other social agents trying to solve the situation of immigrant young people in reference of their integration in a new society and culture. Is evidence the conflict between the own cultural norms and the new country of reception ones. Very often this situation is due to the radical defence of the traditional values of the family.

Conclusions:

Doesn't exist an easy solution to this problem. Always is necessary to work improving the communication between all parts trying to empower the capacity of decision of the youth who need at least to integrate in a society, which offers them best perspective of life and new opportunities.



S 4: “THE FUTURE OF PRODUCTIVE LEARNING. THE FUTURE OF INEPS”

*Coordinator: Angela Passa. Centre of Creative Occupation - PROTASI. Patras
INEPS President.*



The statutes of INEPS were elaborated at the seminar. The outcome (as a 1st filter) will be presented to the AC meeting. The AC meeting will discuss on this bases and make a new outcome (2nd filter) and this outcome will be presented to the Assembly meeting and it will be discussed with all members (3rd filter). The outcome will become the new INEPS statutes.

S 5: “MODULES OF PRODUCTIVE LEARNING IN THE SCHOOL SYSTEM”

*Coordinators: Mercè Marcé, Laura Molinari and Cristina Mata. IDAP. Vilafranca del Penedès.
Jens Schneider and Heike Borkenhagen. IPLE. Berlin.*

Specialists in Productive Learning methodology belongs to IPLE (Berlin) introduce the topic giving information to the participants about the history and trajectory in Europe and United States of this alternative approach. Later the German colleagues describe the situation of PL in Berlin with their PLEBS network. They introduce the follows topics:

- The conditions and background which made necessary new educational solutions
- The new role of the educator
- Relations between regular education and authorities.

IDAP's educators introduce “Modules of Productive Learning in Secondary Schools”, a programme created in 2000 for the municipality of Vilafranca del Penedes with the purpose to help in the resolution of disadvantaged young people of 15-16 years old of the secondary level of the compulsory education. In the 2003-2004 scholar course was created in this frame the MAP project in the school Milà I Fontanals, the first pilot experience of this characteristics inside the educational system. All educators and professionals involved in its development were in the seminar informing about activities, target group, and results of this project.

As a result of the discussion and reflections the participants arrived to the following conclusions:

- The MAP project has obtained very good results in the students, who have achieved to show their competence improving in their tasks, general qualifications and personal growing.
The most important consequence was that the 60 % of the student got the official certification.
- It would be necessary a larger implication of the Educational Administration. The educational authorities should make an effort to try to understand the new necessities of the educational system. Some of them could be solved by means of alternative pedagogical approaches like Productive Learning.
- To design a different curricula (PL curricula) for obtaining the same qualification that the regular system. This new programme should introduce the learning of new skills, competences and knowledge's more adapted to the new demands of the actual society.
- To implant PI trough the involvement of teachers belong to the educational system. IDAP cannot assume this role indefinitely; the PL specialists of the centre have to support and advice the new projects for the future and give them resources in relation to train teachers in PL.
It's necessary to go firmly step-by-step in the recognition process of PL approach in the regular system frame.
- Productive Learning in another conception of learning which means a mental change in the role of the educators. The educator in PI is an expert making questions to the students, a person
- Although this methodology is oriented to the labour practice is not only a system for the pre-professional training. PL is much more of that.
- To be in contact with similar experiences to MAP in Catalonia with the purpose to establish exchanges and communication. PL would be in a preferential place as a systematic methodology.



S 6: “BOOK AND CD-ROM ABOUT INEPS PROJECTS AND EDUCATIONAL CENTRES”

Coordinators: Lutz Hersch. Gustave Eiffel Oberschule. Berlin / Juha Lahtinen. OPEKO. Tampere.

The seminar had as objective to make a first multimedia product, a CD-Rom with information about projects and educational centres belongs to INEPS network in the way of a brief description of characteristics, students, contacts and cooperative relations with other centres. Due to the participants in this seminar had not enough material to make this product, the coordinators decided to make it the next months and they ask the collaboration of all centres which must send to Lutz the necessary material (information and photos). As a complement the participants of the seminar suggested to create a web page with the same contents and besides a contact section and communication. The first scheme of this web was made and presented in the plenary session.

The second product which the participants of the seminar were working was the publication of a INEPS book, a diffusion resource about educational programmes and projects of PL. All participants analyze what practical use and format it should have.

1st step:

Three options:

- a) another pile of paper for internal use of INEPS-projects
- b) a hardcover edition, which means a real book of public interest. This means to convince a publisher of its commercial value. A collection of INEPS-philosophy & project presentations will not live up to this.

They therefore agreed on a third option:

- c) A booklet of 20 to 40 pages with the working title *How An Alien Explores The Universe of Productive Learning*.

2nd step:

First feature of the booklet is a world map which indicates all international PL-projects, which will be visited by the special hero.

The hero is an alien comic character who's native name is XYPLQ-P3. But as nobody can pronounce it he adapted the earthly name LITTLE JOE. Little Joe is a young alien, a child so to speak, in earthly terms 9 to 12 years old. He was on a weekend-mission with his parents, a round trip from their distant planet through the galaxy of Milky Way. On their trip they made a short stop on earth. Very short, as “earth” is not really an interesting spot for intergalactic tourism.

Anyway, Little Joe discovered a McDonald restaurant in Vilafranca & when he came out, the spaceship was gone, for what reasons ever, probably an emergency. Little Joe was all on his own. No parents, no home, nowhere to go, no social contacts. In this desperate situation he accidentally runs into Mercè who takes him to her school & shows him the map of international projects & Little Joe immediately understands that knowledge is the food of life, especially when you're an alien.

