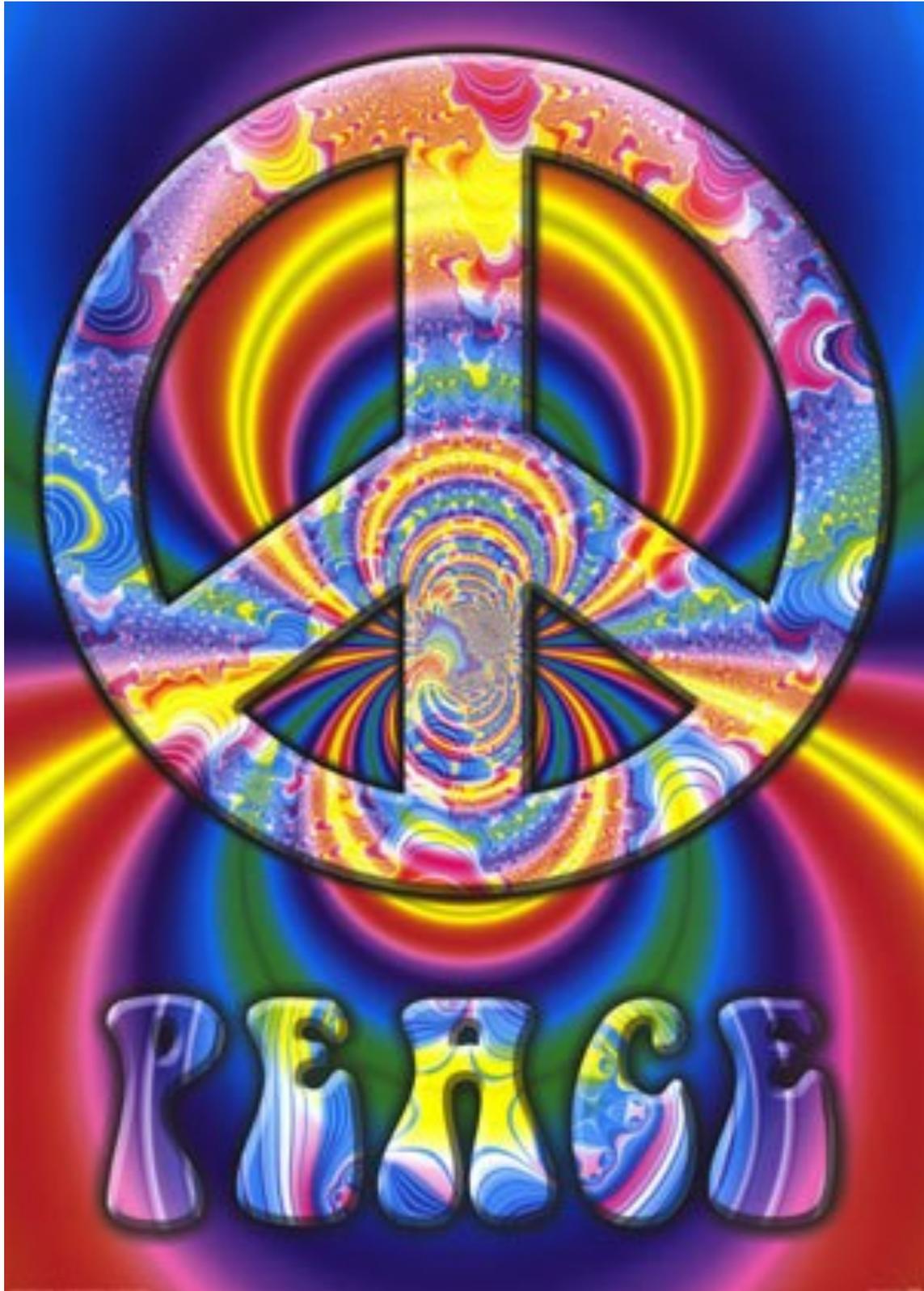


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INTERNATIONAL
TEACHER POST



A peace pedagogical newsletter since 1982
Edited by an international board
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might be free of charge for colleagues in East-ern
Europe, Asia and the developing countries,
- please mail a letter and your name and ad-
dress

to **Oksana Khomutenko Jørgensen**

(Look please at page 3)

*Happy to let you know,
that our magazine
is supported by*

*the **Danish Ministry of Education***

("Receipts of the state football and lotto pools")

OUR NEW INTERNATIONAL ITA-EXECUTIVE COMMITTEE



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The purpose of INTERNATIONAL TEACHER - Post

is to be the international quarterly magazine for “International Teacher Association”, - a network of teachers and pedagogues in order to promote a culture of peace and non-violence, which UN has defined as *“respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women as an integral approach to preventing violence [and creating] conditions for peace and its consolidation.”* (UN Resolution A/58/11)

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THE EDITORIAL BOARD is open to all interested and active colleagues who want to support international understanding through educational work.

We are looking forward receiving your letter to the editor, an interesting article, pictures, students' work, pedagogical projects, information of common interest, “advertisements”, poems etc.!

Notice please: *Our English language might not always be perfectly correct, but we hope that the sincere intentions will be clear!*

Also notice please: Opinions expressed in the articles don't need to reflect the views of ITA or the editorial board!



ITA meeting in Kyrgyzstan

We are sorry to inform you, that the trip to Kyrgyzstan this summer is cancelled due to the political situation in the country.

We had looked forward to the trip, and we are sorry, that it is not possible this year.



Long shadows from the cold war

by Troels Toftkjær



All countries have their secret services, and all secret services have archives

with files about persons and organizations' that for one reason or another have attracted the interest of the secret service. Such archives can be of great interest for historians and can tell us a lot about the past. But when are things in the past? Or in other words, when is it safe to open the archives without putting the agents of the secret services at risk or compromising relations to other countries which the secret service has cooperated with?

To most people the time of the cold war is now in the past and in many countries historians and in some cases individual citizens have been given access to the secret archives. In Germany the enormous archives left after the secret police in the so called "German Democratic Republic" have long since been opened to historians and to individual citizens whose name is mentioned in the archives. In this way Germans have learned a lot about the history of their country, and many Germans have learned something about their own history, which had been hidden in the secret archives. In Norway the archives have also been opened for many years now, and individual citizens have been able to see, what the secret service

wrote about them during the cold war, and what measures were taken against them, when their telephones were tapped, their letters opened etc. And if the files show that these measures violated the laws at that time, the citizens in question have been paid compensation. By the same token the former leader of the Norwegian Communist Party has been given a proper compensation.

