

We talk about our experiences on discrimination with Stories that Move. An ecopedagogical experience in China

Parlem de les nostres experiències amb Stories that Move. Una experiència ecopedagògica a la Xina

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Abstract

This article presents the results of the analysis of the impressions of a group of Chinese student learners of the Spanish language who have been carrying out educational activities relating to the prevention of discrimination with the blended-learning resource Stories that Move. The analysis identified the presence of ecopedagogical dimensions in the narratives. Specifically, comments on *a)* knowledge and skills, and *b)* processes and methods, as well as emotions, attitudes and values have been observed that highlight conceptions of themselves and of their relationship with others and with their environment. The evaluations of this cross-cultural training experience have been positive and show interesting future possibilities.

Keywords

Language learning, ecopedagogy, blended learning, prejudice and discrimination.

Resum

En aquest article es presenten els resultats de l'anàlisi de les impressions d'un grup d'estudiants xinesos, que estan aprenent llengua espanyola, sobre les activitats educatives de prevenció de la discriminació dutes a terme amb el recurs d'aprenentatge mixt *Stories that Move*. L'anàlisi va identificar la presència de dimensions ecopedagògiques en les narracions. Concretament, s'han valorat veus sobre: *a)* coneixements i habilitats, i *b)* processos i mètodes, així com emocions, actituds i valors que posen de manifest les apreciacions d'ells mateixos, la seva relació amb els altres i amb el seu entorn. Les valoracions de l'experiència formativa i intercultural han estat positives i mostren possibilitats de futur interessants.

Paraules clau

Aprenentatge d'idiomes, ecopedagogia, aprenentatge mixt, prejudici i discriminació.

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1. Introduction

Discrimination and feelings of inferiority and guilt due to the weight of stereotypes and prejudices have a devastating impact on individuals and on their well-being and performance. These phenomena have a socially constructed nature that, from the outside and, therefore, in a way that is difficult to control, profoundly affects the person and the way they relate to others and their environment.

In this paper, the ecopedagogical approach will be presented as a cross-cultural strategy that can help to alleviate these negative effects which, as social constructions, have a marked cultural influence. Therefore, a preliminary comparative conceptualization of these psychosocial phenomena as observed in Chinese and Western culture will be presented. This will be followed by an analysis of the sense and benefit of the ecopedagogical approach to dealing with them educationally.

1.1 Stereotypes and prejudices

In this section we will conceptualize the identity traits on which episodes of violence and discrimination in China are most frequently based. We are referring to prejudices and stereotypes that establish limits and criteria of normality with a clearly cultural component.

The term *stereotype* was coined by the journalist Walter Lippmann in his book *Public Opinion*. However, the first appearance of the term dates back to 1824, when it was used to mean “formalization”. According to Lippmann, stereotypes are the accumulated images in the human mind, where pre-existing prejudices and perceptions affect the individual’s perception of the collective and its members. He argued that stereotypes about people based on gender, race, age, occupation and other social categorizations were as strong as molten lead and could not be changed. Through extensive research, Western and Eastern scholars have developed different interpretations and views based on their own studies, which in turn define the meaning of this concept. Classical authors such as Katz and Braly (1935) argued that stereotypes are essentially fixed impressions and perceptions that do not correspond to the factual characteristics of the individual and the collective as they really are, and that they derive mainly from our own individual and collective definitions and, to a lesser extent, from our observations of the collective and others. Allport (1954) pointed out that, once stereotypes are formed, people will only view future evidence according to existing categorizations. Furthermore, he began to connect the term *stereotype* with the notion of *prejudice* by indicating that unflattering stereotypes cause prejudice.

Stereotypes with the most impact on youth in China

Stereotypes arise in different events or issues at all stages of human development, among which adolescence is the most important in humans as it is a key time for the formation of values, worldviews and perspectives on life, during which stereotypes also manifest themselves in various ways. There are many sources of stereotypes in adolescents and they are mainly classified as society-, family- or school-related. Since the main activity of school is education, the stereotypes that exist on campus are bound to have a crucial impact on the growth and development of students. Based on a comprehensive review of preceding documents, the following are some of the most common forms of stereotypes on China’s educational campuses.