He now starts a journey through all the projects on the map, beaming himself from location to location, interviewing coordinators as well as students, asking for their special learning methods, interests & individual highlights.



Each project will be dedicated a 2-4 page feature with Little Joe asking the questions. Questions from his alien view, similar to those, who never have heard of PL. "What is so productive about learning?", "Why should you know more than your mother & father do?", "Who says school should be fun?" etc.

Project presentations in an entertaining way, seen through the eyes of Little Joe, still supplying serious information.

At the end of his journey through time & the universe of education our alien is convinced of this one principle: KNOWLEDGE IS THE FOOD OF LIFE!, combined with the conclusion "Life is fun!"

In the meantime his parents have sent out a rescue team to pick up their lost kid. Little Joe's goodbye is a long & sad one. He will miss his new friends. Although there is one thing on his home planet that is even better than PL. There are no schools at all!

3rd step:

This booklet can be published in 4-colours for a very moderate price.

It can be used as work material for English lessons.

It should be handed to teachers, students & parents, who attend PL-information events.

It's a playful compendium for all who still doubt that "learning" & "having fun" is an uneven pair of shoes.

4. WORKSHOPS

W 1: INEPS YOUTH CONGRESS

Coordinator: Angela Passa. Centre of Creative Occupation - PROTASI. Patras.

INEPS Youth Congresses are a great event that brings together students from different projects and then meetings are always a new valuable source which proves and evaluates the work the educators of INEPS are doing.

The expectations, fears, practical participation, roles shared, for teachers and students were some of the issues brought into discussion and one main outcome was that it is necessary for students and teachers to make their own contract according to their needs for the preparation of a Youth Congress either they are hosting it or participating or it. This contract is the **product** of a pedagogic approach which takes in consideration the needs of the individuals and the group; the needs of the teacher and the student.

PROTASI, the centre who hosted the last Youth Congress, shows a graphic presentation about the experience for all the participants in the present INEPS Congress.



W 2: COOPERATION IN EUROPEAN UNION PROGRAMMES. EUROPLE PROJECT (SOCRATES COMENIUS).

Coordinators: Heike Borkenhagen. IPLE, Berlin / Jussi Kähärä. OPEKO. Tampere.

- There are so many possibilities. You didn't know about EU programs.
- The information about the possibilities is easily reachable.
- You must spread the work about the possibilities.
- You can contact Jussi when you need help.
- The INEPS network should have a person or a "pool expert" who is (are) able to help!
- Application of Comenius 2.1 programme to enlarge the INEPS network and to spread the idea of Productive Learning.

W 3: COOPERATION IN EUROPEAN UNION PROGRAMMES.

MIRROR WEB SITE PROJECT (SOCRATES GRUNDTVIG).

Coordinators: Mercè Marcé. IDAP. Vilafranca del Penedès / Gun Nilsson. Fogelströmska Gymnasiet. Stockholm / Lutz Hersch. Gustave Eiffel Oberschule. Berlin.

The workshop had the following aims:

- To share with the INEPS members this learning experience which has been developed from August 2002 to July 2004 in two different periods, the beginning and the enlargement period. The projects and schools which have taken part has been the follows:

Partners:

- Fogelströmska Gymnasiet, from Stockholm (Sweden)
- Riihimäen Ammattiopilaitos, from Riihimäki (Finland)
- Gustave Eiffel Oberschule, from Berlin (Germany)
- Movement "Protasi" for Another Lifestyle, from Patras (Greece)
- La Ville pour Ecole, from Paris (France)
- Kiderül, from Pécs (Hungary)

Coordinator: Institute of Productive Learning -IDAP, from Vilafranca del Penedès (Spain)

- To reflect together about the possibilities of this educational tool for the immediate future. We consider that the out coming product of this project is a very good virtual platform to work and communicate between all students and educators of INEPS projects and schools. Due to it would be a pity that it could disappear after the finishing of UE funding, in August 2004. We should think if is a good thing to maintain it on benefit of our training programs, in particular, and for our INEPS network, in general. We must have in consideration that this web page is sometimes watched for the educational authorities in our country as a result of its presentation in the International Congress Grundtvig in Italy as a paradigmatic product. Since our common educational approach, the Productive Learning, we share the idea that our society is in a new age, the age of the NT, where new technical knowledges and new working, organizing and relational styles are necessities. We are in the called Society of Knowledge or Society of the Information, which suppose, specifically:
 - To learn new technical competences in relation with multimedia applications and Internet.
 - To be used in communicative competences and in cooperative and exchange skills with a democratic spirit and respect.
 - To create virtual communities and networks which feel us to be hooked on something more important and permit us to grow quickly.

The members of the Mirror Web Site partnership and the participants in the workshop agreed the maintenance of this web site, a virtual space where all people can diffuse ideas and products, by means of different resources (reports, photos, etc.), as a result of the daily work in their respective educational centers. IDAP offers the possibility to continue working in the management of this web page as well as the financing it during one year more, at least.

But it would be necessary the effort and collaboration of all us for achieving interesting results.

In the development of the workshop the coordinator has made use of two supports: a graphic presentation and a video about the project.



W 4: STUDENT'S EXCHANGES

Coordinator: Holger Mirow. Institute for Productive Learning in Europe – IPLE. Berlin

The workshops “student exchanges” and “INEPS-youth congress” joint together and dealt with both topics one after another. About 15 persons took part.

