



# EXECUTIVE SUMMARY

Growing ethnic and religious diversity<sup>1</sup> in Europe poses both opportunities and challenges to European policy-makers and societies as a whole. It is expected that this diversity will continue to increase. At the same time, recent studies show that intolerance and social exclusion are increasing, with some migrant groups feeling alienated. This is leading to incidences of social tensions and unrest. **Education** has a key role to play in preparing societies for dealing with these phenomena. It also plays a vital role in the political socialisation of European citizens from cradle to grave.

This independent report reviews the most relevant European and international research on these issues in order to summarise existing knowledge and to distil policy lessons based on **evidence**. It addresses questions that include:

- What main opportunities and challenges do European education systems face in terms of educating for tolerance, respect for diversity and active citizenship?
- For each of these, what policy insights can we draw from existing European and international research and evidence?
- Which specific education policies and practices appear to work best and under which specific circumstances?

## Main conclusions:

1. *Respect for others can be taught.* From an early age there is a need to correct misconceptions and provide opportunities for genuine intercultural experiences.
2. *School policies that encourage ethnic mixing create conditions for inter-ethnic cooperation and fostering tolerance.* However, simply bringing young people from different backgrounds together physically is not sufficient to reduce prejudice and develop positive intercultural relations; schools need to create the conditions for all children and school staff to develop their intercultural competence.
3. *The way a school operates makes a difference.* In particular, whole school approaches and schools with strong and dynamic ties to the local community have great potential for promoting cohesion. They create a sustainable positive school atmosphere, as well as a stronger sense of belonging.
4. *New effective methods for creating inclusive classrooms have been developed in recent years.* Most European countries still tend to use traditional teaching methods, although methods such as project-based learning, cooperative learning, service learning and peer education are becoming more common. These methods have demonstrated their value in combating intolerance.

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<sup>1</sup> This report focuses primarily on ethnic, religious and cultural diversity, while it also pays some attention to sexual diversity. The practices and strategies discussed in this report most often interplay with other dimensions and identities such as gender, disability, socio-economic status, age, etc, which are not discussed at length.

5. *Extra-curricular activities can promote tolerance and understanding.* After-school activities can help build on classroom learning and can contribute to the creation of a dynamic and inclusive school.
6. *Approaches that foster social and emotional learning matter.* Educational approaches that facilitate a child's social and emotional development have been shown to be powerful tools in promoting inter-ethnic tolerance and respect for diversity.
7. *Effective leadership and governance are essential.* The personal commitment of school leaders and other members of school management teams to an ethos of diversity is critical in developing respect for diversity among students and improving their intercultural competence. Such commitment needs to be reinforced by professional development in these areas.
8. *Teachers need diversity training.* The intercultural competence of teachers in Europe needs to be strengthened. Also, at present there is a significant lack of diversity among the ranks of teachers and principals in schools across Europe.
9. *Education is a shared responsibility between schools and other stakeholders.* Partnerships between schools, communities and parents help to connect better to local needs. They also increase mutual understanding and trust between school staff and community, as well as recognition of the assets and expertise of various stakeholders.
10. *Schools could benefit more from third-sector know-how.* Local and international NGOs with specific expertise in the field can enhance the expertise in schools, but are underutilized in both formal and informal education.
11. *School curricula need to better incorporate diversity.* Minority children often find it difficult to identify and engage with the learning process and the content of a mono-cultural curriculum. Addressing religious, ethnic and other forms of diversity is a critical aspect of education. Culturally sensitive approaches can be effective in promoting inclusion. At present, there is a widespread failure among EU nations to adequately meet this challenge.
12. *Mother tongue education has a profound impact on a person's sense of identity and well-being.* Effective forms of bilingual and multilingual education benefit both majority and minority students, yet are rarely found in Europe.
13. *New media present both a threat and an opportunity.* Cyber bullying is an increasing danger to young people in today's classrooms, as is exposure to extremist ideas and hate speech. However, new media products are also showing potential in fostering tolerance and encouraging respect for diversity.
14. *More research and data regarding what works to combat intolerance and promote respect for diversity is needed.* Though there is some evidence to show what works when combating intolerance and promoting diversity, most evidence remains anecdotal. Much more systematic and solid evidence is needed.

## Key policy recommendations

### *For policy makers at European/national/regional level*

- 1. Avoid segregation and promote diversity in schools:** Policy-makers at all levels should encourage the development of intercultural competence of teachers and students, and ensure that migrants and minorities are equitably represented across schools to avoid schools with high and low diversity. School admission policies should ensure equal access to all students, notwithstanding their ethnic, religious, socio-economic status or gender. One of the possible strategies is "controlled choice", to balance parents' wishes to choose a school for their children and the policy goal to counter segregation. The promotion of diversity should start at the pre-school level.
- 2. Develop and use culturally relevant curricula and culturally-responsive pedagogies:** Stakeholders, each at their own level, have a role to play in developing a more diverse curriculum and methods, taking into account the realities of all students. Member States should move towards the implementation of a more culturally responsive pedagogy in primary and secondary schools. Educational policy-makers at national levels should promote the use of educational materials that deal with migrant histories and that can lead to a better understanding of the experiences of migrants. Educational policy-makers should think about ways to implement culturally responsive pedagogies in all schools, starting from teachers' pre-service education and in-service training. Policy-makers should support universities in their efforts to research whether these pedagogies are being used appropriately and effectively.
- 3. Provide bilingual and multilingual education:** Countries and their Education Ministries should ensure where possible that all students have the opportunity to learn their mother tongue at school, especially through two-way bilingual immersion approaches. Education policy-makers should promote education policies that value and foster students' mother tongues and educational programmes that help students to make connections between languages. National policy-makers should re-examine the possibilities to include instruction of migrant languages in a meaningful way for all students in schools, reflecting, for example, the local diversity present in a community. Teacher preparation institutes should develop courses and programmes that educate future teachers to become bilingual and/or mother tongue teachers.
- 4. Encourage diversity in the education workforce:** Member States should adopt measures to attract more representatives from minority communities to the teaching profession and provide support to retain such teachers. National policy-makers need to carefully examine present routines to attract teachers from minority communities and make improvements where possible. The creation of networks of teachers with an immigrant background should be supported. Possibly, an affirmative action can be utilised in countries where entry to the initial teacher education is highly competitive or presents barriers for students from disadvantaged background, including immigrants.
- 5. Better prepare the education workforce for tolerance, diversity and inclusion:** Member States should ensure high quality pre-service education and in-service training for teachers at all levels of education. Initial teacher education (ITE) programmes and continuous professional development (CPD) should help all teachers develop their intercultural competence and, in turn, the necessary skills to work with a diverse body of students including ethnic, religious, linguistic and sexual minorities; as well

as students from lower socio-economic backgrounds and those with special educational needs. In addition, teachers should be adequately prepared to approach sensitive issues and address bullying.

**6. Promote a whole-school approach and engage with wider groups of stakeholders:** Policy makers should create enabling conditions for practicing whole-school approach that would engage entire community in education process. Education policy-makers should promote policies that build sustainable bridges between schools and community. Policy-makers at the national and local levels should include experienced NGOs in the development of their policies to address the increasing diversity in society, and look for ways to collaborate with such NGOs.

**7. Provide accurate information on migration flows:** Studies in Europe show that schoolchildren vastly overestimate the number of migrants and other minorities residing in their countries. This can lead to increased feelings of fear and threat. National and local policy-makers should work with schools to guarantee that schoolchildren receive accurate information with respect to the number of migrants and minorities in the country and that their misperceptions are corrected. Students need to be actively involved in the process of collecting information.

**8. Support the collection of empirical evidence for policy-making across Member States:** Although there is some evidence to show what works well and less well to combat intolerance and promote diversity in educational settings in Europe, more empirical evidence is needed from various EU Member states as most current research is from North America, Australia and the United Kingdom. The European Commission and policy-makers at all levels should support and enable empirical research and evaluations aiming to show what works, why, how and under what conditions. These efforts could be reinforced at the European level through the establishment of an institute to assess the effectiveness of education practices in Europe (akin to the 'What Works Clearing House' in the US).

**9. Acknowledge and reward good practice:** At the moment, it is unclear what good practices are in place in schools with respect to promoting tolerance, helping students develop intercultural competences and respecting classroom diversity. The European Commission should work with NGOs and other key stakeholders to identify and reward schools and projects that are successful in promoting tolerance and respect for diversity. Bestowing awards for best practice is recommended as an incentive for educational institutions.

### ***For educational institutions***

**10. Ensure effective school leadership:** National and local authorities should encourage and provide help and means for school leaders to implement evidence-based programmes that foster tolerance and understanding. This help could take the form of providing opportunities for professional development of staff, organizing and facilitating meetings with the school team and the community (including NGOs and parents). It is crucial to promote the development of a learning culture in schools and school districts and implement self-reflection and self-evaluation approaches that could serve as the basis for future action.

**11. Adjust the content of teaching according to the local needs:** Schools and teachers can better balance what is taught in the curriculum by including books, films, websites, etc. that better represent the diversity of the classroom. This action should be undertaken in consultation with the representatives of the diverse communities that constitute the student body.

**12. Provide a safe environment for discussing controversial issues:** Activities relating to controversial issues can develop qualities such as empathy, multi-perspectivity, as well as the ability to understand the beliefs, interests and viewpoints of others. Educational policy-makers should encourage and provide help and means for teachers to teach about controversial issues in the classroom. This help could take the form of appropriate training courses and the provision of relevant educational materials.