Gender stereotypes

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Gender stereotypes refer to people's stereotypical view of men and women in terms of physical appearance, occupation, behavioral activities and personality traits (李超群, 徐良苑 and 李燕芳, 2021). In China, the traditional view of gender education tends to divide people into masculine and feminine according to gender, and focuses on guiding boys to become masculine "men" who should be strong and girls to become feminine "women" who should be tender in the process of growing up. Under the influence of such gender concepts, be it in the family, at school or in society, different degrees of gender stereotypes will be formed. Growing up in such an environment, when young people's characters or behaviors are not in line with the expectations of the environment, it is very easy to be labelled in an unsympathetic way. For example, boys who like to play with dolls or who talk in a soft and gentle voice may be labelled "niangniangqiang", meaning boys or men who have a feminine voice; while girls who like to play basketball or football and who are tall may be labelled "Nvhanzi", which refers to girls or women who are perceived as similar to men in character, speech and behavior. Boys and girls so labelled are more likely to experience peer attacks, such as verbal taunts, physical kicks and punches, and to suffer indirectly isolation and marginalization (邱育华, 2021).

In addition to gender stereotyping in physical and character-related aspects, this phenomenon is also observed in the choice of subjects. According to the study of 徐晶 (2020), based on a sample of 776 secondary school students, there are gender and grade differences in gender stereotypes among secondary school students: first, gender stereotypes become more pronounced as grades rise; second, girls have deeper gender stereotypes than boys; and lastly, boys' motivation to learn science is higher than that of girls.

In terms of sports participation, research by 张欣彤 and 包永正 (2019) points out that although the proportion of boys and girls playing sports is similar (girls, 40%; boys, 50%), the proportion of boys participating in organized sports is still significantly higher than that of girls, in which gender stereotypes play a decisive role. For example, adolescents believe that football is for boys and cheerleading is for girls.

Grading stereotypes

The exclusive scoring system is the fundamental feature of the Chinese school and university examination and admission system. The fundamental concept of *exclusive scoring* is that it focuses solely on test scores, which are regarded as the sole evaluation criteria for talent selection (张会杰, 2019). Since the resumption of Gaokao (the Chinese university entrance examination) in 1977, most universities have admitted students solely on the basis of Gaokao scores, without considering other factors.

The consequence of such a uniform type of educational evaluation is the stereotype of grades (章乐, 2012): from the students' point of view, the so-called *good students* are those who do well in all kinds of examinations at all levels, especially those who get good grades in the Gaokao. From the teachers' point of view, the so-called *good teachers* are those who are able to improve students' exam results or increase the school's admission rate, and aspects such as teacher ethics have become irrelevant. From the school's point of view, the so-called *key schools* for many people seem to be those schools with outstanding results in high school or university entrance exams.

This labelling is naturally accompanied by score discrimination: the unfair treatment that

some students receive because they have low academic grades. Thus, the consequence of exclusive marking, without any doubt, is an inappropriate pursuit of scores and an inappropriate means of restraining students or controlling them through scores. As 祖印 (2000) points out, labelling students with grades based solely on their cognitive development and only on knowledge acquisition is not a comprehensive assessment of students.

Learning-approach stereotypes in China

The new curriculum reform of basic education, which was implemented in China in 2001, advocates learning in an independent, inquiring and cooperative way (钟启泉, 崔允漷 and 张华, 2001) and it has been widely accepted and actively explored by teachers over the years. However, in education and teaching practice, there is still indoctrination and mechanical-instruction learning, which leads to learners showing little interest, low motivation and a heavy burden (刘希娅, 2022). Of course, this is closely related to the so-called *exam-oriented education* model in China.

Currently, the definition of the concept of *exam-oriented education* from all walks of life is mainly descriptive. When searching the Internet, the most common definition is that examination education (also known as indoctrination education, which is the essence of the current Chinese education system) is usually regarded as an education system that focuses on improving students' test-taking ability and attaches great importance to test scores, memorization and problem-solving (巢洪政, 2022).

