



SUMMER  
SCHOOL 2014

# **INCLUSIVE SCHOOL**

## **Foundation of a Socially Just Society**

NEPC SUMMER SCHOOL 2014 – EVENT REPORT



## About NEPC SUMMER SCHOOL

NEPC Summer School is an annual learning event intended for Policy Makers & Implementers at national and regional level, Researchers, Education Specialists and Graduate Students in education policy from all over the world.

Throughout the years, the summer school was attended by participants from: Azerbaijan, Bosnia and Herzegovina, Croatia, Estonia, France, Greece, Kazakhstan, Kosovo, Macedonia, Malawi, Mongolia, the Netherlands, Romania, Russia, Serbia, Slovakia, Slovenia, Turkey, United Kingdom, United States of America and Zambia, with the numbers of participants rising every year.

A wide range of themes was covered in the schools during the years. Some of the themes were: Emerging leaders for a new policy era: Educational leadership in transitional societies (2010), School governance: The challenges of decentralization, autonomy and social responsibility (2011), Educating for Sustainability: Ecologically sound and socially fair future as an educational aim (2012) and Empowering teachers for the 21st century (2013).

NEPC summer school is a course that gathers professionals and students from the field of educational policy that includes theoretical, personal and policy approach, a place for exchange of experiences and learning about educational realities and how they can be changed.

## Background of NEPC SUMMER SCHOOL 2014

Network of Education Policy Centers (NEPC) believes Inclusive Education to be crucial for developing a socially just society. NEPC identified the Inclusive Education as programmatic priority in its current strategy.

Inclusive education applies to a set of principles, values, and practices based on ensuring equal rights to education for all children regardless of gender, ethnicity, or social and developmental issues. Inclusive education thus applies to and is a right for all children. It is driven by the principle of social justice and the need to remove all forms of inequity from our education systems. It stems from the realization that when the best interests of each child are promoted by the entire school community, education promotes social cohesion, belonging, and active participation in learning.

NEPC recognizes that the principles of inclusion must be realized within all education systems in order for all children to reach their full potential. This is a difficult process of replacing deeply embedded social and educational inequalities for a set of principles, values, and practices that, if put into action, can transform school cultures and entire communities. It involves changing school cultures deeply embedded with exclusionary beliefs and advocating for a system of values centred on the best interests of the student. That being stated it is crucial for understanding of both issues of inclusion and implementing practices that responsibility cannot be solely on schools or teachers.

Inclusive policies and practices are relatively new in the regions covered by NEPC and schools in many countries were neither prepared nor

supported in the change required by new policies. Schools find themselves at different levels of inclusion and understanding inclusion policies differently, while at the same time financial resources for such change are often lacking and schools are not able, even when the will is there, to be fully inclusive. Therefore NEPC's strategic approach is to support its member organizations as catalysts for bringing inclusive principles to national education systems while at the same time working on the empowerment of schools and teachers for inclusion.

In view of this NEPC has historically dealt with the issue of inclusiveness from the point of view of coexistence of different ethnic/cultural and religious groups, through numerous projects on those topics and is currently implementing a component of joint project of European Commission and Council of Europe to Support to Pilot Schools for implementing inclusive education policies and practices carried out in 7 countries of South East Europe. As a catalyst to this project and in order to widen the initiative to other countries in NEPC region the NEPC Summer School 2014 is devoted to the topic of Inclusive schools from the perspective of social justice.

In the current project we have defined Inclusive school as the one in which:

School staff, students, parents and community member's work together in order to help each child develop to his/her full potential, in an environment where all feel welcomed, respected and valued, and develop competencies that contribute to social cohesion and to the development of inclusive society.

NEPC Summer School 2014 has been held in Bosnia and Herzegovina from 29th June to 5th July.

20 participants and 8 experts contributed to the realization of significant learning process with the following objectives:

- 1) Offer various theoretical perspectives of inclusive education at the school level
- 2) Describe different inclusive policies, both at the political and at school level
- 3) Provide specific examples of possibilities for inclusive teaching
- 4) Explore those barriers to inclusiveness which are not covered by policies or practice

### Faculty

- Klaus Bjerre – Danish History Tolerance Association
- Kenan Çayır, PhD - Professor of Sociology, Istanbul Bilgi University
- Jonathan Even-Zohar- MA, Director of EUROCLIO
- Súsanna Margrét Gestsdóttir, PhD candidate – University of Iceland School of Education
- Maria Golubeva, PhD – Board Member – Access Lab
- Diana Ieleja – Director - Access Lab
- Kadi Ilves, PhD - Youth Affairs Department of the Estonian Ministry of Education and Research
- Lana Jurko – Executive Director – Network of Education Policy Centers
- Radmila Rangelov Jusović, PhD – Executive Director- Association Center for educational initiatives STEP BY STEP
- Iveta Silova – PhD, Associate Professor – Lehigh University – College of Education

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## 1

# Theoretical perspectives of inclusive education at the school level

## I. Globalization, Education & Social Justice: Is education doing enough?

*Lecture – Iveta Silova*

Nation-states at political level are constrained by trying to balance four imperatives:

- Responses to transnational capital
- Responses to global political structures and other non-governmental organizations
- Response to domestic pressures and demands in order to maintain their own legitimacy
- Responses to their own internal needs and self-interests

Policymaking has become a balancing act among several national and international factors.