1. Step: Survey of exchange activities in the INEPS

After a short introduction to the aims and the planned procedure of the workshop the group decided to exchange about activities realised in INEPS so far. Short reports were given about

- bilateral exchanges including (individual) activities at resource places (e.g. St. Petersburg/Russia – Berlin/Germany),
- bilateral or multilateral exchange activities including common social, environmental or other community-oriented activities (e.g. Berlin/Germany -Burgas/Bulgaria)
- bilateral exchanges focusing on a common topic (e.g. Nicosia/Cyprus – Berlin/Germany “the divided cities”)
- multilateral conferences (e.g. annual INEPS-youth congress).

2. Step: Market place for exchange activities

All participants filled in a short form to document their interest in exchange activities and to give some basic information about the school/institution, the students involved etc. (see attachment). They fixed the questionnaire at the wall so that all participants were able to walk along the walls and compare their interests with the interests and offers of the others. The “matching” of the participants was done in an informal way: couples or small groups with similar or complementary interests formed spontaneously.

3. Step: Planning for real

The couples or groups checked the common ideas and preconditions more detailed and started to plan the exchange activity. Most of them used a questionnaire that was prepared to facilitate the communication and the development of a common draft (see attachment).

4. Step: Announcement of planned exchanges

The couples and groups announced the planned activities briefly. Five planned activities including schools from Sweden, Germany, Greece and Spain were announced. It was said that in the next step the students should be involved by getting in contact (e.g. via e-mail).

“Find a partner and start preparing an international student exchange”

Maybe you and me...?

You may use this questionnaire for checking the opportunities of a common exchange activity. It is meant to facilitate the further communication and planning by developing a common draft. We hope that you will enjoy it!

Partner 1:	Partner 2:
School/project address:	School/project address:
Type of school:	Type of school:
Responsible person:	Responsible person:
Tel:	Tel:
Fax:	Fax:
E-mail:	E-mail:

Students:

Which grade and age group will be involved ?
 How many students will (approximately) be involved?

Productive activities/ practice placements:

Which places (companies, workshops etc.) are available?
 Which kind of productive activities are possible (school, practice placements)?

Qualifications of the participants of the exchange:

Which criteria are adequate (language skills, interests etc.)?

Preparation of the exchange:

What kind of activities and contacts should be planed?
 When should the preparation start?

Performance of the exchange:

When should the excursions take place?

First visit Country/place:	Second visit Country/place:
Scheduled date:	Scheduled date:
Productive activities, common workshops, common leisure-time activities:	Productive activities, common workshops, common leisure-time activities:
Travel/transport:	Travel/transport:
Accommodation and meals for the guests:	Accommodation and meals for the guests:

Evaluation:

Activities, expected results/products, time-planning:

Calculation (estimated costs):

First visit:	Second visit:
Transport (return fare):	Transport (return fare):
Accommodation:	Accommodation:
Meals:	Meals:
Local transport:	Local transport:
Others:	Others:
Amount:	Amount:

Fundraising:

Is there a (school-) budget that covers the expenses (at least partially)?

How much money can/should the participants contribute?

Which additional funds might be raised (foundations, European Programmes, enterprises etc.)?

Appointment to clarify the further planning: **Who** does **what** until **when**?

5. PHOTOGRAPHIES



Press Conference
Presentation of the 16th INEPS Congress
April 2004



Opening Congress



Poster Market



Plenary session
Conclusions of seminars and workshops



Presentation of new projects and programmes
Productive Learning



Participation of students of the Module of
Productive Learning in Milà i Fontanals Secondary School



Presentation of the book "Fotos de Vilafranca"
of M. Sanfiorenzo
Inauguration of the "Mötive" Performance