**13. Provide "education about religion and beliefs" in a balanced and human rights framework:** The religion and belief dimension is a critical aspect of a child's social-emotional development. It also has the potential to promote respect for diversity. Yet at present it is insufficiently addressed in European school systems. Member States should develop strategies to implement education about religion, belief and value systems that are inclusive and at the same time will not be seen as a threat to secularism.

**14. Recognise the importance of empathy and social-emotional learning:** Social and emotional learning, as well as a feeling of empathy toward others, are powerful tools to foster tolerance and promote diversity. Schools with the support of policy-makers should develop sustainable educative programmes that aim to improve empathy among children. Since experience can strongly influence attitudes, such programmes may include experience-based activities such as tutoring others, intervening to help others, as well as learning and applying conflict resolution skills. Such measures should be closely monitored and evaluated.

**15. Use interactive participatory teaching methods:** Project-based learning, cooperative learning, service learning and peer education are all active and engaging teaching approaches that have demonstrated their effectiveness in fostering tolerance, respect for diversity, and civic responsibility in students from diverse backgrounds. School leaders and teachers need to take further steps to develop and support more active, participatory pedagogies in schools.

**16. Use new technologies with responsibility:** New technologies have the potential to spread extremist ideas and hate speech as well as to promote diversity. Member States should continue to reinforce the measures they have to prevent, monitor and report incidences of bullying, cyber bullying and hate speech that occurs through use of the internet and social media. Collaboration with NGOs should take place to develop online learning tools and for instance Apps aimed at fostering a greater openness to diversity among children. It is important that schools with the support of national and local authorities work with the many reputable NGOs presently developing new technology materials and closely monitor and evaluate this process.

**17. Promote intergroup contact:** Simply bringing young people from different backgrounds together is not sufficient to reduce prejudice and encourage intercultural relations. Schools need to create conditions and equal opportunities for all participating children for inter-ethnic contact and cooperative learning. Education policy-makers should ensure that present and future teachers are aware of the conditions that can promote positive interactions between individuals from diverse backgrounds and that they are trained to put these conditions in place. School leaders and teachers should promote activities that allow students to engage in/observe pro-social behaviour, like tutoring other students, learning and applying conflict resolutions skills, role playing.

**18. Promote home-school partnerships:** Home-school partnerships create a positive school atmosphere, a stronger sense of belonging among all students, and build closer ties to the community as well as trust between the diverse communities. Schools should be encouraged to engage students more actively in the school and build meaningful and sustainable links with parents. More than is the case to-

day, schools should be encouraged and supported in developing engaging after-school activities for students involving parents, NGOs and other community actors where possible.

**19. Involve NGOs and youth organization in education:** In many countries local and international NGOs have gained extensive experience in training and educating teachers, students and other stakeholders about issues related to tolerance and diversity but not enough use is made of this expertise. Organisations can be involved in education process via various activities: e.g., providing training and support for students, teachers and other school personnel; developing resource materials; helping to organise campaigns in schools (such as anti-bullying campaigns); organising field trips to and after-school and summer activities for students.



# INTRODUCTION

European societies are ethnically, culturally and religiously diverse. This diversity is the result of various historical developments. Diversity in Europe<sup>2</sup> is likely to increase in the future<sup>3</sup>. This growing diversity, especially with respect to culture, ethnicity and religion, poses both opportunities and challenges to European institutions and European societies. Recent studies show increasing intolerance and social exclusion both in schools and communities, although the extent varies between countries<sup>4</sup>. At the same time, some migrant groups are experiencing feelings of alienation and lack of belonging, which may lead to social unrest, separation, extremism and/or various types of violence. Recent events have once again demonstrated that alienation, marginalisation and lack of belonging can make people more susceptible to extremist views and violent radicalization<sup>5</sup> and violent actions that can cause pain and suffering with ripple effects throughout European societies. Entire communities have been negatively impacted, creating conditions for further instability. If the increasing cultural, ethnic and religious diversity is not addressed effectively, and young people continue to feel excluded, social cohesion in European societies will be at risk. Moreover, if managed properly, diversity provides advantages rather than threats to European societies. There are indications that diversity can improve productivity, creativity and efficiency in host societies (Meinhof, 2013; OECD, 2012). Practice suggests that businesses, other organisations and societies overall can benefit from the variety of skills, entrepreneurship and creativity associated with diversity, provided they offer conditions to realise the potential associated with diversity and facilitate interaction and co-creation<sup>6</sup>.

Growing diversity in Europe challenges the education sector to develop strategies for accepting and embracing difference. Within the educational landscape, the school is a critical institution for transmitting values and attitudes that honour openness and learning from difference. The educational sector, and in particular schools, can provide a place where young people learn the skills and competences that will help them resolve conflicts in a peaceful manner and learn to live with diversity on a daily basis.

Research shows that the combination of structural inequalities, exclusion and intolerance compromises the future life-chances of many young people from traditionally disadvantaged backgrounds. Educational disadvantage and subsequent failure to fully participate in society is exacerbated by a number of factors at the structural level (e.g., segregation policies or lack of effective monitoring of quality of ed-

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<sup>2</sup> In this report we will focus primarily on ethnic, religious and cultural diversity, though we also pay particular attention to sexual diversity. Nevertheless, the practices and strategies addressed in this document can also have an impact on the acceptance of many other kinds of diversity, relating to gender, ability, SES, etc.

<sup>3</sup> Projections pertaining to future numbers of 'immigrant origin or ethnic minority status' indicate that the percentage of those with a post-war immigrant origin in the EU will comprise between 20-40 % of national population totals by the middle of the 21st century if recent migration trends persist. This is significantly more than at present (Lanzieri, 2011).

<sup>4</sup> For more detailed information see the project 'Accept pluralism' (2010-2013), funded by the European Commission: <http://accept-pluralism.eu/Research/ProjectReports/ToleranceIndicatorsToolkit/ToleranceIndicators.aspx>.

<sup>5</sup> The Paris Declaration from March 2015 mentions this need to prevent and tackle radicalisation. See: [http://ec.europa.eu/education/news/2015/documents/citizenship-education-declaration\\_en.pdf](http://ec.europa.eu/education/news/2015/documents/citizenship-education-declaration_en.pdf). UNESCO refers to the importance of combating 'violent extremism': <http://unesdoc.unesco.org/images/0023/002348/234879e.pdf>.

<sup>6</sup> Council of Europe, 'Diversity Advantage challenge', 2015. Available at: [http://www.coe.int/t/DG4/CULTUREHERITAGE/CULTURE/DIVERSITY/Brochure-DiversityAdvantageChallenge\\_en.pdf](http://www.coe.int/t/DG4/CULTUREHERITAGE/CULTURE/DIVERSITY/Brochure-DiversityAdvantageChallenge_en.pdf).



educational provision) (Kahlenberg, 2011) and particular institutional level (e.g., ineffective teaching approaches and insufficient preparedness of school staff to deal with diversity, lack of support structures or unfavourable learning environments, etc.) (Burns, 2010; Wissink & Haan, 2013). If we are to bring about acceptance of difference and make learning experiences more equitable and inclusive for all children, a concerted effort involving policy development and cooperation by all stakeholders – including policy-makers, schools, teachers, children, parents and the wider community – is needed.

## Aims and key questions

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This report reviews relevant European and international research in order to reveal how European education systems can better prepare future citizens for tolerance, respect for diversity and civic responsibility. The report highlights evidence-based best practices that have demonstrated their value across time and geographical boundaries. These practices can serve as a useful starting point for developing effective initiatives in various European educational contexts.

More specifically, the report aims to answer the following questions:

1. What are the main issues/dimensions on effective educational approaches to combat intolerance and promote respect for diversity identified in the research literature?
2. What are the key (policy) lessons on effective educational practices that can be drawn from existing European and international research and evidence?
3. What specific education policies and practices (pedagogical orientation, curricula, didactic material, activities, etc.) appear to be especially effective tools for promoting tolerance, respect for diversity, intercultural understanding, community-building, civic responsibility and social cohesion? Bearing in mind the fact that the success or failure of many of these policies and practices is often context-specific, what are some key success factors? How to translate values of tolerance and diversity into practice more effectively, especially in primary and secondary schools? What practical measures can schools put in place to further these ends?
4. What can the various education actors/stakeholders do to enhance their contribution? What roles can schools, teachers, religious institutions, non-confessional communities and organisations, civil society organisations, etc. play in this process?
5. To what extent can schools and school districts alone foster tolerance, respect for diversity and civic responsibility? What are the supportive structural conditions at various levels to maximise the impact of education policies and measures?
6. What are key policy implications and recommendations to serve as important first steps to improve present policies and make them sustainable?

## Methods and scope

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The focus of this report is on educational approaches to promote tolerance and respect for diversity in primary and secondary schools. Where relevant, non-formal education approaches led by non-school

actors (though in cooperation with formal education institutions) are also described. While measures in higher and adult education are important, they do not fall within the scope of this report.

The report seeks to understand effective policy approaches on promoting tolerance and respect for diversity in schools, informed by evidence from European and international research. Therefore, the main source of information for this review is secondary data. The analysis seeks to extract concrete, evidence-informed, action-guiding policy proposals for European schools and education policy-makers regarding the promotion of tolerance and diversity in compulsory schooling. The review draws on research from a range of approaches including meta-analyses, quantitative and qualitative research. It seeks to interpret different kinds of research, while giving due weight to findings with a particularly strong evidence base. The review also indicates gaps in research evidence and existing data.

## Key terms<sup>7</sup>

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*Diversity Education:* The concept of diversity education encompasses acceptance and respect of individuals from different backgrounds and with different identities. It means understanding that each individual is unique, and recognises our individual differences. It is about understanding each other and moving beyond simple tolerance (see Evans, 2014).

