

Pedagogical Resources without Stereotypes

موارد تعليمية بدون قوالب نمطية

Presented by :

Dr. ALI KOREI

**Teacher-researcher and Director General of the National
Curricula Centre, Ministry of National Education and Civic
Promotion (Chad)**

I want to approach the subject from three angles:



The Chadian curriculum and its contribution to pedagogical resources free of stereotypes



State of play on the situation of girls and women (Chad case)



Possible solutions to improve the quality of existing educational resources

- Introduction
- Missions of the National Curricula Centre (CNC)
- The National Curricula Orientation Framework(CNOC)
- Educational resources developed
- Some examples of illustrations (inventor)
- Reflection paths (strategies)

Definition

Educational resources are:

- * **printed documents (papers);**
- * **or digital;**

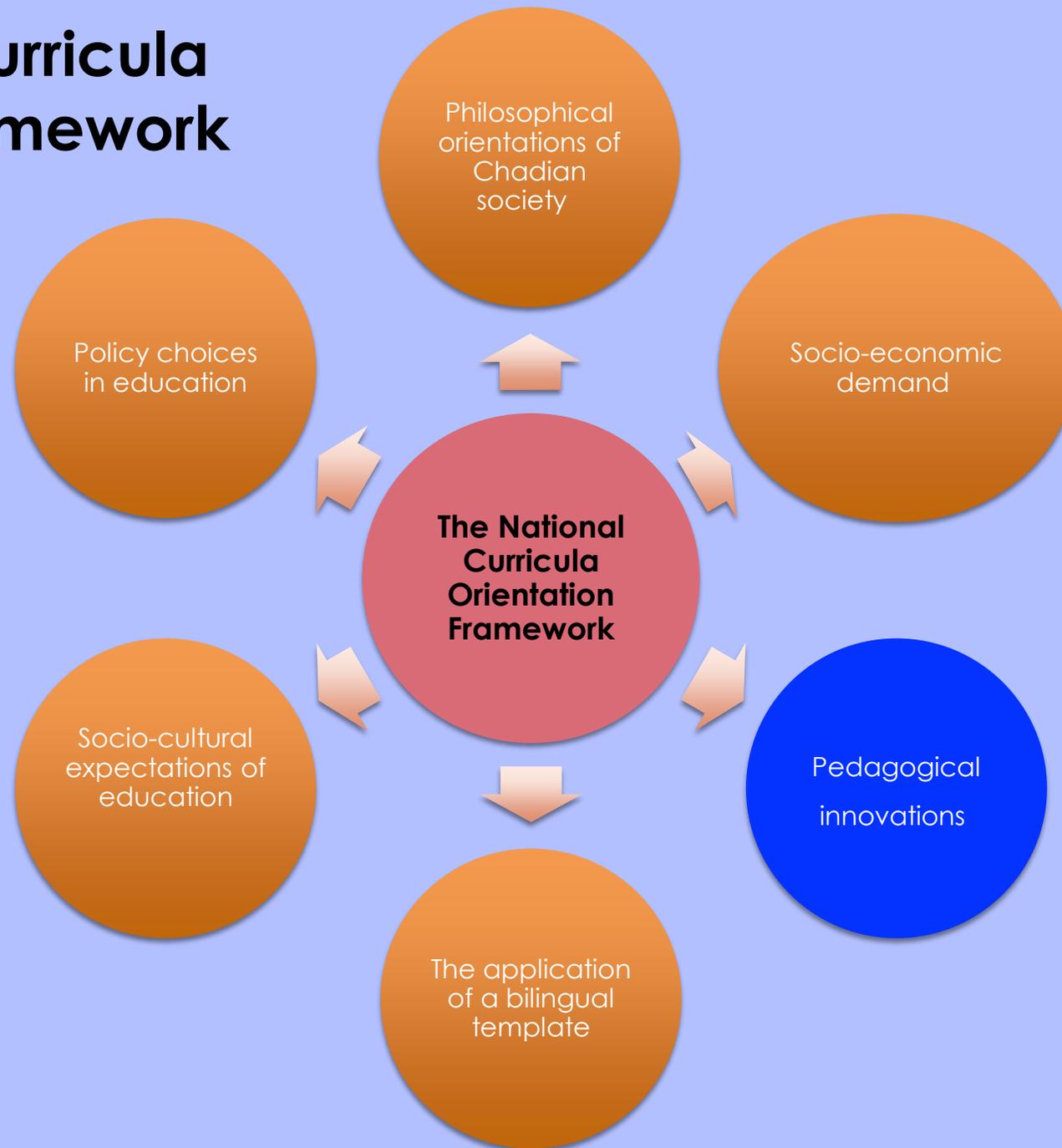
which are produced as a course support for all types of training:

- * **of the students;**
- * **of the teachers (initial and in-service training).**

HOW THE CNC DEVELOPS EDUCATIONAL RESOURCES

-  **Development of curricula and textbooks adapted to the socio-cultural realities of the country**
-  **Design of teaching materials for teacher training**
-  **Experimentation with new curricula**

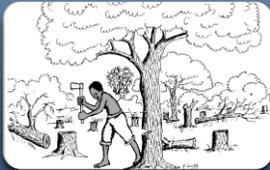
The National Curricula Orientation Framework (CNOOC)



Pedagogical innovations



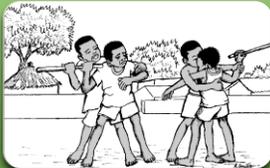
Family Life and Population Education



Environmental education



Health, HIV/AIDS and STIs



Education for peace, human rights and democracy



Problems of the gender approach

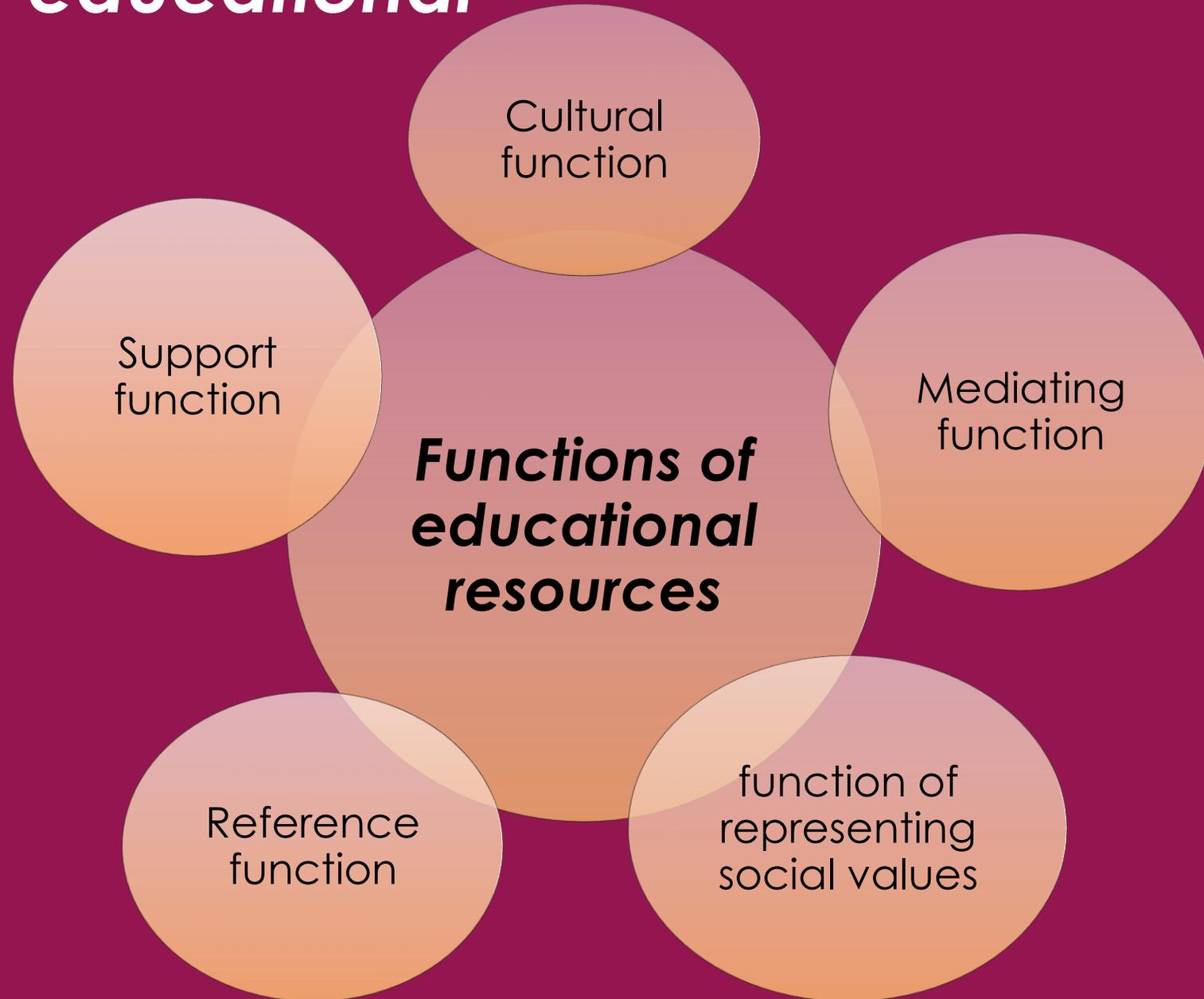
Pedagogical innovations

In this perspective, girls and boys have the same rights and duties, especially the right to school education, which is complementary to that received in the family.

Basic education curricula should remove all forms of discrimination:

- *between gender (girl/boy);*
- *in the content of teaching/learning;*
- *in teaching methods;*
- *in textbooks and other materials.*

Functions of educational resources



The 4 stages of the evolution of the Chadian curriculum

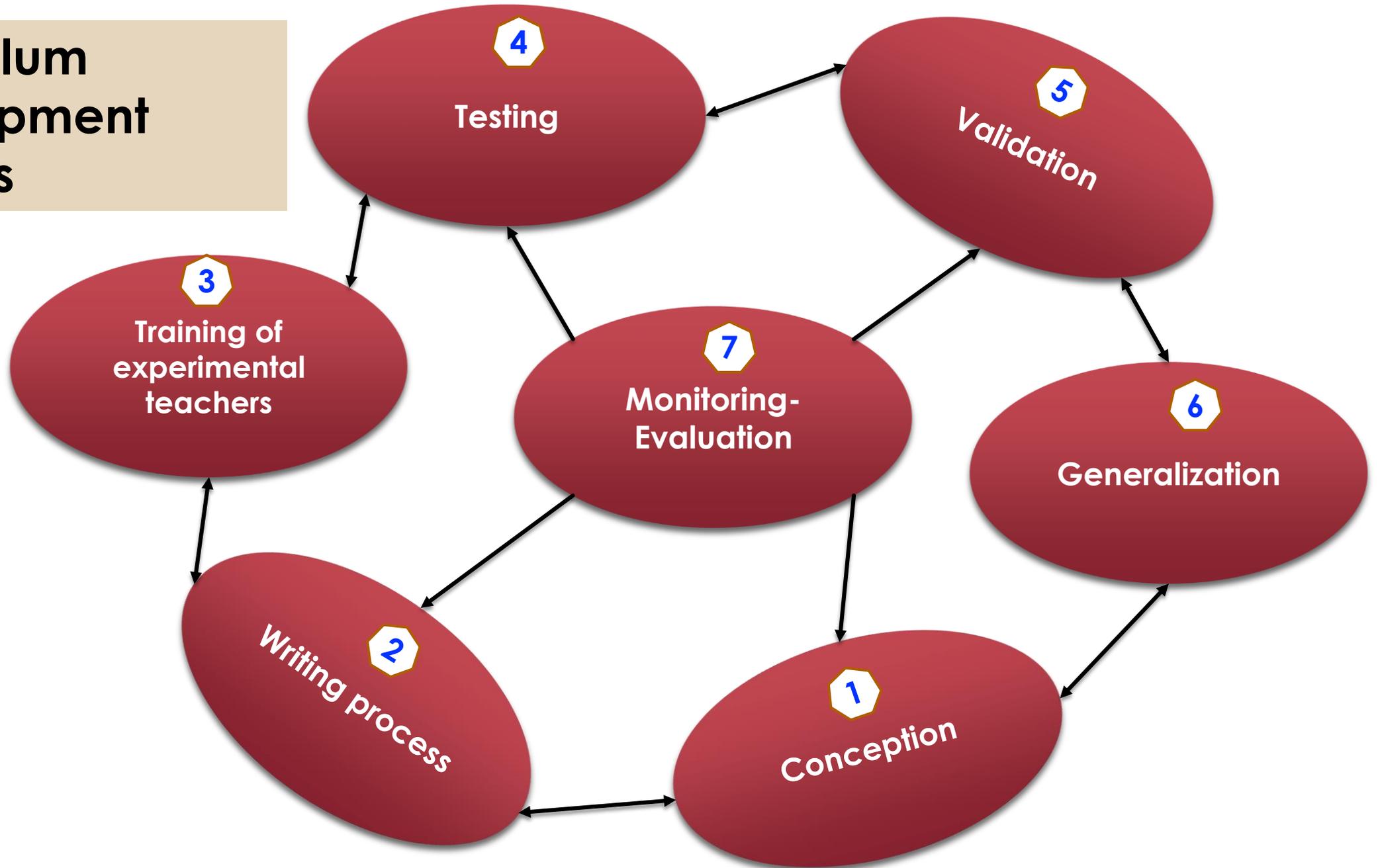
School curricula from 1911-1960 (content for all French-speaking Black Africa; Mamadou and Bineta)