In Denmark a sentence has recently been passed over a professor of history who had been given access to the secret archives for his research into the history of the cold war. But it turned out that the professor did not do just that- he also used his privileged access to the secret files to accuse a journalist, who back in the 1980's played a major role in mobilizing the protest against the nuclear armament of that time. .



The journalist was one of many in the movements against the nuclear armament whom the secret service kept an eye on and collected information's about. But already during the 1980's the service concluded, that the journalist had broken no law and consequently no charge was ever raised against him. But never the less the professor of history, who is also a well known figure on the right wing of the political spectrum in Denmark, claimed that the secret service had labeled the journalist as an agent for the KGB, something which carried spectacular headlines in the newspapers for a long time and gave the journalist a bad reputation.

The verdict from the Danish court said that the professor was guilty of defamation, that his accusations were untrue and that

“in a democratic country it is no crime, and certainly not treason, to raise protest against the armament”

his use of the files in the secret archives was unprofessional. The professor has launched an appeal to a higher court. The verdict from the Danish court should first of all remind us, that in a democratic country it is no crime, and certainly not treason, to raise protest against the armament which your own government is responsible for- no matter what someone in the secret service may write in your file! And furthermore the case from the Danish court shows the need for laws about how to handle the secret archives from the time of the cold war. Should the citizens who are mentioned in the secret files have access to their own file, as it is the case in Germany? Or should access be a privilege limited to certain historians, as it is the case in Denmark. This discussion is relevant in all democratic countries.



CANCELLED



INTERNATIONAL TEACHER

**International Teacher Association
Annual Conference 2010
"Education for International Un-
derstanding: Peace Studies in the
Context of the Dialogue of Culture"**

**Svetlana Minenkova
Assistant Professor
American University in Central Asia**

Dear Professor Minenkova ,

We, the International Teacher Association (ITA), will be very happy to invite you to take part in the Annual International Teacher Association conference in Bishkek, the Kyrgyz Republic, scheduled for August 01-14, 2010.

As an independent non-governmental scholarly association, ITA does not have the resources to assist colleagues coming from their countries and to cover other expenses during the stay in Kyrgyzstan. Nevertheless, we are hopeful that you might find the necessary means to join us in Bishkek and contribute your opinion, knowledge, and experience to the discussions among international educators.

You can find some details in the Conference information letter or on the ITA web-site.

We look forward to seeing you with us in the Kyrgyz Republic in August.

Yours sincerely,

Gulzhamal Esenalieva,
Chair of the Conference 2010
organization committee
Director, Educational Complex "ILIM"

Place:
*Kyrgyz Republic,
Bishkek*



Time:
*01-14, August,
2010*

Abstracts:
Those willing to participate in presentations are requested to send their abstracts by March, 31 2010.

Format:
1 page (200 words) in English.

To be received by
E-mails:
ludmila@mail.auca.kg
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How to teach in a multicultural society?

By Olga Tsoy,
The teacher of English language, Bishkek, Kyrgyzstan.

Nowadays we talk a lot about teaching in a multicultural society. Some scholars say that it's a very complicated task for a modern teacher. What should a teacher do to get better results in his/her activity? What should he or she teach first of all?



Welcome Saadat Sultanova, a teacher from school "Ilim", Bishkek, Kyrgyzstan.

Ahead of an ancient oriental holiday Nooruz, which is also a Moslem religious holiday and

teaching Kyrgyz languages in our multicultural society.

We are from Kyrgyzstan, a small independent state in the Central Asia. The official language of the country is Kyrgyz.

Along with the official language Russian is widespread. A major part of people who live not far from the capital of Kyrgyzstan speak Russian language. The further they are from Bishkek the worse people speak Russian, they speak everyday Kyrgyz. To illustrate how we teach Kyrgyz, we have interviewed a teacher of Kyrgyz language, who has been working at school for more than 25 years.



a national celebration of a lot of nationalities living in Kyrgyzstan, we'd like to talk about

Interviewer: Saadat, tell us, please what are the main tasks you have when you teach children of many different nationalities Kyrgyz language?

Saadat: Frankly speaking, this work is very complicated. We have to teach in a multicultural environment. The plus is that almost all those students speak Russian, except of foreigners. So I teach Kyrgyz using the methodologies which are used in teaching foreign languages. The object I have is to teach students both fluent speaking and ability to express and prove their opinion, listen to a partner, prepare presentations and public appearance. We debate different issues. For example, recently we have discussed pluses and minuses of modern eional system. The students divided into two groups: one group proved the advantages of nowadays education, talked about the opportunities they have and their parents didn't. The other group said that their parents' education was more qualitative than theirs. Anyway this debate had results. First of all the students persisted in their opinion and practiced spoken Kyrgyz.

Interviewer: How do you uphold the discipline in class? I mean when the students debate it's hard to control the situation.

Saadat: I do not have problems of this kind. If I have then I whether use a good joke or just keep silence and everything falls into place.

Interviewer: Is it easier to teach Kyrgyz children their native language rather than students of other nationalities?

Saadat: Not really. We work in the capital. And here live Kyrgyz people who think in Russian. They know only everyday Kyrgyz. I have to enrich their vocabulary first of all. So I can say that in my practice it doesn't matter what nationality a student is if he



studies hard.

Interviewer: Your task as a teacher is not only to teach spoken language.

Saadat: Of course, not. Through our lessons we give the students access to following customs and traditions. In this world of modern globalization our new generation has already forgotten their roots. When children are in the fifth grade we start teaching them traditions. It's a part of our curriculum.

We also study the history of our country in Kyrgyz language. A few years ago I started a new elective course: Customs and traditions of Kyrgyz people.

I tried to expand students' knowledge on the subject, to describe the difference in traditions of people living in the south, east, west and north of Kyrgyzstan, and also some common peculiarities.