In order to understand the features and the principles behind the education reforms it is impossible not to refer to globalization and to changes that it causes to the world economy.

Main bases of globalization are information and innovation and they are **knowledge intensive**, globalization therefore has a profound impact on the transmission of knowledge and education.

In the education sector, three responses can be identified (Carnoy, 1999):

- Competitiveness-driven reforms
- Finance-driven reforms
- Equity-driven reforms

	Finance-driven reforms	Competitiveness-driven reforms	Equity-driven reforms
Goals	<ul style="list-style-type: none"> <li>• To reduce public spending on education</li> <li>• To improve the productivity of labour (same as competitiveness-driven reforms)</li> </ul>	<ul style="list-style-type: none"> <li>• To improve economic productivity by improving the “quality” of labour even if requires additional spending on education</li> </ul>	<ul style="list-style-type: none"> <li>• To increase equality of economic opportunity</li> </ul>
Main strategies	<ul style="list-style-type: none"> <li>• The shift of public funding from higher to lower levels</li> <li>• The privatization of secondary and higher education</li> <li>• The reduction of cost per student at all schooling levels</li> </ul>	<ul style="list-style-type: none"> <li>• Decentralization – school are given greater autonomy</li> <li>• Learning standards</li> <li>• Improved management of educational resources</li> <li>• Improved teacher recruitment and training</li> </ul>	<ul style="list-style-type: none"> <li>• To reach the lowest income groups with high quality basic education</li> <li>• To reach certain groups that may lag behind (e.g., women and rural populations)</li> <li>• To increase success of disadvantaged students (e.g., low-income, special needs, bilingual, minority, etc.)</li> </ul>

Finance- and competitiveness-driven reforms dominate policymaking and globalization tends to push governments away from equity-driven reforms as the investment in equity could reduce the economic growth.

### How do these trends play out in the post-socialist region?

After the collapse of socialist bloc, the countries of SEE and former Soviet Union have initiated education reform processes that, despite vast cultural and contextual differences, have remarkable commonalities. We can describe these reform processes in terms of the *Post-Socialist Education Reform Package* (Silova & Steiner-Khamsi, 2008).

The Post-Socialist Reform Package became the prevailing education reform adopted, reflecting the neoliberal argumentation that “There Is No Alternative” (TINA). For a good twenty years now we have been told that there is no alternative to neoliberal globalization, and that, in fact, no such alternative is needed either. The TINA-concept prohibits all thought. It follows the rationale that there is no point in analysing and discussing neoliberalism and so-called globalization because they are inevitable.

### How did this (neo) liberal imaginary become globally dominating in the development and promotion of public and education policies?

To answer this question, we need to point out the strategies and tactics used to promote these policies. Most international reports, but also many nationally produced policy papers – not only in the global north but also in the global south - now begin with the a customary framing discourse of the “global imperatives,” i.e. of how best to meet the challenges of globalization or take advantage of the opportunities it offers (Rizvi & Lingard, 2010). This discourse has been particularly salient in accounts of education systems – the problems they confront and policy reforms that are needed to solve them.

A considerable number of research studies and reports about the education sector in the post-socialist region focused on pointing out the “crisis” in the existing education system.

## Features of Post-Socialist Education Reform Package

Related to the Structural Adjustment Programs	Related to socialist legacies	Related country/region specific needs
<ul style="list-style-type: none"> <li>• Reduction of public expenditure on education</li> <li>• Increase of private spending on education</li> <li>• Decentralization of education finance and governance</li> <li>• Rationalization of school staff and reorganization of schools</li> <li>• Increase of internal efficiency by reducing “wastages” and leakages</li> </ul>	<ul style="list-style-type: none"> <li>• Education extension to eleven or twelve years</li> <li>• Curriculum standards (outcomes-based education)</li> <li>• Standardized assessment systems (centralized university entrance examinations)</li> <li>• Market-driven textbook provision</li> <li>• Increased educational choice (private schools)</li> <li>• Student-centered learning</li> </ul>	<ul style="list-style-type: none"> <li>• Girls’ education</li> <li>• Peace education/conflict resolution</li> <li>• Minority education</li> <li>• Inclusive education</li> </ul>



*Some examples:*

- *So What Did Collapse in 1991? Reflections on Revolution Betrayed* (Jacobsen, 1998)
- *Incubators of Conflict: Central Asia's Localized Poverty and Social Unrest* (International Crisis Group, 2001)
- *Failed Transition, Bleak Future? War and Instability in Central Asia and the Caucasus* (Peimani, 2002)
- *Public Spending on Education in the CIS-7 Countries: The Hidden Crisis* (World Bank, 2003)
- *Tajikistan: On the Road to Failure* (International Crisis Group, 2009)

The solutions are often offered by international experts to those who supposedly lack expert knowledge to independently determine their own futures!