*Formal Education System:* The expression 'formal education system' refers to the hierarchically structured, chronologically graded education system, ranging from primary school to university and including, in addition to general academic studies, a variety of specialised programmes and institutions for full-time technical and professional training. As children spend a good part of their week in formal education settings, the report mostly focuses on these.

*Multicultural Education versus Intercultural Education:* In some public discussions the concept of multicultural education has been dismissed as creating division and separation, implying a parallel system. Though most academics do not use the term in that manner (see e.g. Banks, 2009), we shall generally use the term Intercultural Education. Interculturalism can be defined as 'a dynamic process whereby people from different cultures interact to learn about and question their own and each other's cultures. It recognises the inequalities in society and the need to overcome these. It is a process that requires mutual respect and acknowledges human rights' (James, 2008). The main features of this concept lie in openness and interaction (Wood, Landry and Bloomfield, 2006). Intercultural Education also views cultures as dynamic and evolving, warning against seeing culture as static and deterministic.

*Inclusion and Inclusive Curriculum:* Although the term *inclusion* typically refers to integration of children with disabilities/special needs into mainstream schools and classrooms, the idea of an Inclusive Curriculum, as used here, expands that concept to any child (with varying abilities, who are at risk of school failure or dropping out, as well as from various minority groups and cultures).

*Integration:* In public discourse and the media, calls for integration have often been used as a political argument to require immigrants and other minority groups to surrender their culture, language, identity, etc., in favour of adopting those of the majority community, leading to assimilation and acculturation. The EU has taken a strong stand in arguing that integration is a two-way process. Integration, ac-

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<sup>7</sup> The terms are presented in alphabetical order.

ording to this view, not only refers to migrants receiving the tools to be able to succeed and better fit into a new society, but is a process of mutual acceptance and respect. There is a focus on removing the barriers that prevent migrants and other minorities from being included. Such barriers are multiple and can include those related to language and race, sexual and cultural discrimination, and restrictions arising from immigration policies.

*Intercultural Competence:* Intercultural Competence refers to the ability that people can develop through exposure to the 'other' or experience and education as to this respect. It is perhaps best defined as: 'the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts' (Bennett, 2004, p. 149). Developing such competencies is seen as a key ability for functioning effectively in today's interconnected and multicultural world.

*Tolerance:* While seemingly clear in its meaning, tolerance is a widely contested concept. It has been argued that as a concept, tolerance is too narrow and refers to 'allowing', yet not accepting. Forst (2003) distinguishes between two overall perspectives in the discourse about tolerance: a 'vertical' perspective of state policy and a "horizontal" perspective of inter-subjectivity. Tolerance, in its broadest sense, can be understood as accepting difference<sup>8</sup>.

## CHAPTER 1. DEFINING THE CHALLENGES: EUROPE TODAY

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Evidence shows that newcomers to Europe have been increasingly successful in joining the mainstream in terms of economic and educational mobility. For instance, a recent study of migrant educational attainment in Europe showed that the children of migrants are more likely to surpass their parent's level of education than the children of the native population (Oberdabernig and Schneebaum, 2015). Nevertheless, there is still a significant gap between the native population and migrants in the areas of employment, housing and educational attainment<sup>9</sup>. In many cases, urban areas tend to be segregated according to ethnicity, sometimes resulting in ghettos (Musterd, 2011; Paasche and Fangen, 2011). These areas also suffer other deprivations, such as high unemployment, poor health and poor access to services (Paasche and Fangen, 2011). Housing, ethnic and socioeconomic segregation often lead to school segregation (Karsten et al., 2003; Matache and Fuller, 2015).

These high concentrations of social and ethnic groups and their spatial segregation pose real challenges for many countries, and relate to other factors such as disparities in educational achievement and the concentration of poverty and social isolation in certain neighbourhoods (Clotfelter, 2001; Hoorens et al., 2013). There is also evidence that the situation is worsening (Madanipour and Weck, 2015)

Interestingly, unemployment and poverty have been found to be better indicators of tensions between, for instance, Muslim minority communities and the majority than ethnic or religious identity, although it needs to be stressed that ethnicity does matter (see Sharpes and Schou, 2014).

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<sup>8</sup> See also the discussion about this concept published by the Wergeland Centre: <http://www.theewc.org/statement/tolerance..a.key.concept.for.dealing.with.cultural.and.religious.diversity.in.education>.

<sup>9</sup> OECD, *Settling in: OECD Indicators of Immigrant Integration*, 2012.

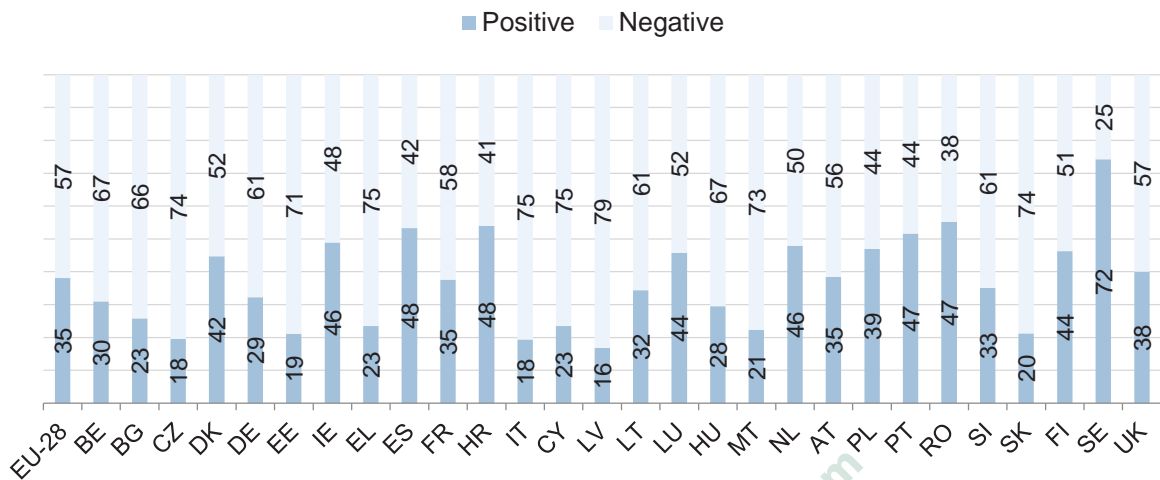
New arrivals often tend to be concentrated in disadvantaged urban neighbourhoods (Fejaer and Birkelund, 2007, Karsten et al., 2003; Coughlan, 2015; Matache and Fuller, 2015). Evidence shows that immigrant students are more likely to attend schools with a socio-economically disadvantaged intake, a high concentration of minorities (Karsten et al., 2003; Coughlan, 2015; Matache and Fuller, 2015), and poorer learning conditions (OECD, 2006). According to an EDUMIGROM survey (2010), ethnic separation in education is only partially a by-product of given residential conditions. Spontaneous processes of 'white flight', local education policies aimed at raising efficiency through inter- and intra-school streaming, and the attempts of minority ethnic parents to protect their children from discrimination and 'othering' also contribute to the process. Research suggests that, for the most part, young people from ethnic minority backgrounds have very limited contacts with their peers from the majority. Segregation has a negative impact on identity formation of young people who often feel 'othered' (Szalai, 2011). This shows how segregation can become a key component of producing and reproducing inequalities in education and labour market opportunities (Anderson, 2010; van Eijk, 2010).

Even though various policies have been developed and adopted at the EU and national levels, incidences of intolerance, discrimination and racism have not shown any significant decrease across Europe. There are indications that negative attitudes towards migrants from outside the EU have been increasing. In 2014, more than half of EU population perceived immigration as a negative phenomenon (see Figure 1 below). There seems to be growing intolerance of migrants and refugees at the governmental and public levels, as the number of migrants and refugees coming into Europe increases due to unresolved conflicts around the world, especially in the Middle East (see for instance UNHCR, 2014). Eurostat data shows, for instance, that the number of asylum requests in the EU rose from less than 350 000 in 2012 to more than 600 000 in 2014 (Eurostat, 2014). These figures continued to increase in 2015<sup>10</sup>. Current humanitarian crises, reflecting events in Syria and elsewhere, have significantly increased the inflow of refugees into Europe. In addition to conflicts in the proximity of Europe, labour migration also continues to increase due to free movement within Europe. These trends provide challenges for European education systems, especially those that have to absorb the majority of recent asylum seekers.

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<sup>10</sup> According to Eurostat (2015a), there was an 86 % rise in the number of first time asylum applications in the EU in the first three months of 2015, when compared to the same period in 2014.

**FIGURE 1.** Attitudes of European citizens towards immigration from non-EU countries, 2014



Source: Standard Eurobarometer 82, 2014.

