

# From MiCREATE to Drassanes World: Transforming School Culture through School and University Collaboration

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- How MiCREATE project displaced a school from an inclusive to a post-colonial curriculum



	PAÍS NAIXEMENT ALUMNE/A	PAÍS MARE	PAÍS PARE
1	BARCELONA	FILIPINAS	FILIPINAS
2	BARCELONA	BANGLADESH	BANGLADESH
3	BANGLADESH	BANGLADESH	BANGLADESH
4	BARCELONA	MARREUÇOS	MARREUÇOS
5	BRASIL	BRASIL	? BRASIL
6	PAKISTAN	PAKISTAN	PAKISTAN
7	BARCELONA	MELILLA/BCN	MARREUÇOS
8	BARCELONA	ARGENTINA	MARREUÇOS
9	BARCELONA	VENEZUELA	FILIPINAS
10	BARCELONA	INDIA	INDIA
11	BARCELONA	FILIPINAS	FILIPINAS
12	BARCELONA	MARREUÇOS	MARREUÇOS
13	BARCELONA	BARCELONA	BARCELONA
14	BARCELONA	PERU	BARCELONA
15	BARCELONA	DOMINICANA	DOMINICANA
16	ALGERIA	ALGERIA	?

# We (Drassanes school) look at children as

- a global being that defines themselves as: Intellectual [thinking] Emotional [feeling] Corporal [doing] and Relational [relating]
- a being that learns and builds themselves in relationship with others (adults and children)
- a being that learns globally, not from the compartmentalisation of school subjects
- a being that has a history and therefore some learning about life and the environment
- each child is a different being from the others



	LLENGUA ALUMNES /A	LLENGUA MARE	LLENGUA PARE	LLENGUA QUE PARLA AMB GERMANS/ES
1	ILOCANO	ILOCANO	ILOCANO	No en té
2	CASTELLÀ	BANGLA	BANGLA	BANGLA CASTELLÀ
3	CASTELLÀ	BANGLA	BANGLA	CASTELLÀ
4	CASTELLÀ	ÀRAB	ÀRAB	ÀRAB CASTELLÀ
5	CASTELLÀ	PORTUGUÈS CASTELLÀ		CASTELLÀ PORTUGUÈS
6	CASTELLÀ	URDÚ	URDÚ	CASTELLÀ
7	CASTELLÀ	CASTELLÀ	CASTELLÀ	CASTELLÀ
8	ÀRAB	ÀRAB	ÀRAB	No en té
9	CASTELLÀ	CASTELLÀ	CASTELLÀ	No en té
10	CASTELLÀ	HINDI PUNJABI	HINDI PUNJABI	CASTELLÀ CATALÀ
11	CASTELLÀ	TAGALOG	TAGALOG	TAGALOG
12	CASTELLÀ	CASTELLÀ ÀRAB	CASTELLÀ ÀRAB	CASTELLÀ
13	CASTELLÀ	CASTELLÀ	CASTELLÀ	CASTELLÀ
14	CASTELLÀ	PERUÀ	CASTELLÀ	CASTELLÀ
15	CASTELLÀ	DOMINICÀ	DOMINICÀ	DOMINICÀ
16	CASTELLÀ	AMAZIC		AMAZIC
17	CASTELLÀ	TAGALOG	TAGALOG	TAGALOG

- **Cultural diversity** refers to the multiplicity of ways in which the groups cultures and societies are expressed. These expressions are transmitted within and between groups and societies.
- **Interculturality** refers to the presence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions, acquired through dialogue and an attitude of mutual respect.



Stop isolating, simplifying and separating disciplines, to unite, interrelate and **connect** what we do with what we think

E Morin

CONNECTIONS



els millors desitjos de l'equip de l'escola Drassanes

#connexionsdrassanes1920



**CONNECTA'T  
A LA NOSTRA  
COMUNITAT**



**el 12/03 a les 15:15  
PORTES OBERTES**

pots reservar a  
escoladrassanes@xtec.cat  
o trucant al 933 189 733

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**ESCOLA DRASSANES**



Consorci d'Educació  
de Barcelona  
Generalitat de Catalunya  
Ajuntament de Barcelona





This year we have also participated in the MICREATE, a European research project whose general objective is to stimulate the inclusion of various groups of children of immigrant origin by adopting a child-centred approach to their integration at an educational and political level.








MICREATE has shown us that the concept of integration, as commonly understood, often resembles assimilation more than a two-way process.





2020  
Havíngut  
el coronavirus

The pandemic has made it clear that the school is a net that unites and protects.

And it has also shown, more than ever, that school is fundamentally about relationships.

Learning to do, to think and feel in RELATIONSHIP with others.

School is community.  
School is a world.



- When we invite the school managerial team to explore how the institution is coping and responding to the students' cultural diversity, they told us “you are helping us to look at something we usually neglecting”.
- This neglected zone is about how Eurocentrism and colonialism has a place in the curriculum, the pedagogical relations and the views of the teachers at school.
- Our ongoing relationship with this school and others has been possible by the institutional ethos (willingness to learn and to improve) and our research group positioning (researching *with* not *on* others based on a relational ethic).

- How to develop a relational curriculum where young students, teachers, parents and the community could contribute to learning from differences and questioning the hegemonic narratives on cultural identities and the preeminence of Western knowledge.
- Exploring this question, they released several controversial questions regarding the notion of cosmopolitanism (Popkewitz, 2012).
- Based on these ideas this academic year, the school launched the project “WorldDrassanes: Who I am, How we learn, Who we are”.



escola Drassanes 2020 - 2021

# DRASSAMON



qui sóc? què aprenc dels altres? qui som?

Who am I? How do I learn with others? Who are we?

A school life project that moves towards a plural and diverse curriculum from a collective viewpoint, of those affected, of responsibility and uncertainty



- Therefore, following the pandemic and MICREATE evidence, we understand that we must influence the school project for the academic year 20/21 as:
- a welcoming and supportive school that generates, maintains and reinforces community support networks and
- that works for the collective and aims to define a non-colonialist curriculum that reflects all the realities that coexist.



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Migrant Children and Communities in a Transforming Europe

Thank you!!!