Reception in the City Hall



Visit to Escola-Viver Castell de St. Foix
Sta. Maria de Martorelles



INEPS Administration Council



Farewell Dinner

6. PARTICIPANTS

	NAME	INSTITUTION	ROLE	COUNTRY
1	Abahassine, Lahcen	Helmi Project	Educator	Finland
2	Alonso Ferre, Joan Josep	Diputació de Barcelona	Technician in Education	Catalonia
3	Alujes Bové, Toni	City Hall of Vilafranca del Penedès	Orientation and Laboral Integration Service (SOIP)	Catalonia
4	Baqués, Núria	City Hall of Vilafranca del Penedès	Pedagogy Student	Catalonia
5	Bashmakov, Marc	Institut of Productive Learning St. Petersburg	Principal	Rossia
6	Batet Rovirosa, Maria	City Hall of Vilafranca del Penedès	Principal Mayor's Office	Catalonia
7	Bistram, Hildburg	Theodor-Plievier Secondary School		Germany
8	Blasco Bernés, Rosa	City Hall of Vilafranca del Penedès	Technician Promotion for Occupation Service	Catalonia
9	Böhm, Ingrid	IPLE	Principal	Germany
10	Borkenhagen, Heike	IPLE	Thecnician	Germany
11	Brand, Gloria	Waldenburg Secondary School	Educator	Germany
12	Bravo Membiela, Felisa	Diputació de Barcelona	Technician in Education	Catalonia
13	Castro Díaz, Mireia	Barcelona University	Student of Social Education	Catalonia
14	Colet, Rosa	City Hall Vilafranca del Penedès	Responsable of the triningi programme Pla Transició - Treball	Catalonia
15	Comellas Duran, Mercè	City Hall of Castellbisbal	Technician of Youth people Service	Catalonia
16	Cuerda, Cati	Generalitat de Catalunya	Inspector of Education	Catalonia
17	de Leon Colombo, Fernando	City Hall of Vilafranca del Penedès	Principal in the Promotion for Occupation Service	Catalonia
18	Escofet Pujol, Dolors	Psicopedagogical Service Alt Penedès	Advisor	Catalonia
19	Esteve Robert, Marcel	City Hall of Vilafranca del Penedès	Mayor	Catalonia
20	Fleischer, Beate	Jean-Piaget Secondary School	Educator	Germany
21	Freynik, Karlheinz	Sparta-Film	Educator	Germany
22	Gago Antón, Carme	Escola-Viver Castell de Sant Foix	Teacher	Catalonia
23	Galan, Rodolfo	IES Milà i Fontanals	Head Teacher	Catalonia
24	Garcia, Gemma	Linguistical Normalization Consortium	Responsable Vilafranca	Catalonia
25	Georgouloupoulou, Efi	Center of Drug Prevention of Argiroupoli	Psicologist	Greece
26	Gil Valls, Rosa	City Hall of Vilafranca del Penedès	Principal C.F.O. Francesc Layret	Catalonia
27	González Figueras, Montse	City Hall of Vilafranca del Penedès	Training Coordinator	Catalonia
28	Gracia Fuentes, Susana	ECOM Federation	Coordinator	Catalonia
29	Grau Adell, Àngel	City Hall of Vilafranca del Penedès	Collaborator Knowledge Society Service	Catalonia
30	Grünberg, Silke	Jean-Pierre-Timbaud Secondary School	Educator	Germany
31	Güixens Soler, Anna	Ajuntament de Vilafranca del Penedès	Technician Knowledge Society Service	Catalonia
32	Hebisch-Niemsch, Marita	Senatsverwaltung Bildung, Jugend und Sport	Inspectora General	Germany
33	Hersch, Lutz	Gustave-Eiffel Secondary School	Educator	Germany
34	Ibañez, Montse	Generalitat de Catalunya	Responsable Pedagogical Resources Service	Catalonia
35	Johannisson, Anita	Fogelströmska Gymnasiet	Teacher	Sweden
36	Jover Esquirol, Ció	Regional Counceil of Alt Penedès	Head of Educational Department	Catalonia
37	Kähärä, Jussi	National Centre Professional Development of Education (OPEKO)	Advisor in Education	Finland
38	Kainulainen, Pirjo	Helmi Project	Social worker	Finland
39	Körner, Ines	Secondary School Heinrich-Heine	Educator	Germany
40	Kühn, Mariles	Brunnenplatz Secondary School	Educator	Germany
41	Labandera Ganachipi, Roberto	Parliament of Catalonia	Parliament Member	Catalonia

42	Lahtinen, Juha	National Centre Professional Development of Education (OPEKO)	Advisor in Education	Finland
43	Mandrakou, Elena-Maria	Drugs Prevention	Advisor	Greece
44	Marcé Cimplido, Mercè	City Hall of Vilafranca del Penedès	Principal of IDAP	Catalonia
45	Martí, Pere	IES Milà i Fontanals	Principal	Catalonia
46	Mata, Cristina	City Hall of Vilafranca del Penedès	Educator of IDAP – MAP project	Catalonia
47	Mirow, Holger	IPLÉ	Technician	Germany
48	Molinari Hurtado, Laura	City Hall of Vilafranca del Penedès	Educator of IDAP	Catalonia
49	Montserrat Burés, Mercè	City Hall of Vilafranca del Penedès	Technician Head of Knowledge Society Service	Catalonia
50	Nilsson, Gun	Fogelströmska Gymnasiet	Principal	Sweden
51	Nürenberger, Brita	Secondary School Friedrichstadt	Educator	Germany
52	Passa, Angela	PROTASI	Principal	Greece
53	Passas, Vasilios	Drug Prevention Centre-Achaia	Scientific Head in Drug Prevention	Greece
54	Peñafiel Hervás, Dolors	City Hall of Vilafranca del Penedès	Technician in Education	Catalonia
55	Persson, Olle	Ungdomsverkstaden/Vingagymnasiet	Teacher	Sweden
56	Persson, Lisa	Fogelströmska Gymnasiet	Teacher	Sweden
57	Puschner, Elke	Secondary School Sandersdorf	Educator	Germany
58	Rajaorko, Kari	Alppila Comprehensive School	Teacher	Finland
59	Recober Caballé, Patrocinio	City Hall of Vilafranca del Penedès	Politician Head Knowledge Society Service	Catalonia
60	Röser, Annette	Secondary School Schkopau	Educator	Germany
61	Rübesamen, Barbara	Secondary School Burgbreite	Educator	Germany
62	Salas, Lourdes	IES Milà i Fontanals	Psicopedagogist	Catalonia
63	Sánchez López, Lourdes	City Hall of Vilafranca del Penedès	Politician Head in Education	Catalonia
64	Sánchez Romero, Joana	City Hall of Vilafranca del Penedès	Head of the youth programme Pla Vila Jove	Catalonia
65	Santacana Bové, Pep	City Hall of Vilafranca del Penedès	Technician Head of Education Service	Catalonia
66	Schlesinger, Bret	National Academy of Alternative Education	Principal	United States
67	Schmidt, Undine	Secondary School Radewell	Teacher	Germany
68	Schneider, Jens	IPLÉ	Principal	Germany
69	Schulman, Alan	Bridges Center at the City Hall Academy	Manager	United States
70	Schwartz, Angelika	Jean-Piaget Secondary School	Teacher	Germany
71	Sech Buera, Magda	City Hall of Vilafranca del Penedès	Technician in the Promotion for Occupation Service	Catalonia
72	Serra Martí, Olga	City Hall of Vilafranca del Penedès	Technician in the Promotion for Occupation Service	Catalonia
73	Sivill Coral, Gemma	Pro-Penedès Foundation	Principal	Catalonia
74	Sjögren, Anna	Fogelströmska Gymnasiet	Teacher	Sweden
75	Tzinieri, Kanella	Social Intervention Center	Advisor in Drugs Prevention	Greece
76	Vestin Zeccagno, Anneli	Fogelströmska Gymnasiet	Teacher	Sweden
77	Zachos, Dimitrios	Prevention Center Municipality of Hellinikon	Psicologist	Greece