[http://ec.europa.eu/public\\_opinion/archives/eb/eb82/eb82\\_anx\\_en.pdf](http://ec.europa.eu/public_opinion/archives/eb/eb82/eb82_anx_en.pdf)

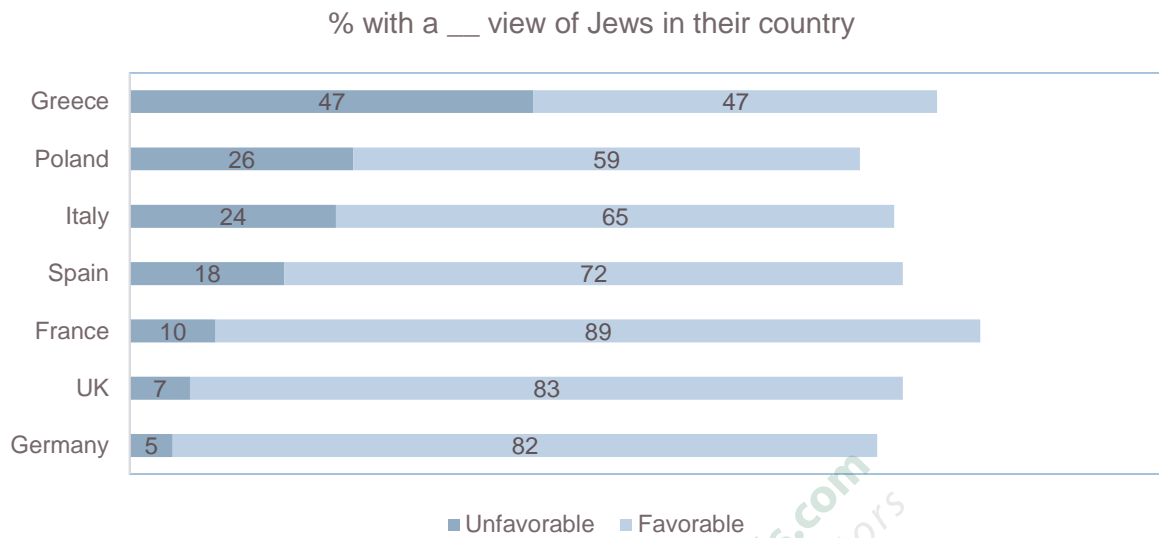
Alongside present migration, there has been an increase in intolerant attitudes and the growth of far right parties. A recent study by the Pew Research Centre (2014) shows that in the countries surveyed there was a large degree of intolerance towards minorities, which continued to grow in some places (see Table 1 and Figures 2 and 3).

**TABLE 1.** Immigrants and perceived links to crime

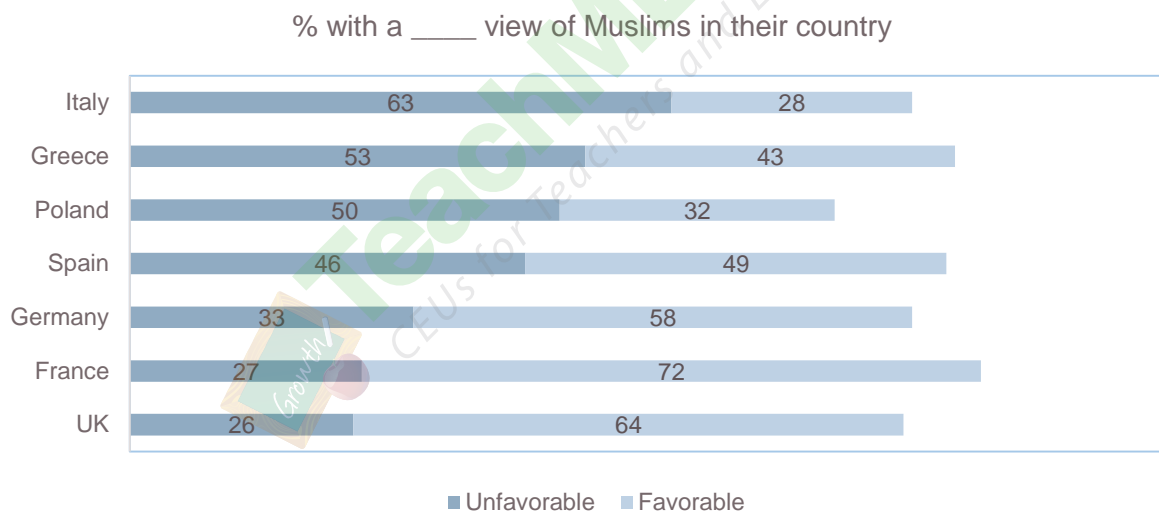
% Immigrants in our country today _____ than other groups				
Countries	Are more to blame for crime	Are no more to blame for crime	Neither/Both	Don't know
Greece	51	36	11	2
Germany	48	45	1	6
Italy	45	39	16	1
France	36	63	0	1
Spain	25	70	4	1
Poland	21	49	12	18
UK	20	76	2	3

Source: Spring 2014 Global Attitudes survey, Pew Research Center.

**FIGURE 2.** Opinions about Jews in several EU countries



**FIGURE 3.** Opinions about Muslims in several EU countries



Source: Spring 2014 Global Attitudes survey, Pew Research Center

The study also shows that, for instance, negative opinions of the Roma ranged from 41 % to 85 %. The 2015 Eurobarometer also showed that negative attitudes towards the Roma, varied significantly across Member States<sup>11</sup>.

Existing studies indicate that across Europe migrant children and youth tend to experience bullying on grounds of race and ethnicity (Caulfield *et al.*, 2005; Elame, 2013). This also applies, for instance, to

<sup>11</sup> E.g. from only 29 % reporting to feel comfortable working with a Roma person in Czech Republic to 87 % in Sweden.

sexual orientation, again with huge variations across Member States (Eurobarometer, 2015)<sup>12</sup>. Although these incidents often go unreported, the number of children and young people that approached the UK-based organisation Childline for counselling after racist bullying provides an indication. Incidents rose by 69 % in 2013 in comparison to the year before. There was a particular increase with respect to Islamophobic incidents (Dugan, 2014).

School-aged youth also have negative perceptions of minorities. A national study conducted in England between 2012 and 2014 among schoolchildren aged 10-16 showed that 60 % agreed with the statement that 'asylum seekers and immigrants are stealing our jobs' and 31 % agreed with the statement that 'Muslims are taking over England'. These percentages were associated with a vast overestimation of the number of foreign born people in England. The average estimate among schoolchildren was 47 % (reality 13 %). Also, on average they estimated that 36 % of the population was Muslim (reality 5 %) (SRtRC, 2015).

In 2014, in the Czech Republic, during high school student mock EU elections, the two far right parties DSSS (Workers' Party for Social Solidarity) and Dawn of Direct Democracy received a combined 10.25 % of the student vote. In neighbouring Slovakia, during mock elections held in schools in May 2014, the far right Our Slovakia Party received almost 11 % of the secondary students' votes (Goldirova, 2014).

In some places, support for the far right among school-aged youth is even stronger. In the Netherlands, the NGO Pro Demos, formerly affiliated with the government, conducts a mock election among school students aged 11-12 before every general election. The trend shows increased support for the far right and openly Islamophobic European Liberal Democrat and Reform Party (*Partij voor Vrijheid en Democratie* = PVV). While 12.6 % of students indicated they would have voted for the PVV just before national elections in 2012, this percentage rose to 19.9 % in 2015 (provincial elections), which in the case of actual general elections would have made the PVV the largest party in the Netherlands (Pro Demos, 2015).

Research on youth in Greece and Hungary also shows considerable support for far right parties. In Greece, the Golden Dawn Party remains popular among young people as of late 2015, and the economic crisis has been found to be a weak predictor of this support (see Sakellariou, 2015). The situation is similar in Hungary, where young people feel strongly attracted to the message of the Movement for a Better Hungary - Jobbik (European Policy Brief, 2014).

Such negative opinions are not only associated with migrants and refugees but also other minority groups. Research conducted by the International Lesbian and Gay Association (ILGA)-Europe and IGLYO<sup>13</sup> (Takács, 2006) looked at mechanisms of social exclusion affecting LGBT youth in everyday life across Europe. In the 37 countries surveyed, 61 % indicated they had had negative personal experiences in school environments because of their LGBT identity and 53 % reported verbal or physical bullying. Finally, some 43 % of respondents 'found that their school curriculum expressed prejudice or included discriminative elements targeting LGBT people' (Takács, 2006, p.55).

One explanation for the findings above, with educational ramifications relates to a lack of accurate information. Various studies have found that the general population, just as in the study of schoolchil-

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<sup>12</sup> For example, 96 % of respondents in the Netherlands and 95 % in Sweden agree that gay, lesbian and bisexual people should have the same rights as heterosexual people; however, only 36 % of respondents agree with the same statement in Romania or Slovakia (Special Eurobarometer 437, 2015).

<sup>13</sup> International Lesbian, Gay, Bisexual, Transgender and Queer Youth and Student Organisation.

dren mentioned earlier, overestimates the size of (ethnic) minority groups. A comparative international study, the 'Transatlantic Trends Immigration' survey<sup>14</sup> (Topline Data 2011) found similar exaggerated estimates in France, Germany, Italy, Spain, and the UK, when respondents were asked about their opinion on the percentage of the total country's population born abroad. Comparable results were found in a more recent study by the Ipsos Mori Research Institute (2014). Europeans vastly overestimate the numbers of Muslims and immigrants in their countries. Such overestimates easily feed into existing fears and discourses that view such groups as a threat to tradition, nation, and culture. The image is created of foreigners 'flooding into the country', and taking over the nation. This is also an image that has been present in the media regarding refugees and asylum seekers for the last several years (Parker, 2015). Nevertheless, even if accurate information is provided, this is not enough to overcome prejudices. Prejudiced individuals are more likely to accept myths and inaccurate information (Suhnan, Pedersen, and Hartley, 2012) and their negative opinions are difficult (but not impossible) to change (Munro and Stansbury, 2009). For instance, a recent study in Italy among high-school students showed that if the social psychological processes pertaining to bias are explained to secondary school students, this *can* reduce bias among *some* of the students (La Barbera, 2015). The intervention in this case was factual information focused on the students' own (social) psychological functioning.

This section has identified current challenges facing Europe which, in part, stem from continuing immigration. Incidents of social unrest and racially motivated crime have raised serious questions about the success of integration policies adopted by the Member States. It has been argued that schools have an important role to play in preparing young people to live in multicultural societies. The next section will look at the approach schools can take in promoting diversity and tolerance.