*Some examples:*

- *[In Kosovo], there is a lack of professional capacity in, and strategic vision of, curriculum reform.* (OECD, 2003, p. 337)
- *[In Albania], there is a lack of knowledge and skills to aid the reform in the governance of education.* (OECD, 2003, p. 52)
- *[In Bosnia and Herzegovina], policy leadership capacity, i.e. policy development, legislative work, performance monitoring and evaluation, and information management is lagging behind development elsewhere.* (OECD, 2003, p. 161)
- *[In Latvia] the OECD team is concerned that the MoEs [Ministry of Education and Science] is seriously challenged in its capacity to accomplish its current legal mandate. The MoEs is not well positioned to make the transition to the more strategic leadership role that is required to move education forward.* (OECD, 2001, pp. 168-169)

This is the real problem. Whether (neo)liberal education reform package has been forcefully imposed by international experts or willingly adopted by local stakeholders, the assumption is that there is simply no other alternative. The “solutions” that we receive are predominantly (neo)liberal in nature, which prioritize finance- and competitiveness-driven reforms at the

expense of equity-driven reforms. If we come back to the question – is education doing enough? – then my answer will be NO.

What we need to do is re-imagine education that would be based on the principles of social justice and equity – not on the principles of competitiveness and finance considerations.

**Re-Imagine!**

**Education for social justice, at its heart, is about creating equitable and just learning environments for all people in a learning community.**

We should therefore answer to some questions to initiate an authentic re-imagination of the education system...

- ✓ *Does every student who walks into our schools have an opportunity to achieve to her or his fullest regardless of race, ethnicity, gender, sexual orientation, religion, socioeconomic status, first language, (dis)ability, and other social and cultural identifiers?*
- ✓ *Is our work contextualized in a bigger social picture that incorporates the history of oppression experienced by a variety of individuals and groups?*
- ✓ *Is our goal to make shifts in student outcomes (for which inequities are actually symptoms,*

*not the root problems) working within a broken and inherently racist, sexist, classist, etc., system? Is this possible?*

- ✓ *Is it enough that we intend to do well and fight toward equity, even when our work may recycle oppressive systems?*
- ✓ *Is it enough to support equity philosophically (such as including it in a school mission statement) while failing to reflect equity in practice?*

The questions address the problem of educational inequity is one of *consciousness*, not only one of policy & practice (Gorski, 2010). Being a social justice educator involves shifts of consciousness that inform comprehensive shifts in practice.

## 2

## Describe different inclusive policies, both at the political and at school level

### I. Child wellbeing in formal and non-formal education from the perspective of economically disadvantaged families: *Some reflections from Estonia*

*Lecture-Kadi Ilves*

According to the 2011 data an increasing number of children is experiencing poor living conditions:

Children living in poor conditions	<b>20,7%</b> - 55 753
Children living in relative poverty	<b>17,0%</b> - 41 700
Children living in absolute poverty	<b>9,5%</b> - 23 000

#### What is the most serious problem for children growing up in a (economically) disadvantaged family?

Children growing up in a disadvantaged family (often) do not have positive future perspective - they do not *see and find* (and do not believe that there is) the way out from poverty circle.

#### Is there anything that (formal and/or non-formal) education system can do in order to solve this problem?

**NO:** Formal and non-formal education institutions CANNOT stop poverty and other social problems in the society.

**YES:** Formal and non-formal education institutions CAN create a **healthy psycho-social environment** and give children an experience (and promote their belief that education can make a difference.

A school's environment can enhance social and emotional well-being, and learning when it:

- ✓ is warm, friendly and rewards learning
- ✓ promotes cooperation rather than competition
- ✓ facilitates supportive, open communication
- ✓ views the provision of creative opportunities as important
- ✓ prevents physical punishment, bullying, harassment and violence, by encouraging the development of procedures and policies that do not support physical punishment and that promote non-violent interaction on the playground, in class and among staff and students
- ✓ promotes the rights of boys and girls through equal opportunities and democratic procedures.