For example, people who live in the south have a different way of life from those who live in the north. It is because some historical, geographical and ethnical factors.

Interviewer: Talking about ethnical conflicts do you have any problems of this kind in your own class?

Saadat: All students in the class and at school are of different nationalities but with the same mentality. That's why in my school we don't have any multicultural conflicts. Well, we have some other problems with teenagers: intolerance to each other, misunderstanding things around them. To solve the problem I try to teach my students tolerance through friendly chat and role-playing. To close my students we often organize trips to the countryside, to some historical places. So it doesn't only join the student but also shows them round the country, its history and landscape.

Interviewer: And where do you usually celebrate national holidays, do you go somewhere?

Saadat: It depends. We mostly organize holidays at school. It's a rather picturesque spectacle. On the 21-st of March we will celebrate Nooruz, this holiday symbolizes the beginning of spring. We'll dramatize

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Interviewer: I can only add you have wide perspectives for creativity and wish you to have a bright festival and good luck.

Saadat: Thank you.

Language – a dove of peace or a sword of war.

Igor Minenkov' abstract for summer conference

The presentation will deal with the history of how languages were used in the past and how they are used now. Language will be analyzed as a political, cultural and ideological tool as well as the tool of national integrity.

Language can be used as a “dove of peace”, uniting people and uncovering similarities in cultures, values, feelings and way of thinking, or it can be used as a “sword of war”, segregating people and abusing the differences to clash nations, spread nationalism, and justify holocaust.

The presentation aims at conveying that all learners and users of foreign languages, not only teachers and instructors are responsible for proper use of languages to foster



peace and mutual understanding among nations and for the prevention of future conflicts and genocide attempts.

Minenkov Igor
Instructor of American University of Central Asia

Language – a bridge among cultures.

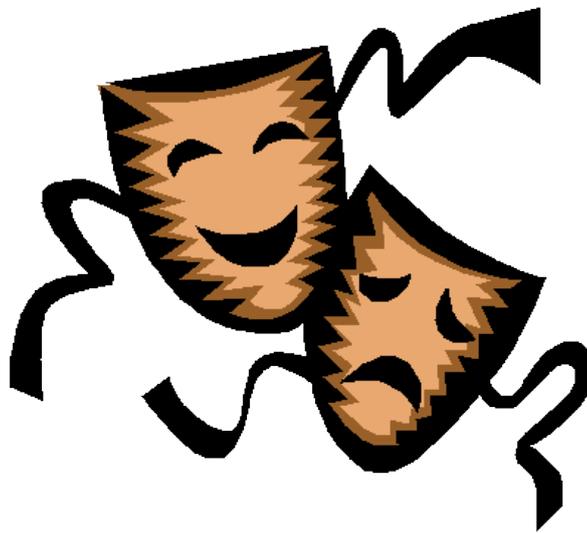
Svetlana Gennadievna' abstract for summer conference



The presentation will deal with the language aspects that are common to every nation and culture. Such aspects as sense of humor, logic, feelings, emotions and idiomatic and phraseological expressions will be surveyed through the use of universal language of symbols and signs. The purpose of the experiment is to prove that if people speaking different languages perceive the situation or a story depicted through the universal language of signs very close to each other, it means that all languages have a common core, which can be used to bring cultures together drawing on similarities and celebrating diversities.

Prevention of nationalism by means of drama teaching

Drama teaching might not be a ready-made solution for prevention of nationalism, but it can be a step in the right direction. When children and young people start to take part in a play, they start to make new experiences, with themselves and others as well. They start to develop sensitivity and understanding for other people and situations and improve their communication skills. They learn to cooperate and work in teams, be sensitive and respect others, even if they are different in their ways of being and thinking. Solidarity and respect of other cultures is also an important point. (For example if you work with fairytales, you will soon



find out, that they are often very similar in very different countries.) Young people in plays learn to be responsible and keep rules. They learn to listen and negotiate and think over their own point of views. Drama teaching is important for integration of immigrants. If

young people are enthusiastic about theatre plays, artistic active, cultural interested, they are more tolerant towards immigrants. And tolerance and understanding are two of the basic abilities for creating a better world, where people are more interested in learning about others because they are different, than fight them because they are different.

Some more exercises for getting more awareness and social competences

- . All move in the room corresponding with the own mood, then try to notice the others in the room, when the leader gives an acoustic sign, all stop, find a partner and look at his/her feet, noses, T-Shirts..., say their names and go away.*
- . All move in the room and try to notice all the things in the room. After a while the leader (gives a sign) oder "says: ...". All close their eyes and try to answer the questions (but silently, without saying anything) about e.g. the colour of the floor, how many people with glasses are in the room, how many windows...*
- . Two groups stand in a row opposite, so that everyone has a partner, whom he watches carefully. After the leader gave a sign, all turn and change three things. When everyone has finished, they turn again and find out, what the partner has changed*
- In a circle: give a funny face to your neighbour and he tries to copy the face, turns to his next neighbour with another funny face.*
- Mirror Practices: Two partners copy the movements (later feelings) of each other. One starts to be the leader, after a while they change roles*

The Ark Concept Teaching Peace and Sustainability in the 21st Century



The Ark concept is based on the symbolic idea that the Ark was the repository of all creation in the time of Noah. The world and its creatures were saved at a time of great catastrophe (the flood) due to the Ark. This same concept is used but applied to the 21st century and the imminent threat of global warming. The question is asked

of the students: What do we need to put on the Ark today to save the world? They must respond to the question in a very personal way. The student becomes a Modern Day Noah responding to the call to save the world. They must document what they individually would place on the Ark, what is their greatest concern and what do they see as the solution. In coming to an answer to this question the students go through a number of processes. They examine and research how the breakdown of ecosystems has led to environmental damage and put human societies at risk. Time is given to personal reflection about their way of life and the qualities they have, the abilities they possess to be able to make a difference.

At the same time as they are researching and studying the problems that the planet faces with both conflicts and climate concerns they are actively involved in the establishment of a garden in the school.

This garden is referred to as the Ark Garden and actually contains an old boat that acts as the symbol of the Ark. The garden operates on the principles of sustainability, composting, growing vegetables and fruit trees organically, companion planting, water saving, worm farming and chooks. Through the Ark concept the students learn

What do we need to put on the Ark today to save the world?

in an imaginative, creative and practical way to embed in their lives the principles of justice and peace through the practice of the principles of sustainability.