1962 school curricula (Chadian replaces Marseillaise; SAO replaces "our ancestors the Gauls"), approach by content

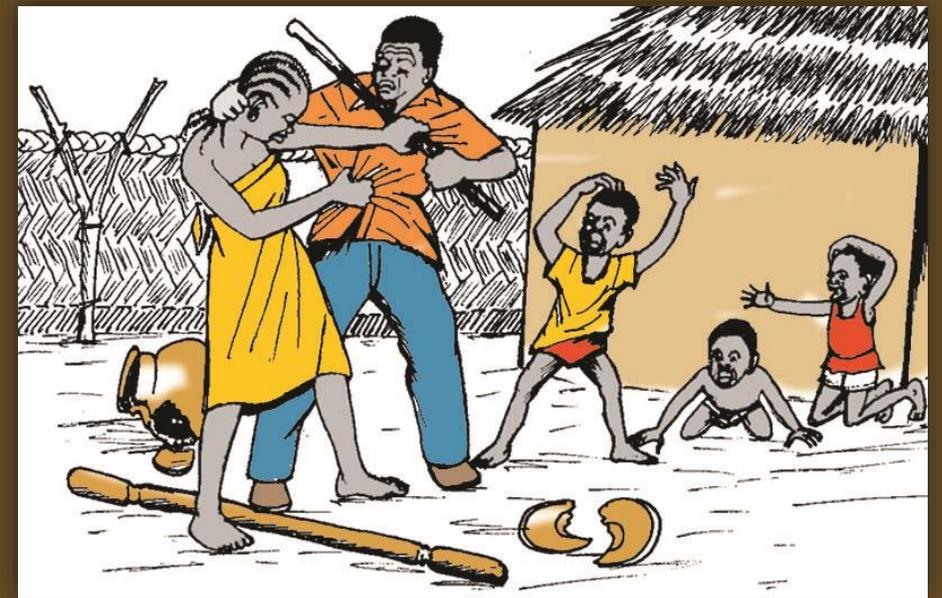
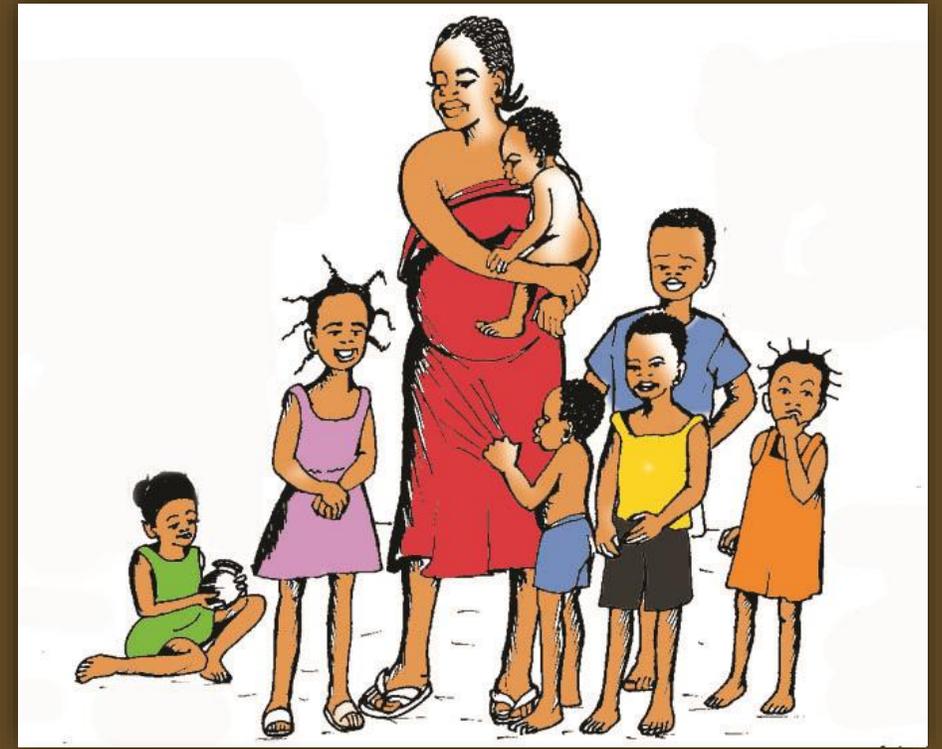
The readjusted primary and middle school curricula 1983, approach by content