(WHO Information Series on School Health; Document 10; 2003)

### Challenges for Estonian school system (in the light of PISA)

- High school segregation along socio-economic lines (the case of elite schools)
- High gender inequality (boys in weaker position)
- Russian-speaking pupils' worse outcomes
- High minor suicide rate
- High school stress level
- Alcohol and drugs in the elite schools

### Changing 'face' of education

- IQ vs EQ - excellent marks vs good interpersonal skills, creativity and positive attitude
- Specialised skills vs transversal skills - skills such as the ability to think critically, take initiative, problem solving and work collaboratively, skills which are relevant for individuals as citizens and in employment in today's varied and unpredictable career paths
- Key competences - knowledge, (manual) skills and attitude

## II. Tensions and dilemmas in including ethnic differences into the national curriculum: Lessons from Turkey

Lecture – Kenan Çayır

In order to understand the present situation the context will briefly be illustrated. The Turkish nationalism, often denoted as ‘late-comer nationalism’ (1912-1923) emerged as political choice to mobilise the masses towards modernisation by the elite who founded the Turkish Republic in 1923.

Since then the formal education system has been centralised and carried out through a single curriculum. *The education system has been seen as the most important means of creating a new nation based on a single national culture, a single ethnic identity and a single religion and language – establish the sentiment of Turkishness, create a distinct Turkish Identity.*

In this context, ‘others’ are identified as the one who speak different languages (Kurds, Circassians) or profess different religions (Armenians, Greeks, Jews, and Assyrians).

In present situation, we can note the increment of visibility of non-Turkish and non-Muslim minorities (Kurds, Alevis, Armenian citizens). The openness towards minorities requires the “De-nationalization” of Turkish citizenship and the development of inclusive strategies based on a new sense of “we”.

The questions in education system are:

- How to revise dominant national representations, citizenship?
- How to represent identities?
- How to present contested memories?
- How can be both difference and equality achieved?

We can identify three responses to the challenges of education system:

*Secular/Nationalist groups* are critical of bilingual education and claim that *Turkishness* does not refer to an ethnicity and is based on political/legal status. The weaknesses of this approach based on *liberal assimilationist model of citizenship* is the risk of *difference blind* education that alienate minorities creating the essentialism of Turkishness.

*Conservative/Islamic circles* declare to be open towards differences not identifying themselves with difference blind secular tradition, they are proud of Ottoman tolerance and acknowledge a set of rights to all religious groups. This approach coincides with *difference multiculturalism* (Turner) whose political goal is a reductionist celebration of diversity. The weaknesses of this approach is the promotion of tolerance but not equality that celebrates diversity but essentializes cultures. As Baumann argues “celebrating diversity instead of breaking cultural barriers [...] can re-inscribe these cultural borders and fix them as if they were given by nature” (Baumann 1999,119).

*Social democratic/leftist groups* are sensitive to the issues of minorities and employ mostly critical pedagogy. The discourse about identity is based on the argument that identity is constructed. This approach coincides with the principles of post-structuralism. The weaknesses: the argumentation that identities are constructed is actually not enough. The critical pedagogy constructs the world as divided in categories of opposites (men/women, oppressor/oppressed, wealthy/poor) internalizing to stand for the side of the oppressed without constructive analyses!

Teachers and students should be empowered to be critical design experts “explorers who uncover the way society is organized and have the knowledge and skills to envision an alternative design of this society” (Bakerman and Zembylas 2012).

This aim could be achieved through three dimensions:

- Emphasizing the context and practice
- Questioning internalized assumptions
- Recognizing the power of emotions

“Balancing unity and diversity is continuing challenge for multicultural nation-states. Unity without diversity results in hegemony and oppression; diversity without unity leads to Balkanization and fracturing of nation-state” (J.A. Banks, 2008, 133).

### III. Country cases – List of Presentations

*(Power point presentation available on request)*

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#### Mongolia

Mongolian Education Center

Batjargal Batkhuyag

THE IMPACT OF KINDERGARTEN FREE MEAL PROGRAM IN MONGOLIA

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#### Montenegro

Pedagogical Center Montenegro

Marko Dragaš

POLICES AND PROJECTS FOR SOCIAL INCLUSION IN EDUCATION – MONTENEGRIN CASE

*Projects presented:*

*CHERI (Challenging Education for Roma Inclusion)*

*Students volunteerism From Desegregation to Quality Integration of Roma Pupils*

*Foundation of study program for inclusive education in Montenegro- Fosfim*

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#### Serbia

Centre for Education Policy

Vitomir Jovanović

EVALUATION OF DILS TRAININGS AND GRANT PROGRAMS FOR INCLUSIVE EDUCATION

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#### Serbia

Primary school teachers association of the Republic of Serbia

Gordana Josimov

INCLUSIVE TEACHER = INCLUSIVE SCHOOL

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#### Sweden

School of Education and Communication

Helen Avery

SUPPORTING LEARNING AND IDENTITY THROUGH MOTHER TONGUE TUITION FOR IMMIGRANT PUPILS: SOME LESSONS FROM THE SWEDISH CASE

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## 3

## Specific examples of possibilities for inclusive teaching

### I. Being Magical, being human: Living and Learning together

*Workshop – Maria Golubeva & Diana Ieleja*

Use of pop culture as classroom materials could help students and teachers in understanding each other better; moreover, the learning objective could be achieved more easily if starting from familiar songs, books, movies. Teachers cannot ignore the fact that students are much more influenced and interested in pop culture – this dimension should be considered as source of materials to enhance a learning environment where students could reflect on certain topics through their own cultural luggage.