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Real relevance of valentine's day

Our shabnam children club celebrated with difference, Valentine's means lover's day in the prevailing modern world, but the very origin of valentine's day is quiet obscure. In India it means a big business to attract young people to buy romantic materials. We felt this should not just a spend spree event rather some relevance could be established, instead this day to be used to mislead young children and youth in a different path, this can be constructive too if its guided well. We called it REAL FRIENDSHIP DAY. how every young person can be a good friend in helping his or her friend in encouraging educational support, not to use bad words or deeds, be concern in environment matters (water conservancy, love to plants and animals). etc. The children had some painting competition and a special meal. Yes I request to pray for them. thanks.



In fraternity

Shabnam Resources

DR.M.R.HUBERT
DIRECTOR

www.shabnamresources.com





Hjælpelærere i Nepal

april – maj 2011

Lyder det spændende, så er det måske noget for dig
at komme med på Nepalrejsen næste forår



Vi søger nogle unge mennesker (højst 10), som har tid til at rive 1½ måned ud af kalenderen (ca. 8/4 til 20/5 2011), og som vil være med til at opleve Nepals gamle kultur, Kathmandus travle liv, og ikke mindst vil være med til at vandre ud til Helambu i Himalaya for at bo hos en nepalesisk familie i 4 uger og undervise i engelsk på den lokale landsbyskole.

Prisen er 12.000 kr. og så er næsten alle udgifter betalt.

Tilmelding inden 1. oktober 2010 (Her betales 7000 kr. til dækning af flybilletter og div.)

Elisabeth Vildhøj
Tjørnevænget 6
4220 Korsør
Tlf. 60 84 30 08
Elisabeth.Vildhoej@skolekom.dk

Læs mere på hjemmesiden

www.International-teacher.dk.

Besøg os også på Facebook i gruppen
”Nepal 2011 med International Teacher”

Turen arrangeres af Elisabeth Vildhøj og Jytte Svendsen, som er lærere på Helms Skole i Korsør. Vi har besøgt Nepal som medlemmer af International Teacher i 2009, hvor vi sammen med den nepalesiske afdeling af International Teacher besøgte landsbyerne i Helambu.

Du er altid velkommen til at kontakte os

Jytte Svendsen
Teglgården 8
4220 Korsør
Tlf. 58377891
Jytte.Svendsen1@skolekom.dk



Bidrag til Nepal

Husk at give et bidrag til landsbyskolerne i Tatong og Nakote i Helambu i Nepal. Vi betaler for en ekstra lærer hvert sted. Indbetal det du ønsker at donere på konto nr.

Send efterfølgende en mail til Frank



Elisabeth at Nakote School



The teachers at a private school i Kathmandu and Jytte



Festival in Nakote, when the Danish ITA visited Nepal in October 2010



Breakfast with the magnificent view to the Himalaya Range

Tolerance as the unique value against nationalism

Marina Azarenkova, Saint-Petersburg, Russia



Nothing is right politically that is morally wrong

At a time of crisis, we are again at a point of recognizing the need for values. It is well known that values offer protection, and even more. One who experiences values is able to share this protection with others. Dadi Janki from Brahma Kumaris World Spiritual University ever said: “As we develop values within the self, we share the fragrance of those values with the world around us, and in this way move forward to a better world”. If we consider the world to be our extended family of people, we real-

ize the aim of tolerance as peaceful coexistence.

United Nations Department of Public Information and United Nations Economic and Social Council and UNICEF have already summarized a great fund of extremely important documents about tolerance as practice and theoretical method of coexistence. There are more than 20 complete definitions of tolerance as inner strength which enables the individual to face and transform misunderstanding and difficulties.

As tolerance develops the ability to accommodate the problems of everyday living, it denotes love and respect as the means of confronting all negative circumstances and making anything easier to tolerate.

It is known that Family is the first classroom to learn tolerance. School is the second classroom. University is the third. The tests of tolerance are taken each and every day of our life. Those who pass with trust and honor use the power of tolerance as the value of protection and success.

Our workshops and activities with parents and students we headlined as “The Global Tolerance vision seminar”.

The content looked like:

1. Your vision of tolerance for yourself and the world.

2. Identifying Tolerance as the unique value is empowering. It helps you to choose the right course of action at the right time.

3. Sharing values is uplifting. We realize that the Tolerance bind us together and is so much greater than something that set us apart.

The objectives are: 1. To identify the barriers which prevent us from adopting and living Tolerance as a key-value. 2. To develop strategic action plans (organizational, personal and family and school-community, in order to overcome those barriers and thus make The Global Tolerance vision statement a reality.

Practical activities in the classroom appeared to be very effective and interesting. Having studied the proposals of the Secretary-General’s Committee on the

UN we find them to be very useful and worked up a classroom curriculum. In order to compare, analyze, summarize and explain the results of questionnaire lists, we organized some seminars, special classes and role-plays under the title Tolerance the unique value.

The motto of the work with the students we have chosen was “The quality of your life depends on the quality of your thoughts”.

What did we asked the students about?

-the lack of tolerance of differences they have noticed at school or in society.

-Are some people tolerated less than others?

-If someone were really popular, would people be more likely to tolerate that person?

-What kinds of things can we say to ourselves so we can have more tolerance of others?

-In a history, social studies or literature unit we asked students to identify a character that is different than they.

-To develop understanding, we asked them to write a short story as if they were that person, explaining the beliefs and reasons behind the character’s actions.

-We paired up the students with someone with whom they did not usually work. Had their interview each other.

-Asked the students to state prejudiced or meant things they had heard and quickly listed those on a poster board or the blackboard.

Nothing is right politically that is morally wrong

“As we develop values within the self, we share the fragrance of those values with the world around us, and in this way move forward to a better world”

Then asked the students to generate remarks that could be said in response-remarks that offered a more tolerant view but yet were assertive and “cool” (neither aggressive nor wishy-washy.) Examples were: “Yes, it would not be such a neat world if we were all clones. “What would you do if you were in her place?”