Under this education system, in China's basic education classrooms and especially in high-school classrooms, under the pressure of Gaokao, the "fully teacher-guided" mode of learning is more common, where students sit and listen to the teacher's explanations or answer questions from time to time without communicating with their classmates because it is seen as a relatively more efficient way of acquiring knowledge. One of the most intuitive reflections on ingraining this way of learning in Chinese schools is that Chinese parents always tell their children: "Don't talk in class and listen carefully to the teacher". In general, the one-sided and inaccurate stereotypes that exist in schools, both about individuals themselves and their role models, affect the formation of self-awareness in the development of adolescents as well as their perception of their environment and of the society and world they live in. In this respect, it is important to help adolescents to clarify their cognitions and to form a correct understanding of themselves, of others and the world. Given the educational crisis caused by stereotypes on Chinese campuses, progress and changes are necessary.

1.2 An educational model for working on the prevention of and fight against identity-based violence and discrimination.

From a pedagogical perspective, several components have been identified in relation to developing competences to fight against identity-based violence and discrimination:

Each story counts. As Batson and Ahmad (2009) and Newstreet *et al.* (2019) argue, it is important for each individual, each learner, to actively explore their relationships with stereotypes and prejudices, such as racism, elitism, discrimination against LGBT+, etc.

Peers and partners. Research suggests people are more likely to engage with a topic when it is communicated by someone they believe is similar to them and who faces the same concerns and pressures as they do (Bellmore *et al.*, 2012 and Zhou *et al.*, 2022).

Using the voices of others, with partners you can explore the impacts of violence and discrimination on people. This peer approach offers important insights and can empower young people to respond to discrimination: “If they can do it, so can we!” **Choices.** Making choices is active participation (Boag and Carnelley, 2012, Ratcliff and Starns, 2013). Active learning is essential for the development of critical thinking skills, which require the encouragement of learners to reflect on the topics of reality and on their own lives. When working with young people on discrimination, the ultimate goal is to empower them to develop a deeper understanding of the complexities they face in society.

Blended learning. In the age of the Internet and social media, it is clear that such informational scenario, multi-sourced channel and multiple-coexisting cultures must be integrated into learning environments in order to address the complexity of identity, diversity and discrimination. It takes into account that these topics will often also have personal and emotional components.

Dealing with complexity. Although discrimination is an everyday word, it is not easy to define and may mean different things to different people. Similarly, ideologies against “others” are not easy to define and they exist on multiple levels. It is vital for the learner to understand that relationships in the construction of prejudice and stereotypes, criteria of normality, strategies of normalization of certain behaviors and the construction of practices are the result of interactions between contexts, people and groups of very diverse nature (Quinn *et al.*, 1999). Understanding this complexity and promoting critical thinking is key (Berendt and Preibusch, 2012). In other words, it is vital to understand that there are no clear-cut answers to these issues.

1.3 Ecopedagogy as a response

The history of the development of education tells us that different forms of civilization have their corresponding forms of education and their representative educational theories, which express different educational values and educational purposes (程从柱 and 王全林, 2010).

After a long period of primitive and agricultural civilization, human society has gradually moved from the era of industrial civilization to the era of information civilization, both of which have brought great material prosperity to human society. Nevertheless, the huge crises behind them, especially the ecological problems that have emerged in recent decades, cannot be ignored. From the convening of the Stockholm Conference in 1972 to the publication of the Incheon Declaration in 2015, human beings have gradually awakened from the value orientation guided by anthropocentrism and come to seek the harmonious coexistence of human beings, nature and society. After decades of in-depth research, ranging from environmental education to education for sustainable development and to ecopedagogy, education has evolved from a mere academic discipline to a teaching model or even a movement that is no longer limited to the dissemination of environmental knowledge but is committed to social and educational change, as stated by López Guarín (2017):

Ecopedagogy goes beyond a pedagogy focused on promoting values and principles between teacher and learner and the environment: it is a social and political movement that leads to a global systemic pedagogy in the interpretation of the relationships of human beings with themselves, with

others and with all biotic and abiotic elements of Mother Nature (p. 8).

Therefore, it can be said that the ecopedagogical outlook contributes to implement education in an integral and dialogical way, in three dimensions: *a)* knowledge and skills, *b)* process and method, and *c)* emotion, attitude and value, as synthesized by López Guarín (2017).