The trainers of this session introduced participants to the concept of a short course for teenagers developed with the goal of introducing students living in countries with multiple ethnic/religious communities (possibly with a recent conflict history) to a socially critical perspective on ethnic and cultural identities and the role that perceptions of difference play in power relations/ conflicts/ cooperation between communities, through reading materials selected from *Harry Potter*.

*Please find an abstract of lesson plan presented in Annex 1*

## II. Teaching History for Tolerance through Multiperspectivity and Sources

*Workshop & Lecture - Jonathan Even-Zohar & Klaus Bjerre*

EUROCLIO, the European Association of History Educators supports the Development of

Responsible and Innovative History, Heritage and Citizenship Education.

Some principle for high-quality history, heritage and citizenship education:

- Does not attempt to transmit a single truth about the past.
- Deconstructs historical myths and stereotypes
- Raises awareness on the fact that the past is perceived differently
- Promotes long-term reconciliation in divided societies
- Recognises that its significance is related to current experiences and challenges
- Introduces global perspectives and encompasses the multiple dimensions of the study of the past
- Addresses a manifold of human values, beliefs, attitudes and dispositions
- Embraces cultural, religious and linguistic diversity

*EUROCLIO's manifesto, adopted during the general assembly in 2014 in Ohrid, Republic of Macedonia*

*Responsible history teaching* means making students understand that history is

*based on evidence - made of multi-layered narratives – interpretation*

*Innovative history teaching* aims at new historical paradigm and develops competencies.

*In Annex 2 two examples of sources that could be used to develop the ability to analyse facts and critical thinking are presented.*

*Teaching materials can be downloaded [HERE](#)*



### III. Inclusive School – Educational Practices

*Presentation - Súsanna Margrét Gestsdóttir*

The member States widely supported the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education, adopted in 2010. However, two years after its adoption, one third of countries had not yet begun its implementation. In many cases, this results from a lack of financial support due to the economic crisis. However, we often see political prioritization on “education for employability”. **If this is not balanced with education on democratic citizenship, it can promote a concept of students as a labour force, rather than as active citizens.**

State of Democracy, Human Rights and the rule of Law in Europe

Report by the Secretary General of the Council of Europe (2014)

#### ICELAND – Example

Even though Human Rights and Democracy are not explicitly mentioned, the school legislation is based on them.

The educational policy in the National Curriculum Guide is based on six fundamental pillars on which the curriculum guidelines are based:

These fundamental pillars are:

- literacy,
- sustainability,
- health and welfare,
- democracy and human rights,
- equality,
- creativity

The fundamental pillars refer to social, cultural, environmental and ecological literacy so that children and youth may develop mentally and physically, thrive in society and cooperate with others. The fundamental pillars also refer to a vision of the future, ability and will to influence and be active in maintaining society, change it and develop. (National Curriculum Guide)

*Useful web sites:*

<http://www.humanrightseducation.info/>

<http://www.amnesty.org/en/human-rights-education/resource-centre>

<http://www.theewc.org/>

## 4

## Explore barriers to inclusiveness which are not covered by policies or practice

### I. Teaching with poverty in mind (and heart)

*Workshop – Radmila Rangelov-Jusović*

#### *Facts about poverty & education*

##### *The Widening Income Achievement Gap (Sean F. Reardon)*

- *Finding 1:* The income achievement gap has grown significantly in the last three decades.
- *Finding 2:* Income gaps in education success have grown as well.
- *Finding 3:* The income achievement gap is already large when children enter kindergarten

##### *Children are aware of poverty and poverty affects:*

- The overall development of the child
- Quality of friendship and degree of social acceptance
- It brings a feeling of shame
- Bullying - children are abused by their peers
- The availability of important resources
- Leads to exclusion and loss of self-esteem
- Eroding the relationships between different generations in the family

##### *Parents' Involvement*

Parents from lower SEE are rarely involved in schools. Not because of a lack of interest in their children but because of the oppression and fear of top-down reforms and because they are operating in survival mode.

## What role can schools play?

- Devote a greater share of their resources and efforts to the earliest grades, including kindergarten and preschool
- Achievement gaps are self-perpetuating, the **earlier we intervene** to reduce them, the more effective we will be at eliminating them in the long run.
- **More time in school** (for example, extending the school day or year or providing after-school or summer-school programs) may help to narrow academic achievement gaps
- **Access to high-quality** stimulating curriculum and instruction, and adequate school resources (computers, libraries, and the like).
- Change the **school culture** from pity to empathy
- Establish a school culture of caring, **not of giving up**

## Teachers make difference

Teachers will teach thousands of children in their career but thousands of children have one and only childhood!