VILAFRANCA

Vilafranca serà la capital de l'aprenentatge productiu entre els dies 9 i el 15 de maig

El 16è Congrés de la Xarxa Internacional d'Escoles Productives reunirà els grans experts en la matèria

L'aprenentatge productiu és un sistema educatiu alternatiu basat en la pràctica i en l'automotivació

Quim Jubert

Del 9 al 15 de maig, Vilafranca serà la capital mundial de l'aprenentatge productiu, ja que acollirà el 16è Congrés de la Xarxa Internacional d'Escoles Productives i reunirà als principals especialistes en aquest sistema educatiu basat en l'automotivació dels alumnes i en l'aprenentatge pràctic. El congrés, que vol esdevenir un espai de reflexió i de difusió, també estarà obert a professionals de l'ensenyament amb interès en la recerca d'alternatives aplicables als joves i a les persones adultes.

Els principals experts d'arreu del món en l'àmbit de l'anomenat aprenentatge productiu es reuniran a Vilafranca des del dia 9 al 15 de maig en el marc del 16è Congrés de la Xarxa Internacional d'Escoles Productives (INEPS) que enguany ha organitzat l'IDAP, l'Institut d'Aprenentatge Productiu de l'Ajuntament de la vila, amb l'objectiu que esdevingui un espai de reflexió i de debat sobre aquest sistema alternatiu d'educació entre els especialistes i entre els ensenyants amb interès en la recerca d'alternatives aplicables als joves i a les persones adultes.



Polítics i tècnics creuen necessària la divulgació d'aquest mètode d'ensenyament i també reclamen el suport de les administracions.

Com va explicar en roda de premsa el regidor de Societat de la Informació, Patro Recober, l'aprenentatge productiu és un model alternatiu d'educació que es caracteritza per la seva atenció a l'especificitat de les persones enfront del sistema educatiu convencional fonamentat en l'homogeneïtzació. "En aquest sistema d'aprenentatge són els mateixos alumnes els que van elaborant el seu disseny curricular i, a la vegada, poden exercir la pràctica d'allò que els interessa". Recober també va remarcar que l'aprenentatge productiu és un sistema basat en l'automotivació que permet recuperar educativament a moltes persones que havien fracassat dins del sistema d'ensenyament convencional.

Barcelona.

Parlant del congrés, la tècnica Mercè Montserrat també va voler destacar el fet que més enllà de fomentar el coneixement entre la societat d'aquest sistema educatiu i de permetre establir contactes amb altres projectes d'objectius similars, aquesta trobada vilafranesca també s'ha proposat com a objectiu obrir-se a tots aquells professionals i pedagogs interessats en la recerca de mètodes alternatius en l'àmbit de l'educació. En aquest sentit, Montserrat va indicar que

s'havia previst la possibilitat de formalitzar inscripcions parcials al congrés que permetin als professionals d'aquí poder participar en determinats tallers.

Crida a la participació

A la roda de premsa celebrada per informar de la propera celebració d'aquest congrés també va assistir l'alcalde Marcel Esteve, el qual va destacar la importància que Vilafranca es converteixi durant aquelles dates en la capital internacional d'un sistema innovador d'aprenentatge. Un sistema que es va començar a implantar a la vila de forma pionera arreu del país i que, donava la seva eficiència, no pot deixar de reclamar una implicació més forta de les administracions competents en matèria educativa. Esteve també va aprofitar l'ocasió per fer una crida a la participació de la societat en aquest congrés per tal de conèixer de més a prop tota la valuosa tasca que s'està duent a terme per tal de garantir l'accés al mercat del treball de tot un col·lectiu de persones que havien quedat excloses del sistema reglat imperant i que requerien d'enfocs educatius innovadors que permetin el seu desenvolupament personal en el si de la societat.

L'OMIC alerta sobre les empreses que revisen les instal·lacions de gas butà als habitatges

"VILAFRANCA WILL BE THE CAPITAL OF PRODUCTIVE LEARNING FROM 9TH TO 15TH OF MAY"

Vilafranca acollirà un congrés sobre l'Aprenentatge Productiu



Del 9 a 15 de maig se celebrarà a Vilafranca el 16è Congrés de la Xarxa Internacional d'Escoles Productives (INEPS) organitzat enguany per l'IDAP, l'Institut d'Aprenentatge Productiu de l'Ajuntament de Vilafranca.

Aquest congrés serà un espai per a la reflexió, el debat i l'aprenentatge entre professionals d'arreu del món especialitzats en l'Aprenentatge Productiu, però també per a professionals de l'educació amb interès per a la recerca d'alternatives en l'àmbit educatiu aplicables als

joves i als adults.

El lema del congrés serà: "L'Aprenentatge Productiu per a una millor entesa entre les cultures" i s'emmarca en l'esdeveniment del Fòrum Universal de les Cultures.