On the other hand, the birth of the idea of ecopedagogy dates back to the years after the United Nations Summit held in Rio de Janeiro (Brazil) in 1992, when the Paulo Freire Institute organized the first international conference on the Earth Charter from the educational point of view, held in São Paulo (Brazil) from 23 to 26 August 1999. Tamarit and Sánchez (2004) synthesize the main concepts of the conference as follows:

- Diversity and interdependence of life.
- Common concern of humanity to live with all beings on the planet.
- Respect for human rights.
- Sustainable development.
- Ethics, justice, equity and community.
- Prevention of what can cause harm.

As Antunes and Gadotti (2006) point out, ecopedagogy focuses on life, which includes all people and cultures, and respects identity and diversity. They also compare it to current popular pedagogies, which they say are relatively more traditional, focusing on what has already been done and oppressing learners through testing, whereas in ecopedagogy, educators must welcome learners with openness and see them as beings who develop and interact with the world. Ecopedagogy consequently aims to develop critical human beings who are connected with and respectful of others and the environment.

In this regard, considering the stereotypical issues of gender, qualifications and learning styles that exist on Chinese campuses as discussed in the previous section, it is hoped that ecopedagogy can be the answer to how to break the yoke of the status quo.

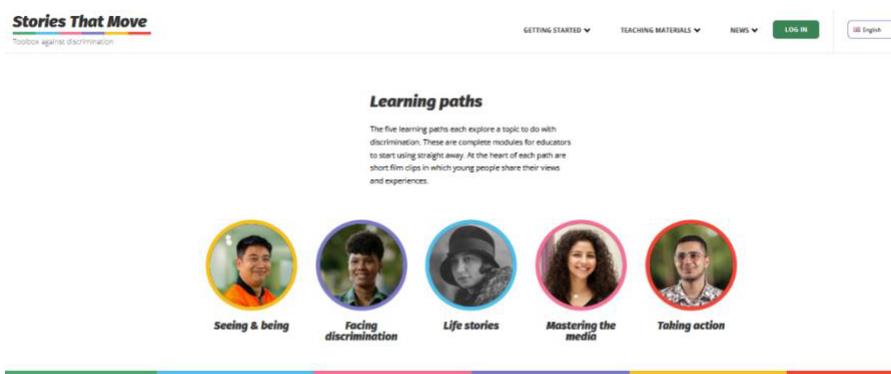
This paper presents the results and evaluations of the implementation of a blended-learning educational resource, *Stories that Move*, for preventing and fighting against discrimination in a group of Spanish-language students in China. The specific objective has been to analyze the resource from the standpoint of its ecopedagogical components, but the experience has also served to assess the use of the resource for language learning and its China-Europe intercultural dimension.

2. Method

This study was contextualized in the implementation of the training resource *Stories that Move* for the prevention of identitarian discrimination in a group of private high school students in Huai'an, a city located in the north of Jiangsu Province, China. The context was a virtual course in the Spanish language. The class group comprised six Chinese students (four girls and two boys, aged 18-20), who had been learning Spanish in high school for more than two years. At the time of the study, in June 2023, the students had just finished Gaokao and graduated from high school: in other words, they were ready to enter the university.

"Stories that Move" was developed as a resource with which to carry out activities of oral expression and comprehension in Spanish. That is to say, through the various activities and resources of Stories that Move, the six Chinese youths were able to reflect and express their ideas, individually, in pairs and in groups, talking about identity and discrimination in the Spanish language.

Stories that Move¹ is a multilingual European-wide, open access online toolbox for learning about the existing struggle against discrimination from different intersectional layers of diversities and across the past, present and future. It aims to contribute to intercultural historical learning by encouraging young people to think about diversity and prejudice and to reflect on their own views and choices by listening to the personal life stories of other young people, as well as to be socially active. The tool includes materials for students and teachers, which are available in seven European languages, and it has been implemented in more than ten European countries.



Source: [Screenshot of the website of Stories that Move]. Retrieved November 5, 2023, from <https://www.storiesthatmove.org/en/>.