High performing teachers are positively related to students' performance. In their approach, teachers should:

- Embody respect
- Teach social skills
- Create inclusive atmosphere
- Build core skills
- Raise expectations
- Provide hope <sup>1</sup>and support

Our children are watching how we live far more than they are hearing what we say. They are learning how to live by our choices not by our words. — L.R. Knost

## Keep in mind...

### Constructivist listening

- Constructivist listening is non-hierarchical and non-authoritarian.
- Enable the talker to express feelings, construct personal understandings, and use their full intelligence to respond creatively
- Because the process works best when the listener is not feeling attacked or defensive, the talker is not to criticize or complain about the listener.

### Competitive Individualism

- Competitive individualism is based on an assumption that everyone has equal chances for success and failure in life.
- It is reasoned that success, or failure, are exclusive responsibility of an individual. The influence of social institutions that discriminate certain groups, providing some with more and some with less possibilities and chances, is not taken into an account.

### Blame the Victim Theory (Ryan, 1976)

- Theory that places causes of social problems in the one suffering it is consequences, and not in characteristics of living conditions.
- This way the problems are explained/solved without changing the conditions that create them.

Internalized Oppression is the erroneous belief a subordinate/target group has internalized about itself, based on the mistreatment and misinformation it has received from the dominant/non-target group. The target group actually believes the views of the dominant/non-target group as a result of long term institutionalized racism and bias.

Internalized Domination is the erroneous belief of supremacy that a dominant group has internalized about itself, based on misinformation, power, and privileges, which are inherent in the attitudes and behaviours within social and institutional structures.

### Inspiring Videos:

- Children full of life  
<http://www.youtube.com/watch?v=1tLB1IU-H0M>
- My brown eyes  
<http://www.youtube.com/watch?v=Tbxzc5XEnHc>
- Rita Pierson – Every kid needs a champion  
[http://www.ted.com/talks/rita\\_pierson\\_every\\_kid\\_needs\\_a\\_champion](http://www.ted.com/talks/rita_pierson_every_kid_needs_a_champion)

## II. Why poverty, why now?

### *Workshop – Lana Jurko*

Poverty and its influence in education is one of the topic always in trend, the depth of the theme is showed by the need of wide range of definitions of poverty.

Reflecting on the experience in the NEPC region the impression is that poverty is one of those barriers to inclusion often invisible. Thinking about the possible barriers to inclusion poverty is a barrier per se and a condition that makes the possible existing barriers even more difficult to

overcome. It seems that an accepted approach is to level out differences not considering the crucial difference between equality and equity.

In this session participants were invited to:

- Define the main issues of poverty in their country
- Dream about the ideal school/world
- Identify pro-poor policies at national/school/classroom level

**\*REALITY**  
*Keep in mind...*

Paul Gorski in *Poverty and Learning* (April 2008, Volume 65, Number 7) defines some examples of Myths of poverty as follow:

**MYTH: Poor people are unmotivated and have weak work ethics.**

**The Reality:** Poor people do not have weaker work ethics or lower levels of motivation than wealthier people (Iversen & Farber, 1996; Wilson, 1997). Although poor people are often stereotyped as lazy, 83 percent of children from low-income families have at least one employed parent; close to 60 percent have at least one parent who works full-time and year-round (National Center for Children in Poverty, 2004). In fact, the severe shortage of living-wage jobs means that many poor adults must work two, three, or four jobs. According to the Economic Policy Institute (2002), poor working adults spend more hours working each week than their wealthier counterparts.

**MYTH: Poor parents are uninvolved in their children's learning, largely because they do not value education.**

**The Reality:** Low-income parents hold the same attitudes about education that wealthy parents do (Compton-Lilly, 2003; Lareau & Horvat, 1999; Leichter, 1978). Low-income parents are less likely to attend school functions or volunteer in their children's classrooms (National Center for Education Statistics, 2005)—not because they care less about education, but because they have less access to school involvement than their wealthier peers. They are more likely to work multiple jobs, to work evenings, to have jobs without paid leave, and to be unable to afford child care and public transportation. It might be said more accurately that schools that fail to take these considerations into account do not value the involvement of poor families as much as they value the involvement of other families.

**MYTH: Poor people are linguistically deficient.**

**The Reality:** All people, regardless of the languages and language varieties they speak, use a full continuum of language registers (Bomer, Dworin, May, & Semingson, 2008). What's more, linguists have known for decades that all language varieties are highly structured with complex grammatical rules (Gee, 2004; Hess, 1974; Miller, Cho, & Bracey, 2005). What often are assumed to be *deficient* varieties of English—Appalachian varieties, perhaps, or what some refer to as Black English Vernacular—are no less sophisticated than so-called "standard English."

