



THE DANISH
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Direct and indirect work with marginalised groups¹

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Do you undertake any activities which may have an INDIRECT benefit to marginalised groups?

Citizenship and cultural heritage in a globalized society

The tension between cultural unity and cultural complexity and how it is interpreted and practised in educational programmes for both teachers in formal education and for learners in formal education, but also in everyday informal learning

My institution works on several projects concerning language and citizenship. My research is about material culture, place and bodily experiences, in working processes and everyday activities. Everyone has such experiences and I develop pedagogical and didactic methods for integrating also the marginalized groups culture and experiences in the practice of as well the school, the home and in other institutions for lifelong learning as f. ex. museums.

I teach master students on DPU how to use the practical subjects in school – craft/material design, home economics and visual art in such learning processes

If so, do you collect evidence of this INDIRECT work?

Projects are designed to follow the processes of change in educational programs at different levels in the educational system, and in the pedagogy of the museums.

¹ In the 3rd ICD Conference in Stockholm invited experts from DK, EE, FI and LT were chairing workshops on “What is the ‘optimal learning environment’ for intercultural dialogue?” For the purpose, all experts had been asked to answer a number of questions beforehand concerning their work with marginalised target groups, which are collected in the paper on hand.

Do you have any examples of work (DIRECT or INDIRECT) with marginalised groups that may help to illustrate your work and any points about this work that you think are important to share?

Participative pedagogical methods have the possibility to make visible both cultural, social and educational differences and to bring marginalized and more powerful groups of participants in dialogue.