L'alcalde de Vilafranca, Marcel Esteve, remarcava la importància d'aquest congrés, ja que "Vilafranca es convertirà en la capital de l'Aprenentatge Productiu. Per això, vull fer una crida a la participació de la gent de casa nostra". El regidor de Societat del Coneixement, Patro Recober, apuntà que "Vilafranca és pionera en aquest sistema alternatiu d'aprenentatge, un sistema basat en l'automotivació, que permet que les persones que han fracassat en el sistema tradicional puguin inserir-se en el sistema".

Es tracta de la segona vegada que s'organitza un congrés com aquest a la vila. El primer va tenir lloc l'any 1992.

"VILAFRANCA WILL HELD A CONGRESS ABOUT PRODUCTIVE LEARNING"

VILAFRANCA

Vilafranca s'igualava a Nova York i acull un segon congrés internacional d'escoles productives

Hi ha representants de Suècia, Finlàndia, Rússia, Alemanya, Grècia, Estats Units i Catalunya

El tema del congrés és l'aprenentatge productiu per a una millor entesa entre les cultures

Pep Ferns

Aquest divendres es fa a l'Escorxador la cloenda del 16è Congrés de la Xarxa Internacional d'Escoles Productives (INEPS) organitzat per l'Institut d'Aprenentatge Productiu (IDAP) de l'Ajuntament de Vilafranca. Al congrés hi participen 77 persones i hi ha representants de Finlàndia, Suècia, Alemanya, Rússia, Grècia i Estats Units. El tema central és *L'aprenentatge productiu per a una millor entesa entre les cultures i s'emmarca dins el Fòrum Universal de les Cultures*.

Per exemplificar la importància d'aquest congrés iniciat dilluns, el regidor vilafranquí de la Societat del Coneixement, Patro Recober, fa notar que només dues ciutats d'arreu del món han organitzat dos congressos de l'INEPS: Nova York i Vilafranca. "Això no responi que tinguem deliris de grandesa, sinó que és la demostració de l'esforç que s'està fent a Vilafranca en aquest àmbit de la vessant educativa", afegeix Recober. Per la seva banda, Mercè Marcé, directora de l'IDAP, remarca que l'Institut d'Aprenentatge Productiu fa 10 anys que està treballant a Vilafranca fora del sistema reglat i que darrerament s'ha fet un pas important entrant en el sistema reglat a través de l'IES Milà i Fontanals. En aquest sentit, l'alcalde, Marcel Esteve, celebra que la Generalitat s'hagi interessat per l'aprenentatge productiu i confia que ben aviat es pugui estendre aquest sistema educatiu a altres centres de formació.

Assumir riscos

L'alemany Holger Mirow, de



La responsable de l'IDAP, la tècnica i el regidor de la Societat del Coneixement, l'alcalde i tres dels participants estrangers en el congrés.

l'IFLE de Berlín, que coordina el seminari *La cultura com a eina: com aprendre productivament*, diu que és molt important que les escoles productives rebin el suport polític suficient per tenir llibertat i poder portar a terme un experiment d'obertura en els currículums escolars. Alemanya i els Estats Units són pioners en això, i per aquest motiu Marcé Marcé diu que aquests dos països són un referent per a les aspiracions de Vilafranca de consolidar l'aprenentatge productiu dins el sistema oficial d'estudis.

Mirow està convençut de la necessitat de prendre riscos i d'acceptar que és necessari introduir canvis a l'escola i buscar nous mètodes d'aprenentatge. "Hem d'experimentar i després avaluar amb molta cura els resultats, i això només es pot fer creant un espai de llibertat per poder endagar aquest procés". Holger Mirow afegeix que el crit que reclama canvis cada vegada és més fort i que la responsabilitat de tots és escoltar-lo. Segons aquest expert alemany, l'aprenentatge productiu és alguna

cosa més que una eina per a la inclusió social. "També és un instrument per reformar les escoles i canviar la manera d'aprendre". Mirow puntualitza que a Alemanya hi ha 30 programes d'aprenentatge productiu i celebra que a Vilafranca ja hi hagi un primer programa a l'educació secundària.

La vicepresidenta de l'INEPS, la grega Angelia Passa, diu que a Vilafranca s'ha estudiat aquesta setmana la manera com fer créixer la xarxa de les escoles productives. Un altre dels objectius és millorar les condicions de vida tant dels alumnes com dels professors que participen en aquest tipus d'aprenentatge. En aquest sentit, Passa considera que el congrés de Vilafranca és el lloc ideal perquè permet veure la diversitat que hi ha entre les propostes dels diferents països, a la vegada que també permet detectar les coses que els unissen. Per la seva banda, la sueca Gun Nilsson destaca la potenciació dels intercanvis i de les reunions de joves, en el marc de projectes europeus que involucren als estudiants en la vida social. En aquest sentit, s'han d'esmentar el Socrates-Comenius i el Mirror Web Site (Socrates-Grundtvig).

L'aprenentatge productiu per a una millor entesa entre les cultures

El congrés de Vilafranca de la xarxa INEPS és un espai per a la reflexió, el debat i l'aprenentatge entre professionals d'arreu del món especialitzats en l'aprenentatge productiu, però també està obert a professionals de l'educació amb interès per a la recerca d'alternatives en l'àmbit educatiu. Aquest divendres, a 2/4 de 4 de la tarda, es llegiran l'Escorxador les conclusions del congrés. Durant el matí tindran lloc les reunions de quatre grups de treball. Un d'ells sobre el Congrés de Joves d'INEPS, dos sobre la cooperació en programes de la Unió Europea i el quart sobre intercanvi d'estudiants. Durant aquesta setmana també s'han fet sis seminaris sobre la temàtica següent:

La cultura com a eina: Com aprendre productivament; Vivint i aprenent els uns dels altres: Com aprofitar la diversitat cultural en l'educació; La família i altres agents socials en l'educació dels joves immigrants; Instruments de coordinació; El futur de l'aprenentatge productiu; El futur de la xarxa INEPS; Mòduls d'aprenentatge productiu als IES; i Llibre i CD sobre projectes i centres educatius d'INEPS.