**MYTH: Poor people tend to abuse drugs and alcohol.**

**The Reality:** Poor people are no more likely than their wealthier counterparts to abuse alcohol or drugs. Although drug sales are more visible in poor neighbourhoods, drug use is equally distributed across poor, middle class, and wealthy communities (Saxe, Kadushin, Tighe, Rindskopf, & Beveridge, 2001). Chen, Sheth, Krejci, and Wallace (2003) found that alcohol consumption is *significantly higher* among upper middle class white high school students than among poor black high school students. Their finding supports a history of research showing that alcohol abuse is far more prevalent among wealthy people than among poor people (Diala, Muntaner, & Walrath, 2004; Galea, Ahern, Tracy, & Vlahov, 2007). In other words, considering alcohol and illicit drugs together, wealthy people are more likely than poor people to be substance abusers.

**REALITY\***  
*Country poverty issues in  
 Education  
 (Identified by most of  
 participants)*

- Higher level of drop-out among children with lower SES
- The poverty issue is higher among minorities
- Majority of children with disabilities from lower SES are not in school at all
- Serious issues with hygiene and nutrition
- Stigmatization by other children/students
- Limited opportunities for further education (secondary school)
- Lifestyle of families characterized by survival mode limits utopian and abstract thinking of students
- Lack of positive vision of future does not incentive them to study
- Inadequacy of essentials school materials
- Students do not have the opportunity to join extra-curricular activities
- Children work
- Children from poor families do not attend kindergarten
- Long term rural poverty
- Oversized classes in poor regions
- Lack of social skills causes generally exclusion from society

**DREAMS**

- All children to completely realize her full potential
- A world where there is no discrimination and everybody is counted and loved
- All schools to be without ideology, stereotypes, with supported teachers and happy children
- To speak and learn our own mother tongue without any conflict
- All adults to say 'I had happy childhood'
- Teachers to increase their expectation from low-income students
- All children to have caring and dedicated teachers
- All children to attend high quality modern schools with inclusive and supportive culture
- Every child can get a chance
- All children to get the skills and knowledge that would make them happy, satisfied and productive members of the community

**RECCOMENDATION FOR  
 POLICY LEVEL**

**Classroom level**

- Speak with sensitivity about issues that affect students integration and achievement

**Teacher level**

- Develop teacher training aiming to personal development of teachers
- Develop teacher training program on how to address these issues in classroom

**National level**

- Implement scholarships program
- Develop qualitative measures for teachers recruitment

**School level**

- School policies to be developed and adapted to community needs

\* The workshops and lecture *Teaching History for Tolerance through Multiperspectivity and Sources* are part of the project MAKING HISTORY WORK FOR TOLERANCE: A RESEARCH-BASED STRATEGY TO REDUCE THE INTOLERANT USAGE OF HISTORY TEACHING

**Network of Education Policy Centers**

Centre for Public Policy PROVIDUS, Latvia

Orava Association, Slovakia

EUROCLIO, The Netherlands

Danish History Teachers Association, Denmark

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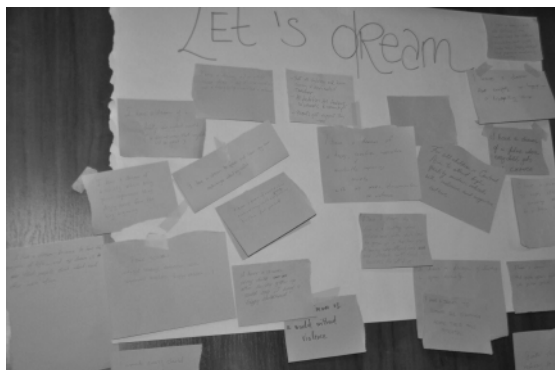
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## Annexes

### Annex 1 (Ref. Being Magical, being human: Living and Learning together)

**Authors:** Diāna Ieleja, Maria Golubeva (Access Lab)

**Objective:** exercising utopian thinking in a setting when two very different communities have to build a life together after recent cases of violence and mutual blame.

Given that the two different groups (magical and non-magical people in the Harry Potter series) live differently, and have different abilities (which can be compared to different social capital among groups in human societies), how could they build a peaceful community together, in which solidarity and cooperation would prevail?

#### 1. Preparation

Ask students to read Chapter 1 (The Two Ministers) from Harry Potter and the Half-Blood Prince. Show students the video when the Death Eaters (pureblood wizards who use terror against non-magical people and their defenders among the wizards) make a terror attack on London which culminates in a bridge collapse with many victims among non-magical population.

<https://www.youtube.com/watch?v=Mo-U5iOinM8>

#### 2. Explaining the rules of the game

Students will be asked to role-play 4 different groups of stakeholders:

Non-magical community:

- Members of non-magical community (Muggles);
- Representatives of the authorities (politicians, advisers).

Magical community:

- Members of magical community (Wizards);
- Representatives of Ministry of Magic.

They will be consulted and will have to negotiate the key demands and proposals for the future coexistence (hopefully peaceful) of their communities.

Divide the students into groups by asking them to pull a slip of paper each out of a hat – with 2 slips for politicians of each group, and the rest members of the 2 communities.