The activity was always carried out in Spanish and it began with an introduction by the teacher, presenting the tool and explaining its utility for carrying out a process of self-knowledge, awareness and empowerment concerning the prevention of and the fight against violence and identity discrimination that may exist in all places. After this explanation, the students signed up for the platform with the help of the teacher and formed groups of three members each to play with it. Due to time constraints and in order to fit into the curriculum, the students played with two of the five pathways in the toolkit: "Seeing and Being" and "Facing Discrimination". The activity, which included individual, pair and group presentations, had a duration of two hours.

In the "Seeing and Being" path, young people from across Europe share their experiences of discrimination. The path presents activities about assumptions, identity and prejudices. The second path, "Facing Discrimination", presents activities connected

¹ <https://www.storiesthatmove.org/es/>

with the development process of prejudices and the analysis and evaluation of diverse situations of violence and discriminatory behaviors. One key element in both paths are the videos of real stories, such as that of Lisa, a China-born girl who has just obtained her Bachelor's degree at the University of Barcelona.

After the class, all six participating students handed in a self-evaluation questionnaire about the activity, which contained six open questions: 1) General evaluation of the activity; 2) Concepts that you have worked on in the different modules; 3) Teamwork: topics which the team discussed the most; 4) What did you think about working on the basis of experiences; 5) What did you think about the resource; and 6) Proposals for improvement or other reflections.

Regarding data analysis, we applied a process based on the model proposed by Taylor and Bogdan (1987): 1) Discovery phase, 2) Coding phase, and 3) Data relativization phase. In the first phase, the data were read repeatedly for a preliminary approach to the information, in order to establish a broad initial classification scheme. Then, in the second phase, coding categories were developed and the data were coded. The data belonging to the various categories were subsequently separated. In the third phase, the data were interpreted back to context, and lastly, the report was produced. The data classifications are displayed in the following table on the basis of this procedure:

Table 1
Transcript dimensions and categories.

Dimensions	Categories
Knowledge and skills	Knowledge of basic concepts
	Divergent thinking based on reality
Process and method	Observing and conversing
	Thinking and comparing
	Sharing one's own experience
Emotion, attitude and value	Critical appraisals
	Reflections and wishes

Source: Own work.

3. Results

Overall, the results obtained show that, after implementation, the blended-learning tool Stories that Move has an impact on students with respect to the stereotypes that exist on the Chinese high school campus. The elements reflected in the questionnaires of the

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Lisa, Spain, 21

Lisa experiences prejudices about Chinese people and confronts her own prejudices.

Source: [Screenshot of the website of Stories that Move]. Retrieved November 5, 2023, from <https://www.storiesthatmove.org/en/teaching-materials/videos/seeing-being/>

participating students also fit within the three dimensions established by the literature on ecopedagogy.

a) Knowledge and skills

As China is a relatively homogeneous country, in many cases most Chinese students do not experience or realize that they are being discriminated against. Therefore, almost all participants comment that, through this activity, they have clearly learned about some concepts related to discrimination.

“It was good to learn a lot of things that we didn’t get to know in our studies or in everyday life about racial discrimination, etc.” (YARU, P1)²ⁱ

“We learned that much discrimination stems from a lack of understanding and preconceived ideas.” (YARU, P2)³

“I learned about the production of discrimination: stereotypes and prejudices.” (SHOUJING, P2)

“Diversity, discrimination, prejudice, stereotype.” (TING, P2)⁴

In addition to fundamental knowledge, participants develop the capacity for divergent thinking based on what they learned during the activity, considering the difference between the West and China and the context of the production of discrimination.

“This activity helped us to better understand some of the social problems that exist in Western societies and also made us reflect on the differences between East and West.” (TING, P1)⁵

“In the different modules, I learned about the existence of discrimination and the differences between cultures and societies around the world, and we had an interactive learning and sharing session as well as deep reflection.” (JIKE, P2)⁶

“Why discrimination exists and what we should do about it.” (RUI, P3)⁷

“The context in which these differences and discriminations arise was the topic that was most discussed by our team: social background, cultural background, economic differences, regional differences in popular perceptions and individual differences.” (JIKE, P3)⁸

b) Process and method

As for the audiovisual resources, the participants state that the discussions held after watching the videos, as opposed to the classes in which they listen to the teacher alone, inspired more ideas in them.