El congrés, que dimarts va incloure una visita al Fòrum de les Cultures, va començar dilluns amb la ponència de Marta Mata titulada *Desenvolupament global i aprenentatge cultural*. Dijous es va visitar l'Escola-Viver Castel de Sant Foix de Santa Maria de Martorelles.

"VILAFRANCA BECOMES EQUAL TO NEW YORK AND IT HELDS A SECOND INTERNATIONAL CONGRESS OF PRODUCTIVE SCHOOLS"

personalitat de l'alcalde subiratenc, el republicà Antoni Soler, hi té molt a veure. El ple de dilluns va ser especialment llarg -es va acabar més enllà de la una de la matinada-, però s'ha de reconèixer que va ser bastant distret i que tothom -govern, oposició i públic- van tenir un destacat protagonisme, sense oblidar la nova secretària municipal, Maribel García, que també va tenir un paper actiu. A més, el recinte del saló de plens va

Sant Pau d'Ordal en el qual s'instal·larà un mòdul prefabricat que ha d'estar operatiu el mes de setembre i que s'utilitzarà com a complement de l'actual escola mentre no hi hagi un nou edifici escolar. També es va aprovar definitivament el projecte d'urbanització del sector nord de la UA número 3. Finalment, el ple va agrair a mossèn Josep Raventós la donació d'un lot de llibres escrits per ell a l'Ajuntament de Subirats.

la sol·licitud d'un estuquec, Soler va dir que la idea era bona i que es comprometia a fer les gestions pertinents davant la Diputació i la Generalitat.

En l'apartat de mocions, també es va aprovar una declaració institucional sobre els 25 anys d'ajuntaments democràtics. A més d'aquesta moció, van prosperar dues mocions de l'equip de govern sobre el desequilibri fiscal i la pervenció dels incendis forestals a les urbanitzacions. La moció de Subirats Nou Futur sobre la contractació d'un enginyer tècnic agrícola que permeti gestionar millor els paisatges vitícoles i forestals del municipi va quedar a sobre la taula. En aquest moment del ple, una veïna de Subirats que està entre el públic va queixar-se de la discriminació que practica l'Ajuntament i que l'ha obligat a pagar una fiança de 1.200 euros mentre el seu veí només n'ha pagat 18.

El ple de Subirats també va aprovar una moció de SNF que sol·licita a la Diputació la construcció d'una rotonda a la cruïlla entre les carreteres de Lavern i Sant Sebastià dels Gorgs que permeti millorar l'accés a l'estació de Lavern. En canvi, va quedar sobre la taula una moció de SNF que proposa delegar en els regidors independents el control i vigilància de les obres de l'AVE, així com les negociacions amb el GIF i les empreses que les executen. Pel que fa a la moció del PP sobre un pla municipal de recuperació de les masies de Subirats, Soler i Muñoz van dir que això s'estudiarà en el context de revisió del Pla General.

16è CONGRÉS D'INEPS

L'Aprentatge Productiu per a una millor entesa entre les cultures

Vilafranca del Penedès
9-15 maig 2004

IDAP
INSTITUT D'APRENTATGE PRODUCTIU



**Ajuntament de
Vilafranca del Penedès**

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VILAFRANCA

Exitosa estrena del mòdul d'aprenentatge productiu aquest curs al Milà i Fontanals

La directora de l'IDAP explica que els 10 alumnes han augmentat el seu interès i rendiment gràcies a la inclusió d'un ofici en el pla individualitzat

Pep Ferras

El balanç del mòdul d'aprenentatge productiu que l'IDAP ha experimentat aquest curs amb 10 alumnes de l'IES Milà i Fontanals que presentaven diverses problemàtiques ha estat molt positiu, segons Mercè Marcé, directora de l'Institut d'Aprenentatge Productiu de Vilafranca. Precisament, divendres passat es va cloure a la capital de l'Alt Penedès el 16è Congrés de la Xarxa Internacional d'Escoles Productives (INEPS).

Mercè Marcé assegura que el resultat de l'aplicació pionera d'un mòdul d'aprenentatge productiu a un centre d'ensenyament secundari català ha superat les previsions més optimistes. El primer objectiu era aconseguir captar l'interès

d'un grup de nois i noies de 4t d'ESO que de manera reiterada no anaven a classe. "No solament s'ha sol·licitat de manera significativa aquest tema, sinó que s'ha aconseguit motivar-los a través del contacte amb un ofici i alguns d'ells podran assolir la certificació de l'ESO". Marcé afegeix que una altra prova de l'èxit de l'aplicació de l'aprenentatge productiu és que hi ha alumnes que s'estan plantejant seriosament cursar un mòdul professional el curs vinent. "I sobretot ens anima a continuar quan es constata que aquests nois i noies han aprofitat el temps, han millorat la seva conducta i han tingut un primer contacte amb el món professional que pot ser molt positiu per enfocar millor el seu futur".

10 alumnes

Aquesta exitosa prova pilot l'han protagonitzat 10 alumnes -7 nois i 3 noies- que cursaven 4t d'ESO, però ho

feien integrats en una unitat d'adaptació curricular (UAC) sense uns resultats gaire significatius. La introducció de l'aprenentatge productiu els hi va obrir la porta del món de l'empresa i les llandes van poder començar a conèixer un ofici. Mercè Marcé explica que els 10 alumnes es van repartir entre els següents plans de formació individualitzada: tècnic de so a la xifra, mecànica de cotxes i moten, fusteria, pernuqueta, administració i electricitat.