### 3. Playing the game

- a) At first, magical and non-magical stakeholders have to meet in two separate rooms.
- b) Muggles (Group1) and Wizards (Group 2) separately formulate their positions/ demands about how communities should coexist in the future, and politicians of each community listen, ask questions and comment (but do not make their own proposals). Make sure that every member of the community is asked to tell their opinion in this session!
- c) After 20 minutes, magical and non-magical groups will have each created their long list of demands and proposals.
- d) They present these points to their community's politicians, who have to decide, which points they support and which points they modify/ cross out.
- e) The two groups are joined.
- f) Both revised lists of mutual demands and proposals are presented by politicians to the whole audience.
- g) Members of both communities can then in open session ask questions and request clarifications from each other (15 minutes), during this process some points can be crossed out or modified.
- h) After that all remaining points are put to a vote.

The vote is general (all students in the room, from both communities), and each point that collects 50% +1 voice should be considered passed.

The demands and proposals that have been voted in become the new rules for coexistence between the two communities.

### 4. Discussion, reflection and self-reflection

During the following group discussion students should be asked to address the following (and possibly other) questions:

- What did the two communities gain by having this discussion, first in their own community and then with the other community?
- Did you get a better understanding of the concerns and needs of the other community? Do you see them as legitimate?
- Do you now see all concerns/ points proposed by your own community as legitimate?
- Which demands/ proposals of the other community did you see as unfair? Why? Were these points crossed out before the final vote?
- Was the process of decision-making fair? What would you change in this process to make sure all legitimate concerns are given a hearing?
- How do you imagine the life of the two communities after this agreement has been voted in?

## Annex 2

### (Ref. Teaching History for Tolerance through Multiperspectivity and Sources)



#### Example 1

Kil the Eagle. An English satirical map of Europe in 1914 which was reproduced in Germany

*First consider each as examples of British propaganda. What are the messages and how are they supposed to influence the views of the British public?*



#### Example 2

Hark, Hark the Dogs do Bark. An English satirical map of Europe in 1914 which was reproduced in Germany



**Source 1.**

David Cameron presented his views on Islam, radicalisation, and the problems Europe is facing in terms of integration. The UK Prime Minister was speaking in Germany, at the Munich Security Conference this weekend. [HERE](#) (7.2.2011)

**Source 2.**

Actor Nasraddin Dchar wins a Golden Calf for his role in RABAT at the Netherlands Film Festival 2011. This is his acceptance speech. [HERE](#) (2.10.2011)

**Source 3.**

Extract from newspaper interview with Turkish-BORN Dane, now city councillor, 2010.

**Source 4.**

(to be typed)

**Source 5.**

The population in Denmark according to citizenship and origin, 1st of January 2006

	Number of persons	Percent				
	Danish citizenship	Foreign citizenship	Total	Danish citizenship	Foreign citizenship	Total
Total population	50.157.408	270.051	5.427.459	95,0	5,0	100
Persons with Danish origin	4.957.171	7.053	4.964.224	99,9	0,1	100
Immigrants and 2nd generation	200.237	262.998	462.235	46,5	53,5	100
Examples						
Turkey	25.841	29.709	55.550	46,5	53,5	100
Iraq	9.189	17.733	26.922	34,1	65,9	100
Germany	12.577	13.298	25.875	48,6	51,4	100
Lebanon	17.890	4.619	22.509	79,5	20,5	100
Bosnia	8.537	12.415	20.952	55,3	44,7	100
Pakistan	10.658	8.626	19.284	55,3	44,7	100
Yugoslavia (former)	7.547	9.868	17.415	43,3	56,7	100
Somalia	6.816	9.748	16.564	41,1	58,9	100
Norway	4.106	11.638	15.744	26,1	73,9	100
Poland	7.094	7.586	14.680	48,3	51,7	100
Iran	9.967	4.422	14.389	69,3	30,7	100
Vietnam	8.688	4.181	12.869	67,5	32,5	100
Afghanistan	1.973	9.273	11.246	17,5	82,5	100

By 2006 the effect of immigration was, that 8 % of population in Denmark came from other ethnic background than Danish. About 2/3 of these people had their origin in the Middle East. Most of them settled in the large cities of Copenhagen, Aarhus and Odense.

Students need to analyse the sources and answer to the question:

Is Multiculturalism dead?

The answers YES/NO need to be supported by arguments from the sources



## **Network of Education Policy Centers (NEPC)**

NEPC is an international non-governmental membership organization of education policy centers. It currently gathers 23 members in 18 countries. It promotes flexible, participatory, evidence-based, transparent education policies embedding open society values through research, policy analyses, advocacy and implementation. It coordinates as well as initiates multi-country projects of its members, provides policy guidance and learning opportunities to educational stakeholders in the region where it operates.

[www.edupolicy.net](http://www.edupolicy.net)