“I was moved by these videos. Although the language is not the same, their tone and expressions convey the negative impact that being discriminated against can have on a

2 The original text in Chinese: 很好，了解到不少我们在平时的学习或生活中都很少涉猎的内容，有关于种族歧视等等。

3 The original text in Chinese: 我们学习到了许多歧视来自于不了解和先入为主的观念。

4 The original text in Chinese: 多样性，歧视，成见，刻板印象。

5 The original text in Chinese: 这个活动帮助我们更了解了西方社会存在的一些社会问题，也引发了我们对东西方的差异的思考。

6 The original text in Chinese: 从不同模块的学习之中，我了解到了一些歧视现象的存在以及全世界文化和社会的差异，对此我们展开了互动学习与交流，我也进行了深深地思考与反思。

7 The original text in Chinese: 为何会有歧视，我们又该如何对待。

8 The original text in Chinese: 我们团队讨论的最多便是这种差异和歧视产生背景：社会背景，文化背景，经济差异，区域性大众认知差异，个体差异。

person.” (TING, P5)⁹

“I think that watching the video and then discuss it as a group is a good way to come up with more ideas.” (RUI, P6)¹⁰

Also, some students put forward their opinions on discrimination in China, comparing it with that in the Western world and thinking about the difference.

“In terms of the experience of discrimination: the most common in China is regional difference. As for religious discrimination and ethnic discrimination, this is very rare.” (JIKE, P4)¹¹

“I think the most common discrimination in Chinese schools right now, unlike these videos, comes from some stereotypes about gender.” (TING, P6)¹²

In addition, among all the responses, one girl shares her own experience, expressing annoyance at the gender stereotype that is very common on the Chinese campus. She considered the method to be a good means of stimulating communication and mutual understanding.

“Personally, I’m a girl with very short hair and people often mistake me for a boy or wonder why I cut my hair so short. But really, I just think it’s comfortable to wear my hair short, and girls don’t always have to wear long hair.” (MENGYAO, P4)¹³

c) Emotion, attitude and value

With respect to the proposal, it must be noted that Chinese students, when asked about this type of questions, usually answer “it’s ok” or “fine” in order to deal with it as quick as possible. In this case, however, the participants did not leave the answers blank or give full praise but sincerely put forward some suggestions for improvement from their own position as Chinese students.

“These videos focus on the social problems and discrimination that exist in Western societies in general. (...) In some cases there is a lot of very serious anti-Chinese xenophobia and if we want to sit together and look at these issues, I hope we can add more Chinese voices.” (JIKE, P5)¹⁴

“Hoping to add more voices to engage more people.” (SHOUJING, P6)

Of course, the students also recognized the role and importance of anti-discrimination platforms such as StM and expressed their wish for a more inclusive, open and respectful world.

“We need to be objective about racial discrimination and learn how to build an open,

9 The original text in Chinese: 这些视频让我很触动，虽然语言不通，但是他们的语气和表情都能传递出遭受歧视对于一个人的负面影响。

10 The original text in Chinese: 我觉得这样通过观看视频再一起小组讨论的方式很好，可以碰撞出更多思想的火花。

11 The original text in Chinese: 对于受歧视经历：中国最普遍存在的是地域差异，所谓的地域黑，至于宗教歧视和种族歧视，这个是很少的。

12 The original text in Chinese: 我觉得目前在中国的校园里，和这些视频反应得不同，最为常见的歧视来自于一些关于性别的固化思想。

13 The original text in Chinese:

就我个人而言，我是一个头发很短的女生，别人经常会把我认错成男生，或觉得很奇怪我为什么要把头发剪这么短。但其实我只是觉得短发很方便，女生也并不是一定要长头发。

14 The original text in Chinese: 这些视频资料主要集中于西方社会普遍存在社会问题以及歧视现象。而对于全世界展开的调研，我觉得还缺乏关于中国人方面的问题，在一些情况下，存在许多非常严重的反华排华现象，若想全世界人民一起坐在一起研究此类问题，希望可以多增加中国人的声音。

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diverse and inclusive social environment.”(MENGYAO, P3)¹⁵

“I hope there will be more platforms like this to help people understand each other better, because a lot of discrimination comes from lack of awareness and lack of respect.” (TING, P4)¹⁶

4. Conclusions and discussion

Considering all the results obtained, we are pleased to see that the benefits of this activity for the participating students are comprehensive, not only in terms of the growth of theoretical knowledge about discrimination, but also in terms of the expansion of learning methods and emotional values, as advocated by ecopedagogy.