A couple of volunteers were asked to model the responses when the students were finished.

Having analyzed the results of questionnaire lists, oral presentations of the

children and adults, the compositions and creative proposals of the students we realized how much is a positive influence of such studies on the intellectual and moral development of the students and teachers. Tolerance as a unique value is closely connected with the other important ones as Cooperation, Freedom, Happiness, Honesty, Humility, Love, Peace, Respect, Responsibility, Simplicity, and Unity. Following the values with the Tolerance in mind, heart and soul will not leave the Future behind.

Unique Toast

by Dr. Leo Rebello

To my friends who enjoy a glass of wine.. .

*And those who don't and are always
seen with a bottle of water in their hand.*

As Benjamin Franklin said:

In wine there is wisdom,

In beer there is freedom,

In water there is bacteria.

*In a number of carefully controlled trials,
Scientists have demonstrated that if we
drink*

1 litre of water each day,

*At the end of the year we would have ab-
sorbed*

More than 1 kilo of Escherichia coli, (E.

Coli) - bacteria

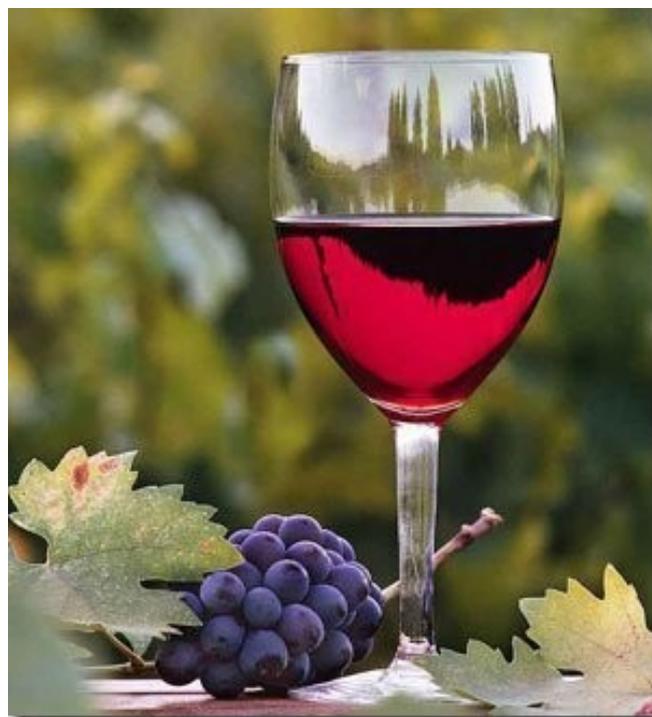
Found in feces.

*In other words, we are consuming 1 kilo of
poop..*

However,

*We do NOT run that risk when drinking
wine & beer*

*Because wine goes through a purification
process .*



Remember:

Water = Poop.

Wine = Health.

*Therefore, it's better to drink wine and
talk stupid, Than to drink water and be
full of shit.*

In lighter vein

Your doctor

“Piggy Bank” method as a way to review material at Russian lessons

by Ruzanova Natalia

Nothing is right politi-

I have been a teacher for 15 years. I love my work very much. I am happy to meet children every morning and see their pleasant faces. I teach the Russian language and literature. It is one of the most important and interesting courses. During our classes we use a textbook, a computer and an interactive board. Control is a significant part of the learning process. It allows defining the level of students' proficiency in Russian and identifying the gaps in knowledge.



role
in

Control provides necessary feedback and let teacher determine progress and drawbacks in students' knowledge. This feedback is crucial when deciding if material needs to be reviewed again or if a particular student needs extra help.

Control plays an important

upbringing process. Regular subject control and final control organize students' and teacher's work. It also allows higher level of teaching. It allows students to develop necessary and stronger skills. It helps students to be more objective in evaluating their own success, stimulate learning process, builds responsible, respectful attitude to

There are several ways of students' knowledge check. We usually use oral questioning and testing for regular check. Most students experience negative emotions towards oral questioning. There are several reasons why this occurs. It includes insecurity, uncertainty, hesitation, stage fright, lack of knowledge, inability to express the idea clearly. We cannot rely on test results solely. I use a "Piggy Bank" method in my work. It consists of the following. Usually I use the questions located at the end of the textbook and include some from the previous topics for review. Students have to prepare at home independently. It is very important for a teacher to know students in the class well in order for the learning process to be successful. Before the test I divide the class into groups of 4-6 students based on my professional opinion. Each group is diverse and has students with various levels of knowledge in my subject. All students know that at the end of the test I will select one student from each group and his grade will be given to all students in the group she or he represents. I allow time to prepare the answers. During this group work I stop by each group, listen and observe their discussions. Each student in the group answers the questions, thus 4-6 times students are able to comprehend the material.

The examples to illustrate each question are not supposed to repeat. It takes a lot of work! Everybody is working for the final result together. Students with better knowledge assist those students who need more help in understating the subject by explaining studied material. Nobody knows who will be called to answer the questions from each group, however, eve-

rybody feels responsible for the work done. During my observation part I notice that even shy and unconfident students start to answer those questions. I also notice the lack of knowledge that some students have.

Students like this type of tests and assignments and look forward without any fear.

During this type of group work the feeling of solidarity and team spirit develops. This method removes pressure and preserves the mental health of children, who provides answers in the small circle of classmates. Of course, it is a little bit noise in the class, because several students answer those questions simultaneously, but this "work" noise does not disturb. Everybody is concentrated on providing the right answer. Students listen carefully to each other in order to notice the mistake timely and correct it. When one of students comes forward to answer the questions, everybody supports and feels for the students, tries to prompt. In order to avoid this, I provide each student with the assignment card based on their level of knowledge. Students consider that this method helps them feel more confident when answering the questions. Depending on the complexity of a subject, after group work I exchange one student from each group, so the group will ask a "new" student those questions, and I observe.

Students like this type of tests and assignments and look forward without any fear,

Ruzanova Natalia, the teacher of Russian languages,
Togliatti, Gumnazia №77

Freedom of choice as a fundamental element of education

by Malinina R.

In this period, the school education system of Russia is in crisis. It is at a crossroads between the old Soviet model which still partially exists, and the new to our experience western scheme.