Alguns professors de l'IES Milà i Fontanals han col·laborat amb els professionals de l'IDAP per fer realitat aquest projecte. Per part del Milà, el pes ha recaigut sobretot en la psicopedagoga i el cap d'estudis, mentre que Laura Molinari i Cristina Mata han estat les persones de l'IDAP que han treballat més directament amb els alumnes.

La mateixa Mercè Marcé s'ha encarregat de la supervisió i la coordinació amb l'IES Milà i Fontanals. "Els



La jornada del 16è Congrés de la Xarxa Internacional d'Escoles Productives que va tenir lloc divendres passat a l'Elscurador.

resultats assolits haurien de permetre que la Generalitat s'adoni dels avantatges que té l'aprenentatge productiu i faciliti la seva introducció dins el sistema reglat d'ensenyament".

El Congrés

El 16è Congrés de la Xarxa Internacional d'Escoles Productives celebrat la setmana passada a Vilafranca va permetre el contacte dels professionals que treballen a Vilafranca amb persones que treballen en la mateixa línia a altres llocs del país. Concretament, els vilafraquins van compartir seminaris amb els professionals de Berlín (Alemanya), que ofereixen una llarga experiència d'incorporació d'aquests mòduls dins l'ensenyament reglat.

La jornada del Congrés, que va tenir lloc divendres passat, es

va poder constatar que els prop de 60 professionals d'arreu del món que van participar hi es troben molts casos de les seues experiències i agraïm la bona acollida que hem tingut a Vilafranca. Una de les conclusions del Congrés va ser la necessitat de mantenir un vincle estret amb les famílies dels alumnes immigrants de nova escolarització. També es va aprovar per una major comunicació amb la premsa de decisions de l'INEPS i es va afegir que era necessari elaborar nous materials per facilitar la incorporació de l'aprenentatge productiu a l'ensenyament reglat.

El proper congrés de l'INEPS tindrà lloc a Moscou. A la cita de Vilafranca, que tenia com a títol genèric 'L'Aprenentatge Productiu per a una millor entesa entre les cultures', hi havia professionals de Finlàndia, Suècia, Alemanya, Rússia, Grècia, Estats Units i Catalunya.

“SUCCESS IN THE MODULE OF PRODUCTIVE LEARNING DURING THIS COURSE IN MILA I FONTANALS SECONDARY SCHOOL”

Catalunya

Vilafranca debat l'ensenyament personalitzat en un congrés

● Educadors de diversos països estudien itineraris per a alumnes d'ESO

Alt Penedès

JOSEP MARIA SOLER
VILAFRANCA DEL PENEDÈS

Educadors de set països es reuneixen aquesta setmana en el 16è Congrés Internacional de Centres Productius, a Vilafranca del Penedès, a fi de debatre l'eficàcia del mètode educatiu que té per objectiu elaborar plans d'aprenentatge a la carta per als alumnes que acaben l'educació secundària obligatòria (ESO). Els plans individualitzats són en gran part de noves tecnologies.

L'Institut d'Aprenentatge Productiu (IDAP) de l'Ajuntament de Vilafranca del Penedès, impulsor del mètode a Catalunya, ha plantejat a la Generalitat l'aplicació d'aquestes tècniques pedagògiques personalitzades en l'educació reglada. El regidor de Societat de la Informació, Patro Recober, va dir ahir que la Conselleria d'Ensenyament podria estudiar la proposta.

ESCURÇAR DISTÀNCIES / L'Institut Milà i Fontanals de Vilafranca ha desenvolupat, en conveni amb la Generalitat, un mòdul pilot basat en aquesta tècnica i ahir el director del centre, Pere Martí, i la directora de l'IDAP, Mercè Mercè, van exposar l'experiència davant els participants en el congrés.

La trobada se celebra sota el le-



► Imatge d'una representació intercultural, ahir al congrés.

Una proposta que vol facilitar la comprensió de la realitat del món

►► El director de l'International Bridgest Project de Nova York, Alan Schulman, explica que, des dels atemptats de l'11-S, els joves nord-americans tenen «una gran confusió al no entendre per què es critica el paper dels EUA al món». Schulman treballa des de fa anys en projectes que estableixen ponts entre els programes escolars de Nova York i les Nacions Unides.

►► «La nostra població juvenil no comprèn quin és el problema i el nostre projecte és educar els joves perquè puguin formar part de la comunitat mundial», afirma Schulman. Dades com el fet que els EUA són responsables del 25% de la contaminació terrestre permeten al professor argumentar que «els ciutadans més joves s'han de preparar per col·laborar amb els altres».

ma L'aprenentatge productiu per a una millor entesa entre les cultures, coincidint amb el Fòrum. La directora de l'Institute For Productive Learning in Europe, Ingrid Böhm, va dir que «una de les idees essencials és que Europa assisteix a una convergència de països i existeix l'oportunitat d'educar els joves per escurçar distàncies entre cultures».

EXPERIÈNCIA COMPARTIDA / Els pedagogs i experts de Finlàndia, Suècia, Alemanya, Rússia, França, EUA i Catalunya reunits a Vilafranca es proposen compartir experiències i entendre la metodologia mitjançant exemples pràctics. ■

“VILAFRANCA DEBATES THE PERSONALIZED LEARNING IN A CONGRESS”