## CHAPTER 2. THE ROLE OF THE FORMAL EDUCATION SYSTEM IN PROMOTING TOLERANCE, RESPECT FOR DIVERSITY AND CIVIC RESPONSIBILITY

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The formal education system provides society with a unique opportunity to address issues such as tolerance or lack thereof, rights and responsibilities, respect for diversity and civic responsibility in an educational setting. It enables professional educators such as teachers to address students' knowledge, values, attitudes, behaviours and competences.

Due to a variety of reasons, most efforts to curtail prejudice and promote respect for diversity in schools tend to be temporary, and generally involve specific prevention mechanisms and remedies used to address certain immediate issues perceived as problems. Among the reasons for the lack of sustainable interventions are failure to identify structural causes; lack of resources, knowledge and skills to address such issues; defining education in school exclusively in academic terms and parental resistance among others. While specific measures can be effective in the short term, they rarely translate into the kinds of structural and school culture change that can create a space where all students (and teachers) feel accepted and safe, where their backgrounds become a lasting source of infor-

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<sup>14</sup> Topline Data 2011. <http://trends.gmfus.org/immigration/topline-data/>.



mation for the school, and where conflicts are dealt with in effective ways in the medium-and long-term (see Hargreaves, 2008).

## 2.1. Intercultural competences for youth

It is widely acknowledged that schools have the potential to help young people become active and responsible citizens in today's multicultural Europe. This implies moving away from traditional monocultural education systems to ones that better connect young people to the multicultural reality around them. In terms of knowledge this means a broader and more inclusive understanding of the past, including histories of migration, colonialism, slavery, and also shared histories and cooperation between nations and communities. It also means knowing about the increasing diversity in one's own society and community. Active and responsible citizenship means embracing equality and democracy. Key attitudes related to the focus of this report include openness, being non-prejudiced, tolerance for ambiguity, as well as respect for diversity and human rights.

The various aspects of education intended to combat intolerance and promote respect for diversity as identified above represent the core aspects of what has been termed *intercultural education*, which 'aims to develop, among people from different backgrounds, the knowledge, attitudes and skills which are necessary to communicate and collaborate with others who come from a different background' (Van Driel, 2008). Such an approach to education is rooted in human rights and social justice principles. These considerations also approximate the elements identified by UNESCO for (active) citizenship education: 'educating caring and responsible citizens committed to peace, human rights, democracy and sustainable development, open to other cultures, able to appreciate the value of freedom, respectful of human dignity and differences, and able to prevent conflicts or resolve them by non-violent means'<sup>15</sup>.

Research into educational interventions that focus on developing intercultural competences among youth and teachers show that such interventions can greatly impact perceptions and interactions<sup>16</sup>. The development of such competences can serve as a starting point for the manner in which schools and the education system help prepare young people for life in today's and tomorrow's Europe.

## 2.2. Is mixing young people sufficient to promote respect

Increased migration into Europe has manifested itself in greater cultural diversity within schools and other educational institutions. In major West European cities such as Amsterdam, Berlin, London, Paris and Stockholm, a large minority or even a majority of children attending state schools have a recent immigrant background (first, second or even third generation). Educational settings that include students from diverse national and cultural backgrounds have the potential to widen learning opportunities and diversify the content of teaching material (Ward, 2001). Previous research has recognised the

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<sup>15</sup> Teaching and Learning for a Sustainable Future: a Multimedia teacher Programme: [http://www.unesco.org/education/tlsf/mods/theme\\_b/mod07.html](http://www.unesco.org/education/tlsf/mods/theme_b/mod07.html).

<sup>16</sup> For an overview of the vast amount of research done relating to one particular model - by Milton Bennett - focusing on the development of intercultural competences, see: [http://www.idrinstitute.org/allegati/IDRI\\_t\\_Pubblicazioni/10/FILE\\_Documento.pdf](http://www.idrinstitute.org/allegati/IDRI_t_Pubblicazioni/10/FILE_Documento.pdf).

role of the school as an important site for learning to accept and appreciate diversity (Smyth, Lyons and Darmody (eds), 2013). In particular, schools can help students to develop positive perceptions of diversity by providing formal and informal experiences for interaction (Isac, Maslowski, and van der Werf, 2012).

The relationship between school ethnic composition and interethnic relations leads to mixed findings. Some research indicates that relations between youth from diverse ethnic backgrounds are more negative in school classes with high proportions of ethnic minority students (e.g. Vervoort, Scholte, and Scheepers, 2011). However, other researchers find that having a higher minority concentration is associated with more positive outcomes (e.g. Agirdag et al., 2011). EDUMIGROM (Ethnic differences in education and diverging prospects for urban youth in an enlarged Europe, EC FP7 research project) country studies confirm that, on the one hand, if ethnic minority students are separated into different schools they can feel safer and more comfortable (because they do not feel marginalised there and much less is demanded of them), while internal separation (parallel classes within the same school) deprives students not only of quality education and meaningful interethnic personal relations, but also of their dignity and self-esteem, which in turn can lead them to develop self-exclusionary trends (Szalai (2010) in EDUMIGROM (2010). On the other hand, the EDUMIGROM (2010) cross-country study demonstrated that school policies based on ethnic mixing create conditions that facilitate cooperation across ethnic boundaries and are very significant when it comes to forming friendships based on mutual cultural understanding and shared activities. A recent international study from the UCL Institute of Education (IOE) emphasized that young people in schools with ethnically diverse classrooms are likely to have more favourable attitudes towards immigrants (Janmaat, 2014). The different outcomes point to the impact associated with the quality of interethnic relations, which in turn are impacted by what takes place in school environments (Thijs and Verkuyten, 2014).

On the whole, research shows that increased student tolerance is closely associated with providing more opportunities for students to develop interethnic friendships (Godwin, Ausbrooks and Martinez, 2001; Pettigrew and Tropp, 2006). There is strong evidence to support the fact that intergroup friendships – much more likely in non-segregated environments – reduce prejudice toward other racial and/or ethnic groups (Davies et al. 2011; Pettigrew and Tropp 2006; Hodson 2011; Paluck and Green 2009). However, it is too often assumed that simply bringing young people from different backgrounds together is sufficient to reduce prejudice and encourage intercultural relations. Existing research indicates that ethnic desegregation is insufficient to promote increased ethnic tolerance (Thijs and Verkuyten, 2014). Simply placing people together in one space and getting them to interact does not necessarily lead to better relations. Though greater diversity in schools can lead to more positive feelings and feelings of safety if conditions are 'right' (see e.g. Juvonen et al., 2006; Graham et al., 2014), diversity can also increase the threat students perceive from the group which they see as being different from themselves (Godwin, Ausbrooks and Martinez, 2001).

Ever since Gordon Allport's contact theory was introduced in 1954 to explain why placing people from diverse backgrounds together can lead to different outcomes, researchers have tried to test its key elements. Allport proposed that intergroup contact would lead to reduced prejudice only if certain conditions were met. These conditions were: (1) there needs to be equal status between the groups in contact, (2) they have to have a common goal if the groups are brought together, (3) there has to be cooperation between the groups (not competition) and (4) there has to be institutional support for the contact. Equal status implies that in the contact situation (and not necessarily in daily life) each child

must have an equal opportunity to participate, make suggestions and decisions. Common goals and cooperation between groups can easily be found in cooperative learning assignments, where students collaborate to complete assignments.

The vast research on intergroup contact is one of the key starting points in this report, since these insights have been a good predictor of what initiatives can be successful in various settings. Recent findings show that intergroup contact (that meets the criteria presented above) reduces prejudices by increasing our empathy for others, reducing our anxiety about meeting and interacting with the 'other', and increases our knowledge about this other group (Pettigrew and Tropp, 2011), although increased empathy and reduced anxiety have a much greater impact on reducing prejudice than on increasing knowledge. Also, empathy has been found to be a good predictor of prosocial behaviour (Batson and Powell, 2003).

Programmes aimed at reducing prejudice are generally effective when they increase empathy. Such approaches impact the feelings and emotional responses towards a given group and this generates positive feelings and reduces prejudice beyond just the individuals who are in contact with each other. It is generally assumed that initiatives to reduce prejudice should focus on changing attitudes first and foremost and that if a person's attitude can be changed then behavioural change will follow. Research in social psychology shows the reverse: that in order to change an attitude, it is more effective to change behaviour first (Darnton, 2008; Michie and Johnston, 2012). To change children's attitudes towards others, they must be given conditions that will provide them with positive contact with the intended group. Schools are in a better position to create these opportunities than the community at large. Research also shows that intergroup contact is most effective when it *'consists of close, high quality intergroup relationships such as those afforded by cross-group friendships'* (Pettigrew and Tropp, 2011). More importantly, studies indicate that intergroup contact during childhood and adolescence can predict reduced levels of prejudice later in life, serving as a formative experience for framing and developing intergroup attitudes (Pettigrew and Tropp, 2011). Intergroup contact can also have an impact if it takes place via social media or online; it does not have to be direct (Mazziotta et al., 2011). This augurs well for school activities that connect students through the Internet and new media to others with a different background.

Schools are also important places for promoting activities that allow students to engage in/observe pro-social behaviour, such as helping others who might belong to a different social group. Pro-social behaviour can include tutoring others (from a different background), intervening to help others, as well as learning and applying conflict resolution skills. All of these are effective mechanisms for reducing prejudice and learning pro-social, helping behaviour. Children who are taught how to be helpful in one situation will be more likely than others to help in other situations (Radke-Yarrow and Zahn-Waxler, 1986). Also, when children watch others exhibit helping behaviour, this predicts their own future helping behaviour (Eisenberg, Fabes and Spinrad, 2006). When students have more opportunities to practice democracy at school, they are more inclined to engage in future political and social activities (Isac, Maslowski, and van der Werf, 2012).