These processes are characteristic not only of Russia but for many other countries. As the reform of educational systems as well as the unification of the national educational

standards occurs at the global level. The ideas of globalization spread on education too. So Russia is seeking to enrich its educational potential by studying the innovative experience of organization and the content of education in other countries.

In the past, the curriculum of our country was suffused with the Soviet ideology. This was the main determinant and the unifying factor. After the collapse of the Soviet Union, the school system lost the item. And in the existing scheme only the content (program has been changed). Now there is the desire to change not only the content but the forms of the educational model to bring it closer to Western models. Introduced a few years ago the Unified State Exam is a telling fact of the transition



state to western educational models.

But the mere transfer of Western educational models to Russia would not be able to yield the expected results as for the successful implementation of any achievements, it is necessary to take into account the national characteristics of our country, its previous teaching experience and the present state of

education. It is therefore necessary to initiate exploration of the fundamental principles of Western educational systems because the study of these principles can contribute to the gradual movement towards a better educational model.

The pupils make choices taking responsibility not only as direct participants in the process but also as organizers.

One of these principles, we believe, is a democratic principle of freedom of choice. A free choice teaches human responsibility.

The famous Austrian philosopher and psychologist Viktor Frankl sees the ultimate goal of education to overcome the practice of education and up-

bringing of «standardized personality, the average person». And freedom of choice in this vein is the main precondition for raising active and creative personality.

The experience of the variability of curricula and programs used at the lessons of physical training in our gymnasium confirms this idea. At the beginning of the school year the pupils vote to decide what events on what sports will be held throughout the year (the final plan is asserted by the director). In addition, they are actively involved in organizing and conducting these events. The pupils make choices taking responsibility not only as direct participants in the process but also as organizers. The competitions become much more interesting because the students try to avoid (possible) repetition of the same schemes. They try to bring something new to make a sporting event interesting for

Experience shows that pupils take part in the competitions they have chosen themselves with a greater willingness .

everybody. Thus, they do all the way to the event: from the choice of sport participants and self-organization to popularization it among their peers.

Experience shows that pupils take part in the competitions they have chosen themselves with a greater willingness . Moreover, giving freedom of choice, we give pupils more confidence and they try to justify it. Thus, free choice not only increases interest of pupils to the sport, but it is also an essential element in raising the individual..

The teacher of physical culture superior Malinina R.L.

Denmark — a nation at war

By Kurt Andreasen, Denmark



Since 2002, Denmark has been at war in Afghanistan, together with many other Nato countries. 30 of our soldiers has been killed, and a debate about Danish soldiers are killing people has just started – eight years after we came out there.

No one knows how many Afghans have been killed by Danish troops, neither Taliban nor civilians – and no one seems to worry, other than a few persons. A peace movement does not exist, although there is a small permanent demonstration in front of Christiansborg, the Danish parliament.

The official Danish politic is the same as the American – that we fight Taleban in their home country and in that way hinder terrorism to come to us. And help the population in get a better life by building infrastructure such as schools and wells. This takes place, but only at very limited level due to the lack of security.

In the 1980'ies, I was a member of Say no to nuclear arms. In 1985 I participated in the World peace conference in Copenhagen, and in one of the sessions I spoke about human rights in Afghanistan, at that time it was USSR which was there, and Taliban were heroes fighting them. Not very many of the officials from the eastern part of Europe, seemed to bother about my point of view – and western Europe was nearly not represented. Today no one seems to bother.

The question is: How come that a nation can be at war in eight years before a serious nation-wide debate about the purpose and consequences takes place? A possible explanation might be:

After 9/11 2001 there was naturally a great sympathy for the tragic losses in the World Trade Centre in New York, and due to the tight political and links with the USA, the right-wing government made a decision to go to war together with USA and the other NOTA countries – but the decision was taken with a very little margin. And we still have the same government, the population is split in nearly two halves, politically.

It is not very popular to be critical to USA, no one wishes to make a revival of the 1960-70'ties, where very big demonstrations against the war in Vietnam took place in Denmark as well as in most other coun-

tries.

There is a big psychological factor as well: By being against the war, you might seem not to support our troops, which would be regarded at nearly the same way as treason.

There has been a lot of articles in the papers, and in the last years more critical than earlier. More and more books – most of them written by soldiers or ex-soldiers – are published, but most of those seem to focus on the military aspects of the war. Lately some films have put question marks to what our soldiers are making when they are at war, and a book written by a colonel is about the feeling the soldiers have about killing people.