The updated programmes of 2004 and 2008 (new societal issues: environment, population, STI health, HIV/AIDS, culture of peace, democracy, human rights, etc.)
APC

Curriculum development process

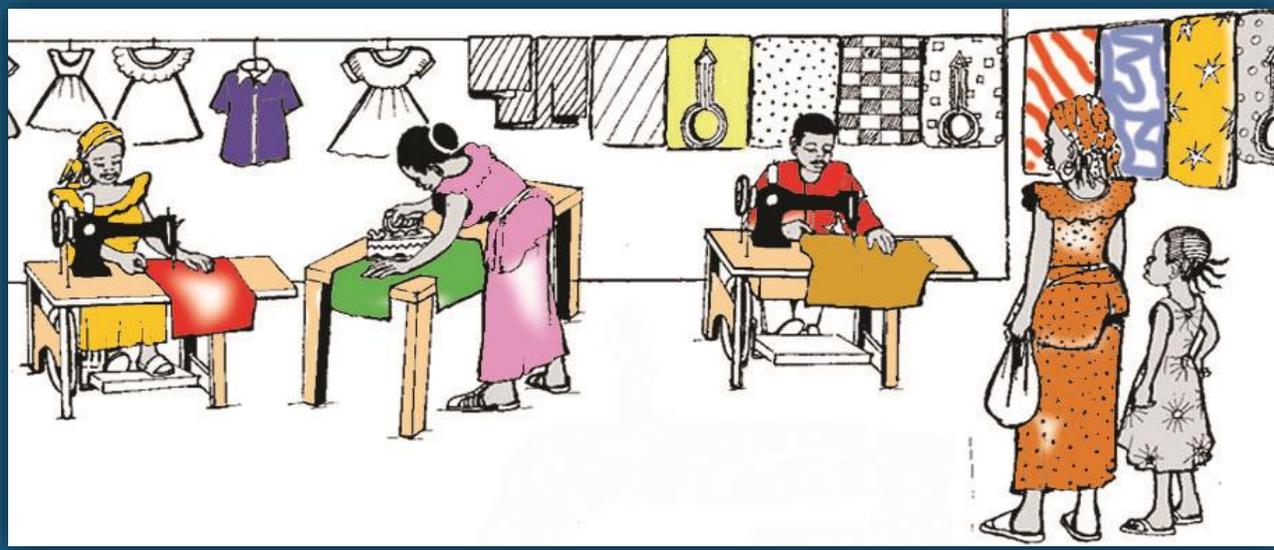