To be specific, firstly, as mentioned above, the classroom mode in Chinese basic education is usually a teacher-led master class, while the flipped-classroom approach provided by Stories that Move is more student-led and involves more self-education, co-education and alter education. Secondly, we all know that Chinese people have a relatively introverted character but, after watching the videos, the presenters' life stories have guided and encouraged them to communicate and share with their group mates and enhanced their mutual connection and understanding. In addition, they also showed critical thinking and an open attitude in dealing with different cultures, comparing the situation of other societies with that of China, and expressed their own sense of cultural identity through their desire to make a Chinese voice heard. So, we appreciate the students' constructive and motivated attitude towards expressing their opinions, beliefs, values and experiences about themselves, their peers and their environment through this resource box.

On this occasion, cultural difference has not been identified as an obstacle, but rather as an advantage or an open window that allows one to appreciate common dynamics and essences, as well as new perspectives. Starting from the premise that diversity is one of the defining characteristics of humanity (González, 2017), the truth is that the different categories of diversity are visible only to a greater or lesser extent in different societies. Under the wave of globalization, the clash and communication between diverse cultures inevitably become deeper and deeper. In this case, surely the principles of equity and respect should be common to all and educational institutions or professionals should be in charge of preparing their students to live and coexist in heterogeneous but connected environments in a sincere and respectful way, as stated by Bilbeny and cited in González (2017, p. 145):

I and the other, or we and the others, are two worlds that reflect each other. The relationship with ourselves depends on the way we look at ourselves and the relationship with others depends on the way we look at ourselves.

Regarding the toolkit, Stories that Move focuses on peer education (Zambuto *et al.*, 2022), collaborative learning and participatory research as effective methods for

15 The original text in Chinese: 我们得客观地认识种族歧视, 并让我们学会建立一个开放, 多元和包容的社会环境。

16 The original text in Chinese: 希望有更多这样的平台帮助大家去增进互相的了解, 因为许多歧视就是来自于缺乏认识和缺乏尊重。

creating inclusive classrooms. The premise is that one of the prerequisites for inclusive education is to engage young people in active participation in our communities so that they may contribute as citizens to democracy. This all starts with developing their critical thinking skills. In addition, this tool focuses on the relevance of recognizing an individual's social position in relation to discrimination. Blended learning and visible thinking techniques are employed to support students' critical thinking (Brookfield, 1987) in order to provide them with insight into their learning process and routines as a set of questions or a short sequence of steps. In addition, in *Stories that Move* much of the learning takes place through dialogue and discussion in pairs, small groups and general classroom discussions. This facilitates the active involvement of students and encourages the development of critical thinking skills, allowing them to reflect on the relevance of discrimination in their own lives.

Lastly, in terms of foreign language learning, there is no doubt that the use of a tool entirely in Spanish seemed to the participating students to be a great challenge. On the one hand, however, from a linguistic point of view, as 解芳 (2023) points out, the application of a second language is the basis of its acquisition. The tasks in *Stories that Move* offered the students the opportunity for practical application of what they learned through teacher-student and student-student interaction. Moreover, from a sociocultural perspective, through the completion of the *Stories that Move* tasks, language learning is contextualized and greened by integrating its process with the sociocultural environment (秦丽莉 and 戴炜栋, 2013). We may thus value *Stories that Move* as a good toolkit with a content and language integrated learning (CLIL) approach (Hidalgo and Ortega-Sánchez, 2023). Overall, the participating students comment that the entire implementation of the activities provided them with a sense of freshness and satisfaction.

In conclusion, innovative practices in the Chinese classroom offer the advantages of diversity, flexibility and interactivity to promote a reflective lifelong education that not only responds to the challenges of stereotypes on Chinese campuses but also connects Chinese students with other cultures and different societies, so that we may better pursue a multicultural and harmonious coexistence.

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i NOTE: The names are pseudonyms.