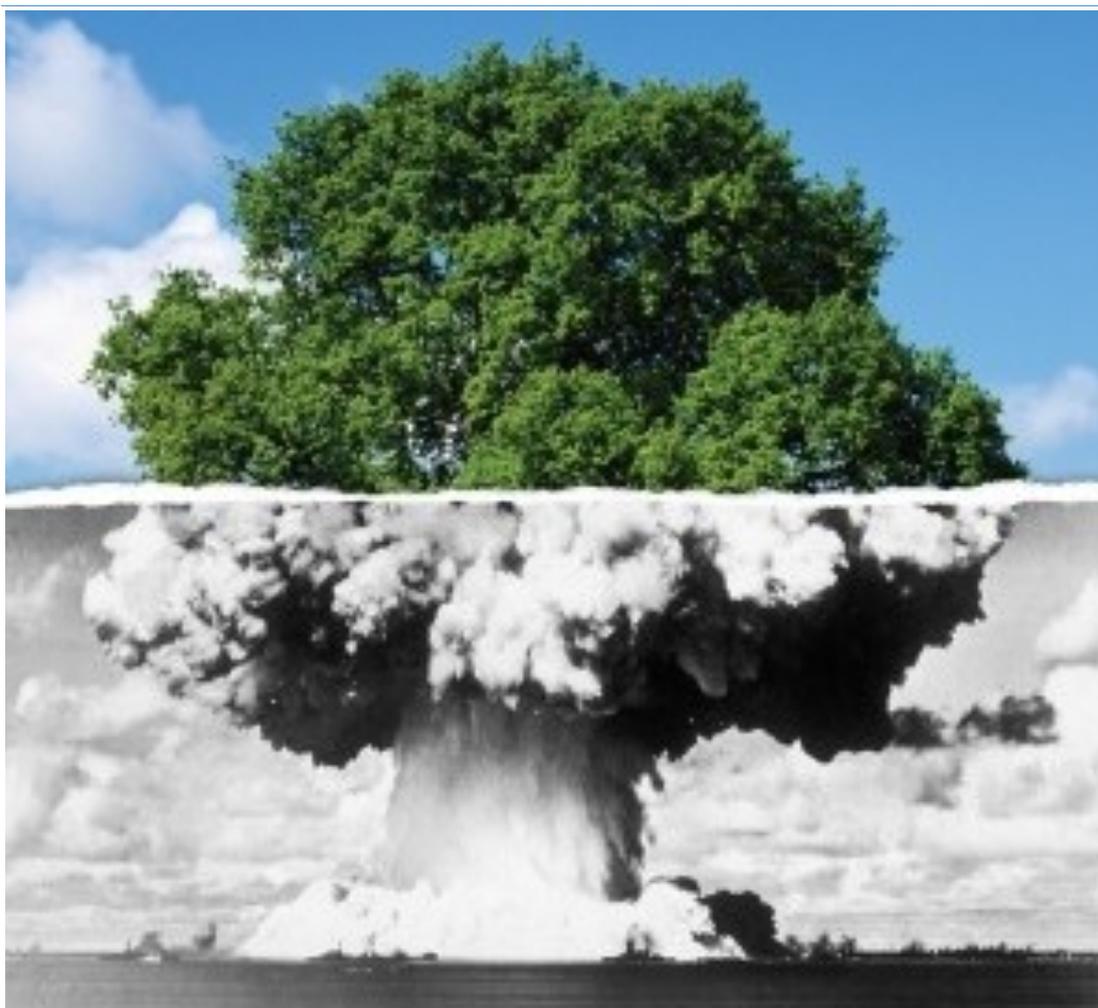
Ironically, the known terrorist attacks or attempts in Europe and USA have been made of western citizens. Those with an Asian background are mostly described as well-integrated, decent students and family members – and have not behaved as wild fanatics until they came into contact with Taliban or other extreme groups.

Are we, in fact "producing" terrorists by being at war in Afghanistan and in that way making the Islam world to stick together? And how to make that country a secure place for its population, without it turning back to a Taliban regime? The Danish government still talks about winning the war against Taliban – how many times has a western nation won a war against guerrillas?

The questions are many – the answers are blowing in the wind



Take a step towards a nuclear-free world!



Today, we launch a new website: For Peace and Human Needs: Nuclear Disarmament Now!
www.peaceandjusticenow.org Hundreds of organizations from the US and around the globe are taking new steps, together, to renew the commitment to a nuclear free world.

For Peace and Human Needs: Nuclear Disarmament Now!
<<http://peaceandjusticenow.org/wordpress/>> is a website dedicated to rebuilding the grassroots movement for nuclear disarmament and abolition! We need a nuclear disarmament movement to build momentum to cut the military budget for war to fund peace, jobs and justice in

our communities.

President Obama shocked the world in Prague last April when he declared “I state clearly and with conviction America’s commitment to seek the peace and security of a world without nuclear weapons

<http://salsa.democracyinaction.org/o/161/p/dia/action/public/?action_KEY=2020>.” His call for real steps can only be realized through public debate, education and vocal support. And yes, marching in the streets <<http://peaceandjusticenow.org/wordpress/2010/01/nuclear-free-future/>>.

For Peace and Human Needs: Nuclear Disarmament Now! is a source for the most current writings and resources

<<http://peaceandjusticenow.org/wordpress/resources/>> to take the grassroots movement for peace onto the new terrain of getting rid of all weapons of mass destruction.

Go to For Peace and Human Needs: Nuclear Disarmament Now!
<<http://peaceandjusticenow.org/wordpress/>> to get involved in a massive international petition drive
<http://salsa.democracyinaction.org/o/161/p/dia/action/public/?action_KEY=2020>

Let President Obama know that we want the administration to initiate good faith multilateral negotiations on an international agreement to abolish nuclear weapons, within our lifetimes! Yes, we can!

We have a terrific opportunity in May to progress toward nuclear

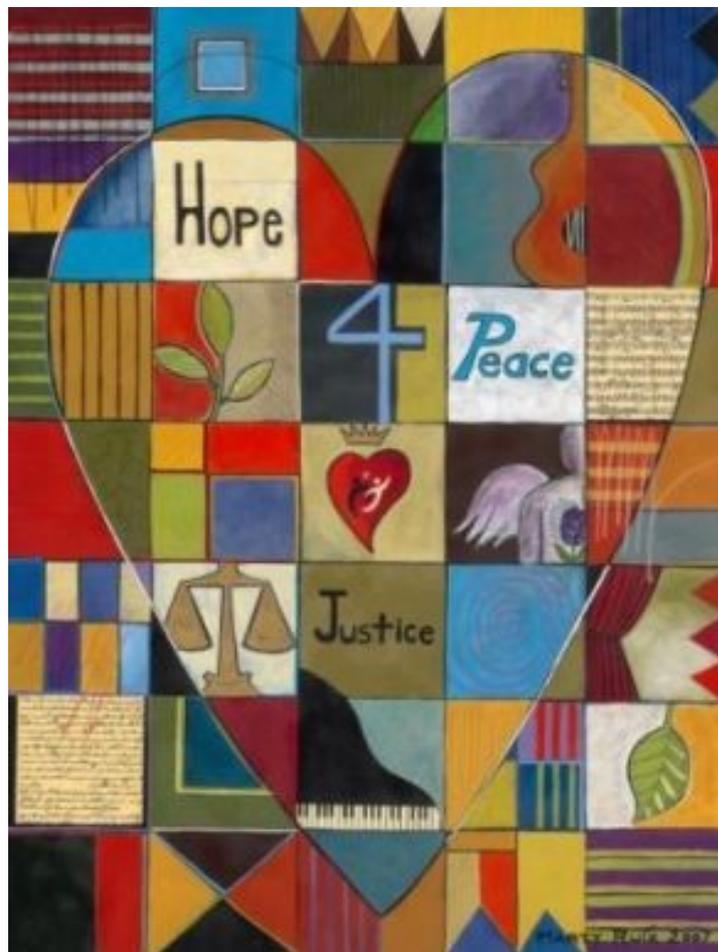
abolition at an important United Nations conference, the Nuclear Non-Proliferation Review Conference
<<http://peaceandjusticenow.org/wordpress/resources/nptbackgroundinfo/>>.