Stereotyped and biased



Some examples of illustrations

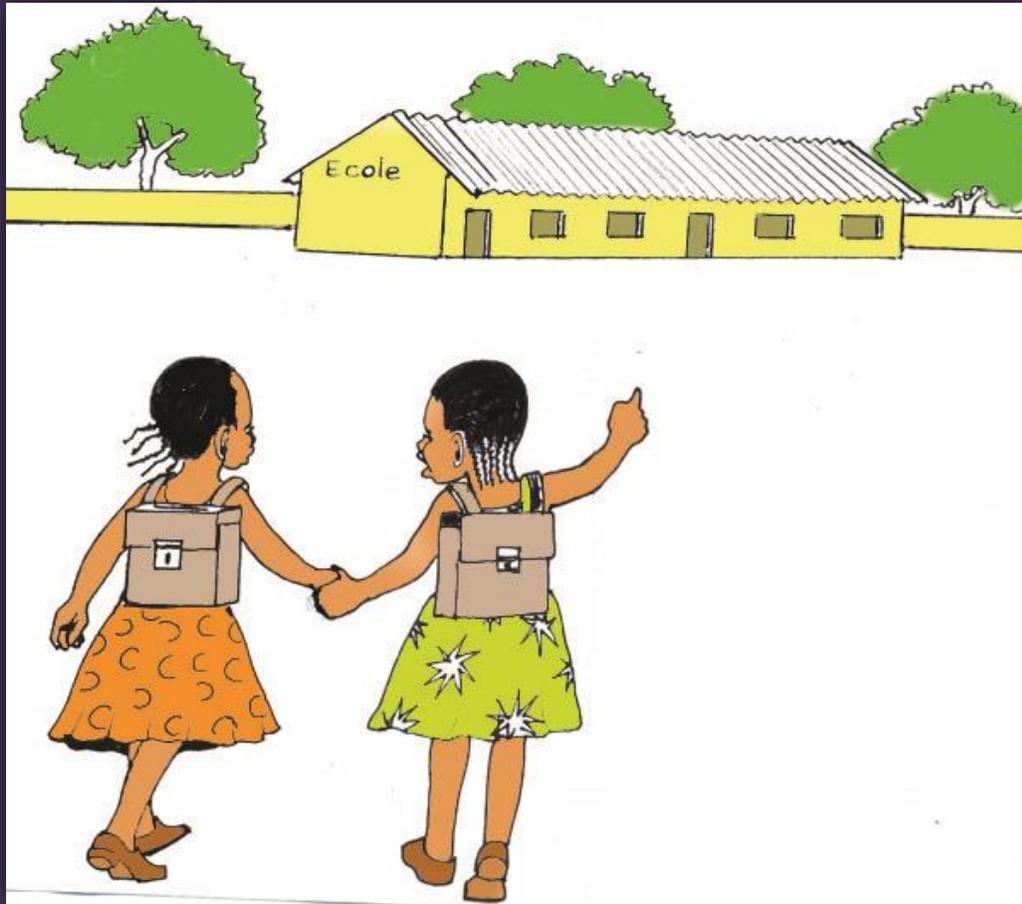
Gender equality



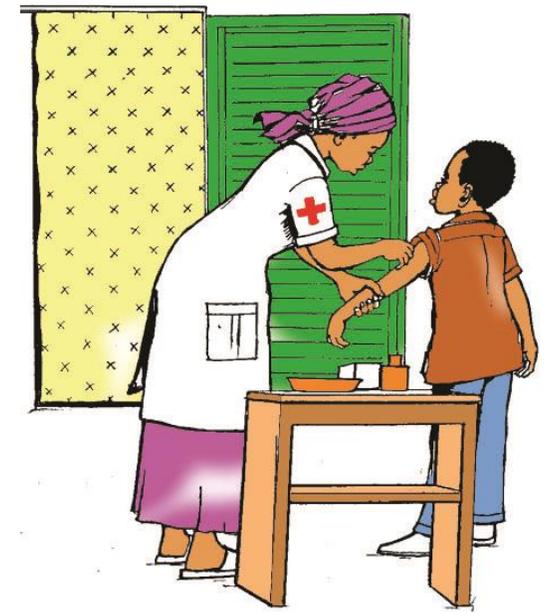
Gender equality in education and the promotion of women's empowerment