The foregoing, translated into school practice, also embraces a 'learning by doing' or 'learning to do' philosophy, which is one of the core pillars of the UNESCO-commissioned Delors Report (1996)<sup>17</sup>. Box 1 below provides an example of school practice relating to fostering communication between students of different backgrounds in the US and reducing prejudice as a result.

#### **BOX 1.** Mix It Up – A project of the Southern Poverty Law Center (SPLC) in the USA

**What?** Mix it Up is an initiative of the Teaching Tolerance Institute, associated with the Southern Poverty Law Center in Montgomery Alabama (USA).

**Where?** In existence since 2002, thousands of schools throughout the United States now participate.

**Aims?** This novel initiative is based on the finding that social divisions and social boundaries are often reinforced at lunchtime, when students sit down for their meals. It is not uncommon to see clusters of ethnic groupings in segregated seating arrangements.

**How?** Schools are asked to organise, once a year, a day where students sit next to a person they do not know and engage in a conversation with this person. Careful planning goes into the organisation of such Mix it Up Days to ensure that conversations are positive and that students make connections across social boundaries. The environment is made to be safe and controlled. Photos are taken and posted, there is a debriefing and these days are evaluated systematically. Adults serve as conversation facilitators.

The SPLC designates a number of schools every year (more than 100 in 2014) as Mix it Up Model Schools. These schools commit to at least two additional inclusiveness/empathy/ acceptance activities or events on campus, and also have to involve different members of the school community.

**Benefits/Impact?** A study into the impact of Mix it Up in 2013 showed that when implemented well it can have an impact, showing that even short positive communication experiences can reduce prejudice.

**For further information see:**

Mix it Up: <http://www.tolerance.org/mix-it-up/what-is-mix>.

Study into Impact: Kindzierski, C. M.; Leavitt-Noble, K.; Dutt-Doner, K.; Marable, M. A.; Wallace, N., 'Teaching Tolerance with Mix it up!: Student Reactions to an Unusual Lunch Period', *Childhood Education*, 89 (1), 2013, pp. 15-18.

## Lessons for policy and practice

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The evidence above indicates that:

- School policies based on ethnic mixing create conditions that facilitate cooperation across ethnic boundaries and foster tolerance and respect for diversity among all students.
- Simply bringing young people from different backgrounds together is not sufficient to reduce prejudice and encourage intercultural relations. Schools need to create conditions and equal opportunities for all participating children for positive inter-ethnic contact and cooperative learning.
- Positive inter-group contact is best promoted through activities that allow students to engage in/observe pro-social behaviour, like tutoring other students, learning and applying conflict resolu-

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<sup>17</sup> UNESCO, *Learning the treasure Within*, 1996. [http://www.unesco.org/education/pdf/15\\_62.pdf](http://www.unesco.org/education/pdf/15_62.pdf). The four pillars that comprise the foundation of education according to the report are: Learning to live together, Learning to know, Learning to Do and Learning to Be.

tions skills, role playing. Internet and media can be effective tools in connecting students with different background in common schools activities/assignments.

In the following sections we show that such conditions form part and parcel of a much broader approach that impacts all levels of education.

## CHAPTER 3. THE IMPORTANCE OF WHOLE SCHOOL APPROACH IN PROMOTING TOLERANCE

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### 3.1. Defining whole school approach

A growing number of international studies have highlighted the importance of moving beyond isolated and temporary measures and adopting a whole school approach in order to bring about systemic change in schools (see e.g. Hargreaves, 2008; Arnot et al., 2014). A whole school approach can be defined as a holistic approach in a school that has been strategically constructed to improve student learning, behaviour and well-being, and provide conditions that support these (Lavis, 2015). The importance of a whole school approach in improving student outcomes is highlighted in previous work carried out by the European Commission (see European Commission, 2012a) and is the current focus of a Working Group on Schools. The approach involves all members of the school community, including school management, school staff, students, parents and the broader community – working together to promote a sense of belonging and cohesion. In addition, a 'whole school approach' implies cross-sectoral alliances and stronger cooperation with a wide range of stakeholders beyond the educational field (e.g., social services, youth services, psychologists, health workers, local authorities, NGOs, businesses, etc.) (European Commission, 2015b). For this approach to be effective, school management needs to identify and address the needs of the school community and must also be involved in ongoing monitoring and evaluation, with respect to incidences of intolerance (see Box 2 for an example on how authorities can play a role in monitoring racist incidents).

#### **BOX 2.** Monitoring and reporting on racist behaviour in the UK

In the UK a view has developed among many authorities and schools that all prejudice-related incidents should be monitored, not racist incidents only<sup>18</sup>. This relies on a qualitative study of the primary and secondary school sectors in the UK. The researchers concluded that effective schools listened to, and learnt from, their students and parents, and tried to see things from the students' point of view; they also had clear procedures for responding to racist bullying and racist harassment (Blair et al., 1998).

This view has gathered weight as new legal requirements have come into force nationally as a consequence of the Equality Act 2010. The measures required to prevent racist behaviour are similar to the measures required to prevent other forms of prejudice-related behaviour (sexism, homophobia, and prejudice towards disabled people). There is no statutory requirement nationally, and never has been, that racist incidents should be recorded. However, the new Ofsted framework that came into effect on 1 January 2012, and was then slightly

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<sup>18</sup> DfE, *Preventing and Tackling early school leaving*, 2014. [https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/409061/preventing\\_and\\_tackling\\_bullying\\_october2014.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/409061/preventing_and_tackling_bullying_october2014.pdf).

revised for September 2012, is clear that inspectors expect schools to keep detailed records not only of racist incidents but also of all prejudice-related incidents. Recording and reporting are widely considered to be good practice.

In creating a feeling of belonging, attention needs to be paid to the curriculum, teaching approaches, decision-making procedures, student voices, school leadership issues, etc. Measures to promote a person's sense of belonging can be key in the social emotional development of students in schools. Sense of belonging refers to the extent to which students feel personally accepted, respected and supported by others in the school social environment. Students with a lower sense of belonging tend to be less socially integrated in the school (Pearson et al., 2007) and are less attached to the school community. They also tend to be more isolated and alienated in school. A lower sense of belonging can also lead to increased truancy and lower achievement (see e.g. Johnson et al., 2001; Pearson et al., 2007). OECD (2015a) analysed the data on sense of belonging by immigrant status based on PISA 2012 and concluded that psychological well-being of migrant students depends not only on the differences between the systems in sending country and host country, but also on the quality of school and local community support to overcome barriers the migrant students may encounter in succeeding at school and in the new society.

As previously mentioned, school-level interventions are found to be more effective and sustainable when a whole school approach is adopted (Rogers, 2014; Knight and Benson, 2013). There are examples of active whole-school approaches in Europe, but too often these approaches are reactive or inactive/indifferent (see Mansouri and Wood, 2007). Despite promising initiatives in Europe (see Box 3 on Schools without Racism and Wakefield College), their actual impact on attitudes, behaviour, student competences, social climate, etc. have not been sufficiently researched.

### **BOX 3.** Whole school approach in Schools without Racism and Wakefield College (UK)

#### **What?** Schools without Racism

**What for?** Grassroots, youth generated project to create school environments that are inclusive, sensitive to diversity and oppose all forms of racism and discrimination.

**Where?** Started in Belgium, the schools now exist in Belgium, Germany the Netherlands and Spain. Plans for expansion in Europe exist for England, Hungary, Ireland, Italy, Lithuania, Romania, and Switzerland.

**How?** The student body votes to become a School without racism and a code of conduct is implemented. Though initiated by the students and sustained by the students, the teachers, members of the school board and parents participate and support the initiative. The schools use a variety of intercultural materials and engage in intercultural activities. Also, the schools organise activities such as having the students meet refugees to combat prejudice. Some schools also offer workshops on Islamophobia.

**For further information see:** Information Leaflet No 31 'A Choice for the Future?

From a School Without Racism, to a world without racism' (<http://www.tolerance.org/mix-it-up/what-is-mix>); School Without Racism Website (<http://www.schoolzonderracisme.be/>).

**What?** Ofsted good practice example – Wakefield College

**What for?** The College has an explicit approach to equality and diversity.

**Where?** Wakefield College in United Kingdom.

**How?** Senior managers provide strong leadership in ensuring the college adopts an inclusive approach to educa-

tion. An Advanced Practitioner for Equality works with teachers to promote effective learning strategies and manage challenging behaviour.

The reputation for the approach was achieved by:

- Establishing a comprehensive equality and diversity monitoring framework and acting swiftly when issues are identified.
- Establishing formal groups involving stakeholders to steer work related to specific equality strands and ensure involvement in key decisions.
- Investing in the key resource of an Advanced Practitioner for equality and diversity to support the promotion of equality and diversity in teaching and learning.
- Working in partnership with schools and other agencies to effect seamless transition for learners with disabilities.
- Investing in comprehensive assistive technology to enable students to fulfil their potential.
- Ensuring that staff understand expectations in terms of equality and diversity practice and how to access support and resources to ensure that they meet the required standard.
- Harnessing the talents and enthusiasm of a vibrant Students' Union to spread the message.

**For further information see:** Ofsted, *A strong school leadership approach to equality and diversity*, 2011. <https://www.gov.uk/government/publications/a-strong-school-leadership-approach-to-equality-and-diversity>.

## 3.2. The role of school leadership

Rapid economic and social changes across Europe have significantly altered the role of schools, school leaders and teachers and the challenges they face. These challenges are linked to increased migration, growing diversity of the school body, globalization, new technology and changes in social and family structures.