Government representatives and activists from around the world will gather at a variety of events to consider how to move toward a nuclear weapons-free world and strengthen measures to stop the spread of these deadly weapons. Join us in NYC April 30-May 2!

Yours in peace,

International Planning Committee
<<http://peaceandjusticenow.org/wordpress/2010/01/participating-organizations/>>

for Nuclear Abolition, Peace, Sustainability and Justice



Education for diversity: the missing link

*By Jorge Sampaio,
United Nations High Representative
for the Alliance of Civilizations
President of the Portuguese Republic
(1996-2006)*

In his article on "Education for diversity: the missing link", published in several newspapers, including El Pais, Le Temps and Publico, President Sampaio, High Representative for the UN Alliance of Civilizations, explains why intercultural education should be at the core of building diverse and inclusive societies.

The increasing diversity of our societies – be it ethnic, linguistic, religious or cultural – is generating growing anxiety among populations, driving communities apart and putting democracies under mounting pressure. There are many examples all around the world of our current difficulties in living together but there are also countless cases of cross-fertilization between cultures and religions, as well as success stories of people interacting in mutual respect and harmony.

People have more in common with each other than divisive differences and, given the opportunity, they will explore their common interests, spark collaborations and stimulate ideas that address the major challenges of today. However, over the past years economic, social, cultural and religious fault-lines that divide our societies have fuelled growing tensions among communities and have encouraged the misguided view that cultures are set on an unavoidable collision course leading to a clash of civilizations.



It is no longer possible to ignore that to bridge divides, overcome conflicts and promote better understanding among peoples we need to engage in dialogue. To counter stereotypes and misconceptions that deepen patterns of hostility and mistrust, we need to address the sources of tensions that contribute to driving communities apart. First, tensions flare up when individuals or groups feel that their values and identity are under threat. Recent waves of migration, particularly in Europe, have often led to feelings of resentment and hostility against migrants. The success of many far-right, anti-immigration parties in various elections in European countries as well as in the European Parliamentary elections last June are a clear sign of a growing malaise.

We cannot neglect a number of repeated episodes, incidents and symptoms showing an increased sense of insecurity which may undermine social cohesion and the building of inclusive societies in European states. For instance, the unfinished Islamic headscarf debate in Europe, the issue concerning religion's place in schools in general and other controversies on gender issues clearly show that the sources of tensions are still there and that there are groups and forces of various types and nature prepared to exploit them. The popular initiative against the construction of new minarets in Switzerland is again a symptom of a profound unease and illustrates how fears and prejudices can create or increase the difficulties of living together.

Tensions also arise when the rights of minorities and their place in society are at stake. Almost all societies in the world are confronted with the challenge of balancing the rights of cultural communities and the need to maintain social cohesion.

In times of intercultural tensions, it is important to uphold the rights of minorities who are often victims of harassment and discrimination. It is also crucial to make the case for migration and remind ourselves of all the benefits it brings to our societies. But, first and foremost, it is absolutely key to engage in education for diversity and cultural literacy, and to massively invest in developing intercultural competences and skills not only among youth but also as a life-long learning process on how to live together.

The Alliance of Civilizations' United Nations initiative is aimed at addressing widening rifts within and among societies, in particular the so-called West-Islam divides, by helping to mobilize concerted action toward policies for democratic governance of cultural diversity based on a paradigm of

mutual respect among peoples of different cultural and religious backgrounds.

All findings unanimously show an increasing polarization in the way Westerners and Muslims view each other. Moreover, the so-called divide, opposing two fictional monolithic blocs, Islam and the West, fuels further stereotypes and polarization, and gives rise to extremism. However, it is important to stress that the vast majority of peoples reject extremism in any society and support respect for religious and cultural diversity. Both Muslims and non-Muslims are concerned by the challenges of security, stability and peace. Millions of Muslim families worry about losing their young to religious and political extremism. In order to tackle this problem, new strategies to promote inter-faith dialogue as part of governance cultural diversity, based on universal human rights, should be developed. There is an urgent need for a long-term strategic approach on democratic governance of cultural diversity as well as for innovative policies at all levels. We cannot afford to hide the various symptoms of a looming crisis within and among almost all societies that puts at risk the fundamental values and principles of respect for human rights and freedoms, of tolerance and dialogue.

It goes without saying that political conflicts can only be solved through political negotiations. The long-term resolution of tensions between Muslim and Western societies cannot be achieved as long as some of the egregious sources of hostility are not successfully addressed. But it is equally true that even once sorted out they will not fully solve the deep-seated suspicion and hostility that divide people along cultural and religious lines within communities and societies.

To achieve its goals and implement them at local level where problems arise and have to be sorted out, the Alliance of Civilizations has called upon its members to develop National Plans and Regional Strategies for Inter-cultural dialogue covering its four main areas of action, i.e., education, youth, media and migration.

These Plans are underpinned by a long-term vision and an acute sense of urgency. Urgency because inaction can only aggravate the malaise whereas small changes in circumstances can produce big shifts in behaviour. This is exactly what we need: to generate a mind shift among divided communities. To meet this aim, it is crucial to raise awareness among policy and decision makers about the necessity to invest in public policies as they relate to cultural diversity and to intercultural dialogue. We need education on human rights, on citizenship and respect for others. Education on intercultural understanding, as well as on cultural and media literacy. Education on religions and beliefs and both intra-and inter-religious dialogue. We need to create urban strategies and policies for intercultural dialogue. We need youth policies based on equal opportunities. We need to engage in this process civil society at large, youth, religious leaders and the media.

Let us face our current difficulties of living together and use them as a window of opportunity to open up new avenues for better understanding and strengthened cooperation. Let's give a chance to dialogue that delivers.

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Real Relevance Of Valentine's day