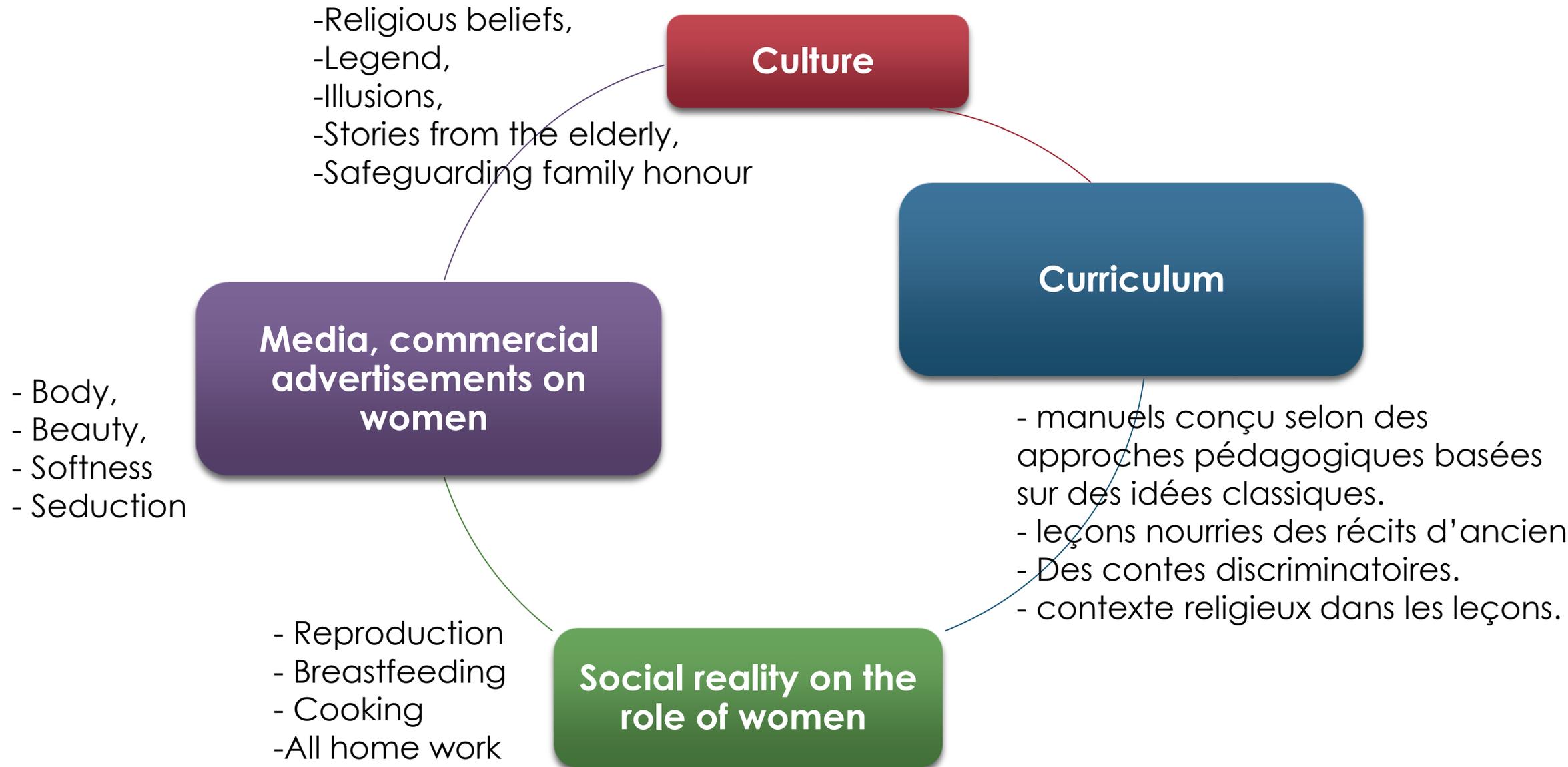
Some examples of illustrations







Factors that promote stereotypical ideas about women:



Socio-cultural variable / and pedagogies without stereotypes

Power difference

- In **modest and traditional societies**, people accept the distribution of power in an unequal way.
- And also accept the hierarchical system in which everyone has a place and does not need additional justification
- In **societies of high cultures**, people struggle to make the distribution of power equal
- and require justification.
- The fundamental problem here is how society treats **inequalities between** people.

Individual - collective

- **Individualism**: the person takes care of his or her basic family (organic solidarity)
- On the other hand
- **The community**: individuals and relatives of ethnic groups are cared for by a single active person in exchange for unflinching loyalty (mechanical solidarity).

Femininity - masculinity

- The aspect of **masculinity** in this dimension represents a preference in traditional societies for success (heroism, firmness, pride and material rewards for success)..
- The opposite of that, **femininity**, indicates a preference for cooperation, modesty, gentleness, weakness and just for comfort.

Avoid doubt

This dimension reflects how uncomfortable members of society are with uncertainty and ambiguity. The fundamental problem here is how society manages the fact that the future can never be known: Societies that strongly avoid uncertainty apply strict rules of faith and behaviour and do not tolerate unconventional ideas (**development of images and stereotypical ideas**). While communities with high cultural indicators replace principles of faith with productive practices (**training, education, gender equality**)

Long-term and short-term adaptation

Each society must maintain links with its own past while meeting the challenges of the present and the future. Communities are different in the prioritization of these challenges. Communities at the bottom of this (**traditional**) dimension prefer to maintain traditions and principles that respect their past with a distrust of any social change. On the other hand, high (**modern**) dimension communities develop a more pragmatic approach: they encourage the economy and the efforts of modern education as a means of to prepare for the future (**progressive eradication of stereotypical images and ideas**).

Technical and educational factors preventing stereotype-free pedagogies



Teaching rules and restrictions



Languagee



Link



Access



Technical resources



Intellectual Property



Awareness raising



Ability to use a computer



Ability to teach



Pedagogical practices and traditions

Cultural diversity hinders pedagogies that are free of stereotypes

The individual abandons his or her own cultural practices to be absorbed by another cultural group. It is by adopting the new culture to the point of denying previous traditions, values and experiences, and the individual will incur personal costs to obtain new opportunities.

Assimilation

The individual maintains his or her own culture and refuses to engage in the new culture, and rejects the opportunities presented by the other group. This behaviour blocks the potential for social interaction and learning in the new context.

Isolation

The possible end result of intercultural communication is confusion or lack of clarity for the individuals involved. The group or individual may lose their frame of reference without knowing how to incorporate new experiences into meaningful discourse. The result that appears is frequently associated with exclusions.

Marginalization

The individual retains some of his or her cultural characteristics while actively participating in the other social context. Integration is understood as a personal and creative synthesis of two cultures. It is a space to deal positively with cultural communication and cultural and creative experiences, but it generally gives good results from the psychological and social point of view.

Integration

Pedagogies free of stereotypes depending on community relations (possible solutions)

Personalization

This strategy consists of *promoting personal relationships in such a way as to lose membership in the interaction-intensive group.

* Develop informal dialogues between students before the start of the planned academic activity. For example, students from the North can have prior contacts via Skype, whatsapp, instagram... with students from the South. Personal exchanges help to eliminate the stereotypical image that defines them as a different group.

Re-categorize

This strategy consists of establishing exclusive categories. For example, Chad has different national groups, which are themselves divided into ethnic groups. It is an element that can be institutionalized through the diffusion of the activity.

Select the categories

The creation of common classes between pupils of different ethnic groups (girl/boy) but of the same nationality, religion, trade union or sports and political interests can help to improve relations between groups and minimise differences.

Thank you