If prejudice among children is to be reduced, the attitudes of adults are critical: when school management, principals, administrators, teachers and parents (appear to) value diversity and support inter-group relations, children tend to engage more in intercultural relationships and those interactions are more frequent and positive (Pica-Smith and Poynton, 2014). In whole school approaches, there is more coordination of efforts to convey a message of acceptance. The self-esteem of immigrant youth and their academic performance have also been found to improve if they have supportive teachers (Ozdemir and Stattin, 2014).

### Defining effective school leadership

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Principals tend to have the most influence on school life (Darmody and Smyth, 2013). They play a key leadership role in establishing a positive school culture or ethos (Habbeger, 2008; The Wallace Foundation, 2013). Part of this ethos is promoting the acceptance of diversity in schools and also establishing strong bonds with the wider community (Hargreaves, 2012; Hajisoteriou and Angelides, 2014). A 2012 Eurydice report found that national curricula and/or education regulations made explicit references to

the fostering of a school ethos or culture in only about a third of European countries (European Commission/EACEA<sup>19</sup>/Eurydice, 2012a).

Research points to the great impact that effective school leadership can have on overall student achievement, favourable school culture, quality of education at school and staff motivation (Sahin, 2004). Shared leadership at school, based on autonomy and accountability, is an important driver of change towards inclusive learning and teaching (European Commission, 2014b). The approach adopted by school principals regarding ethnic minorities and other minorities often dictates the direction taken by the school as a whole. The commitment of school principals and members of the school management to promoting diversity has also been found to be successful in developing global citizens (Knight and Benson, 2013). The authors argue that with a shared vision, senior leadership teams in schools can develop leadership practices that promote global citizenship throughout the curriculum, in the school environment and in the community. Such leadership practices can also remove obstacles that ethnic minority or other minority children face in succeeding at school (See Annex 2 for a summary of school leaders' responsibilities in providing support for the promotion of diversity and tolerance in their schools). The activities of a school principal that impact the culture of the school include building vision and setting direction, supporting the staff, redesigning the organisation and managing the teaching and learning program, creating conditions in which other school staff are encouraged to assume leadership responsibilities, promoting teamwork and collaboration among school staff and wider range of stakeholders (Leithwood et al., 2008; McLeskey, 2011; European Commission, 2015b). Research has identified several specific approaches that school management can take to promote diversity in schools (Billot et al., 2007). These may include inclusive ethno-cultural celebrations in schools, respect for diverse holiday traditions, establishing a staff committee to work with new students to address particular student needs, establishing support programmes in schools that engage community groups in the cultural 'education' of students, appointing staff from ethnic minority backgrounds, and organising sport and musical presentations to raise the profile of schools' ethnocultural diversity (Ibid.) The study also emphasized the importance of direct contact between school management and student representatives, which helps to identify possible difficulties or conflicts at an early stage (Billot et al., 2007). In addition, experience and research has shown that focused collaboration between the principal and teachers, and shared systematic self-reflection on what is happening in the classroom, can strengthen schools and improve the learning experiences of all children<sup>20</sup> (MacBeath, 2006; Chapman and Sammons, 2013).

As school leaders' tasks have broadened and intensified, there is now a move towards collaboration with other school leaders to share ideas and experiences (see Box 4 for an example from Ireland).

#### **BOX 4.** School principal networks in Ireland

In Ireland, networks have been established for primary (Irish Primary Principals' Network, IPPN) and post-primary (National Association of Principals and Deputy Principals, NAPD) school principals to support their work. The IPPN is the officially-recognised professional body for the leaders of Irish primary schools. It is an

<sup>19</sup> Education, Audio-visual and Culture Executive Agency (EACEA).

<sup>20</sup> From academic year 2012/2013 all schools in Ireland are required to engage in self-evaluation. School self-evaluation (SSE) is a collaborative, reflective process of internal school review. During school self-evaluation the principal, deputy principal and teachers, under the direction of the board of management and the patron, and in consultation with parents and students, engage in reflective enquiry on the work of the school. The process requires schools to gather evidence about teaching and learning practices, to analyse the evidence and to reflect on the findings in order to reach conclusions and to make judgements about their strengths and weaknesses. DfE, School Self-Evaluation Guidelines for Post-Primary Schools, 2012.



independent, not-for-profit voluntary association with a local, regional and national presence. Recognised by the Minister for Education and Skills as an official Education Partner, IPPN works with the Department of Education and Skills (DES), the National Parents Council, management bodies, unions, education agencies, academic institutions and children's charities towards the advancement of primary education. IPPN's focus from the beginning has been to support principal teachers at local and county level and to represent their views nationally. Principals and deputy principals participate in local support groups. IPPN facilitates 26 County Networks and each network meets at least three times per year. Each County Network elects two members to form IPPN's National Council. The National Council is responsible for governance and policy. It elects a President and officers who form the Board of Management. IPPN is a member of the International Confederation of Principals (ICP). Each year, IPPN hosts Principals and a Deputy Principals Conference as well as arranging other regional professional development events and online courses. These offer school leaders the opportunity to hear fresh thinking from national and international figures in education, participate in stimulating workshops and network with colleagues. Inaugurated in 1998, NAPD, through its Officers, National Executive and Regional Network provides a united voice for principals and deputy principals on issues of common concern across all three second-level sectors. The Association represents the views of principals and deputy principals to the Department of Education and Skills and shows leadership in the formulation of education policy. Members of NAPD are also members of the European School Heads Association and the International Confederation of Principals.

**For further information see:** [www.ippn.ie](http://www.ippn.ie): Website where members can avail of a wealth of resources, FAQs, publications, research, information updates and education news.

Despite increasing diversity in schools throughout Europe, school leaders in most countries have no formal and regular training on diversity, intercultural education or linguistic support (OECD, 2015b). Furthermore, in most cases, school leadership training is optional, and the length of professional development varies significantly between countries<sup>21</sup>.

In addition, very few countries have effective policies for recruiting and retaining (interculturally) competent school leaders, in particular in disadvantaged schools. Studies identify the importance of good working conditions and systematic support at the school and policy level in attracting and retaining competent leaders (OECD, 2015). Furthermore, schools that have a greater degree of autonomy enable school leaders to shape the school climate and organisation including budget planning and personnel decisions (Arcia et al., 2011). Even though research does not demonstrate direct links between school autonomy and student performance, there *are* indications that it gives more flexibility to school leaders and teachers to develop innovative approaches towards learning to make it better suited to the growing diversity of school population. However, autonomy is closely linked to accountability, monitoring for quality and strong collaboration between school heads and teachers and across schools (Soto Calvo et al., 2015). An accountability and monitoring system is a valuable strategy when integrated in the daily routines of schools that provide school management and local authorities with comparable information on education quality and equity (UNESCO, 2011). Ireland is a good example of how schools can collaborate in improving and developing their practices through mechanism of self-evaluation as one of monitoring strategies. This process is supported at national level by relevant guidelines. School evaluation provides a structure that assists teachers, principals and management to hold focused conversations on teaching and learning to ensure school improvement (DES, 2012). The evaluation includes the following components: gathering evidence, analysing evidence, drawing con-

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<sup>21</sup> ETUCE School Leadership Survey, School Leadership in Europe: issues, challenges and opportunities, 2012. [http://etuce.homestead.com/Publications\\_2012/03.2012\\_FINAL\\_ETUCE\\_School\\_Leadership\\_survey.pdf](http://etuce.homestead.com/Publications_2012/03.2012_FINAL_ETUCE_School_Leadership_survey.pdf).

clusions, preparing report, drawing up an improvement plan, implementation and monitoring of that plan.

The foregoing is especially important in a whole school approach. School leaders and teachers play an important role in actively and effectively addressing issues related to diversity in classrooms and in creating inclusive and safe classroom environments (Weare, 2002; Hearne and Galvin, 2015). The classroom climate has also been found to be the most relevant school determinant of civic knowledge, attitudes, and intended behaviours (Isac et al., 2014). Furthermore, the fact that teachers and students tend to be actively involved in school and classroom decision-making processes and activities ensures that there is a sense of ownership of any change processes and decision-making processes in the school. In a whole school approach combating intolerance and promoting respect for diversity, teachers collaborate across subject boundaries and work on joint projects. In-school and after-school activities reflect and support the mission of diversity (see Sections 3.3. and 3.4. for more details).

## Lessons for policy and practice

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The evidence above indicates that:

- School leadership plays a key role in establishing a positive school culture that promotes tolerance and respect for diversity and adapting a school environment that meets the needs of a changing school population.
- The activities of school leaders that impact the school culture include building vision and setting direction, supporting staff, redesigning the way the school is organised, managing the teaching and learning programme in schools, creating conditions in which other school staff are encouraged to assume leadership responsibilities, promoting an inclusive school climate through ethno-cultural celebrations and events, promoting direct channel of communication with students, etc.
- To date there are very few opportunities for professional development on diversity and intercultural education for school leaders. Diversity training for school management could be embedded in whole-school professional development programmes.
- Reasonable level of autonomy goes hand in hand with accountability, monitoring for quality and a constant school improvement process that involves a wide range of stakeholders. This is essential for enabling conditions that promote effective leadership and the development of inclusive school cultures.

### 3.3. The role of curriculum

In order to promote respect and tolerance, various authors have highlighted the need for a culturally responsive curriculum and pedagogy<sup>22</sup>. The cultural and social identities of students are seen as assets rather than as deficits or limitations. These identities are not ignored in education but become triggers and resources for learning.

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<sup>22</sup> See Materials on Culturally Responsive Pedagogy and Practice from National Center for Culturally Responsive Educational Systems (NCCREST).

[http://www.nccrest.org/professional/culturally\\_responsive\\_pedagogy-and.html](http://www.nccrest.org/professional/culturally_responsive_pedagogy-and.html).

It has been shown that an inclusive and culturally relevant curriculum creates more equitable education for young people and helps reduce prejudice and discrimination against marginalised populations (including women, people of colour, and people with disabilities) (Ladson-Billings, 1995a, 1995b; Moll, 2010; Nieto, 2000; Sleeter, 2011). Additionally, it has been shown that a culturally relevant curriculum can improve academic achievement and reduce racial bias (Cammarota, 2007; Sleeter, 2011; Solórzano, Villalpando and Oseguera, 2005).

The curriculum, where possible, should reflect a philosophy that is inclusive in nature. A mono-cultural curriculum tends to reflect the histories and identities of the majority population. Traditionally, textbooks and other educational materials have not incorporated the views, contributions and experiences of various minority groups in society, including women, migrants, religious minorities, the LGBTI community, etc. Such students do not see their identities reflected in the curriculum and, consequently, may find it difficult to engage with it.

It is relatively easy to make adjustments within schools themselves to better balance the curriculum by including books, films, websites, etc. that better represent the diversity of the classroom. These, for instance, can be books that deal with migrant histories and can lead to a better understanding of the experiences, fears, hopes and other emotions of migrants, both past and present. Including more authors from migrant backgrounds in reading lists can also broaden the curriculum. A more systemic and sustainable change involves a conscious choice for a more inclusive education that involves policy change. According to a recent Eurobarometer survey<sup>23</sup>, public opinion is largely in favour of changes in this area: *'Most respondents agree that school lessons and material should include information about diversity, particularly in terms of ethnic origin (81 % agree vs. 14 % disagree) and religion or beliefs (80 % vs. 15 %). Respondents are slightly less likely to agree that information about sexual orientation (67 %) and gender identity (64 %) should be included'* (2015, p. 100).

Inclusive education tends to expand what is taught in the common curriculum. According to UNESCO, inclusion is *'a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education. It involves changes and modifications in content, approaches, structures and strategies, with a common vision which covers all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children'* (UNESCO, 2005). Accordingly, an inclusive curriculum can be defined as a school curriculum that accommodates the content-related needs of all children in the classroom and better reflects their histories, cultures, religions, etc. This can happen in many subject areas, even including mathematics (Mukhopadhyay and Greer, 2012).

## Teaching controversial issues

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Many teachers shy away from teaching about controversial issues in the classroom because of the friction and disagreement it can generate. A 'controversial issues' approach implies dealing with topics for which there is not just one universally valid point of view and which can generate difference of opin-

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<sup>23</sup> See: Special Eurobarometer 437. Discrimination in the EU in 2015. <http://ec.europa.eu/COMMFrontOffice/PublicOpinion/index.cfm/Survey/getSurveyDetail/instruments/SPECIAL/surveyKy/2077>.

ion. Generally, these issues divide society since each social group suggests differing solutions or explanations. Controversial questions are found in most academic disciplines and are important because they concern major issues such as relationships between people, the issues of war and peace, oppression and justice, religion, etc. Activities relating to controversial issues make use of methodologies that involve active listening, dialogue, and respectful debate. Such activities can develop qualities such as empathy, multi-perspectivity, critical thinking, the ability to understand the beliefs, interests and viewpoints of others, the ability to reason about controversial issues and to choose among different alternatives (McDevitt and Kiouisis, 2006; Feldman et al., 2008; Crick Report, 1998<sup>24</sup>). Dialogue and critical debate on controversial political and social issues have also been found to enhance civic knowledge (Isac et al., 2014).

In order to address controversial issues in classrooms in an effective way, it is crucial that teachers are well prepared for this approach. Teachers who are addressing controversial issues relating to diversity need to be capable of facilitating discussions carefully while maintaining a safe atmosphere in the classroom and making sure all voices are heard. Too often, teachers have negative experiences of addressing controversial issues due to lack of training and then avoid such discussions altogether (see e.g. Radstake and Leeman, 2010; Lynagh, Gilligan and Handley, 2010).

Earlier studies found that where there was the opportunity to explore controversial (public policy) issues in an atmosphere where several sides of an argument can be aired and where points of view are encouraged, there is a greater likelihood that students can develop the kinds of skills needed for democratic life (Hahn, 1998). Hahn concludes from her study that groups where this is encouraged showed comparatively higher levels of political efficacy, interest, trust and confidence than their peers who have not had such experiences. The box below provides example from the Netherlands on recent developments in curricular policy in relation to the issues of sexuality and the first impact of it.

#### **BOX 5.** Measures to combat Homophobia in the Netherlands

Almost all secondary schools and more than half of primary schools, address sexuality and contraception in the Netherlands. Homosexuality is often included in these lesson plans. In August 2010, the largest publisher of schoolbooks in the Netherlands, Nordhoff, decided to include examples of LGBT couples in a variety of math examples and problems, in assignments and in general discussions in a variety of subjects. This initially happened in digital materials. Homosexuality is already discussed in Dutch biology and history lessons, but until recently textbooks did not include examples of LGBT couples when discussing more general themes. In the future, for instance, examples will include either two men or two women shopping together (as couples).

The Dutch government, in 2010, confirmed that education about LGBT issues would be a priority area (*kern-doel*) in both primary and secondary education (Brief van de Minister van Onderwijs, Cultuur en Wetenschap, 2010). 'Gay-Straight Alliances' (originally from the USA) have been active in the Netherlands since 2009<sup>25</sup>. In July 2014, Dutch Gay-Straight Alliances were extensively evaluated and officially recognised as a successful intervention by the RIVM, the National Institute for Public Health and the Environment in the Netherlands (Gay Straight Alliance, 2014 and Gay Straight Alliances op middelbare scholen, 2014).

In 2012, the Dutch government changed the core objectives in education related to sexuality and sexual diversity, officially obliging schools to incorporate education about the topic in their curriculum (Seksuele diversiteit, n.d). In 2012, the Ministry of Education, Culture and Science initiated a pilot project that aimed to evaluate

<sup>24</sup> Report available online at: <http://dera.ioe.ac.uk/4385/1/crickreport1998.pdf>.

<sup>25</sup> A Gay-Straight Alliance usually consists of a group of students who decide to collaborate in creating a safe space to discuss LGBTQ issues in school. The alliance will always be guided by a teacher or other supervisor.

education on sexual diversity. More than 130 schools (primary and secondary schools) participated in the pilot (Anders in de klas, n.d). A report on the pilot called 'Different in the classroom' (Anders in de Klas) was published in 2014 by the Netherlands Institute for Social Research. According to the report, sex education does indeed make students with lesbian, gay or bisexual preferences feel safer in school, but the education has more impact in primary schools than in secondary schools. It is shown to be an effective method for letting students exchange experiences with sexual diversity within their personal surroundings. This is only possible however within a safe environment. The report also shows that there is still work to be done when it comes to tolerance and security related to sexual diversity. The word 'Gay' is still very often used as an abusive term<sup>26</sup> (Bucx and van der Sman, 2014).

On 16 January 2015, the Netherlands Institute for Social Research published a more general paper called 'Youth and Sexual orientation'. The report shows that the general attitude of youth towards homosexuality has become slightly more positive in the last few years, but LGBTQ students are still bullied four times more often than straight students and skip classes twice as often.

**For further information see:** Van Driel, B., Kahn, M. 'Homophobia', in Cowan, P.; Maitles, H. (Eds), *Teaching Controversial Issues in the Classroom: Key Issues and Debates*, 2012, pp. 176-187.

## Mother tongue, bilingual and multilingual education in formal schooling

In addition to one's cultural and religious identity, language has a profound impact on a person's sense of identity and well-being. The value of learning the state language in order to function successfully in society and benefit fully from the education process is widely acknowledged in Europe, even though the quality and structure of state language learning support varies across Member States (European Commission, 2013). The EU<sup>27</sup> has also promoted the learning of foreign languages. However, learning minority and immigrant languages has been less emphasised in national policies, even though their value as an important means of communication and integral part of personal, cultural and social identity has been recognised by researchers, the Council of Europe<sup>28</sup> and the EU<sup>29</sup>. Few European countries presently provide opportunities for bilingual learning in host societies and few students can choose to study their home language as a subject in school. Nevertheless, those countries with strong language support programmes (e.g. Sweden) do show the smallest academic achievement gaps between language minority and native students, and their second-generation and first-generation language minority students (Stanat and Christensen, 2006). Research findings also show immigrant languages tend to be least recognised, protected and/or promoted compared to other types of languages (e.g. national, foreign, regional languages) despite positive recognition in EU policy agenda (Extra and Yagmur, 2012). This may be detrimental to the academic success of minority language students and negatively impact

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<sup>26</sup> See <http://www.schoolveiligheid.nl/kennisbank/anders-in-de-klas/> for a more detailed summary of the results.

<sup>27</sup> Which has been reflected in the EU strategic documents (see for example, EC Communication on Multilingualism 'A New Framework Strategy for Multilingualism' adopted in November 2005 and EC Communication 'Multilingualism: an Asset for Europe and a Shared Commitment' (2008), which established language policy as a transversal topic which contributed to all other EU policies).

<sup>28</sup> CoE (1998) CM/R (98) 6 called for parity of esteem between all languages and for countries to 'continue to promote bilingualism in immigrant areas or neighbourhoods and support immigrants in learning the language of the area in which they reside.' See at: <https://wcd.coe.int/com.instranet.InstraServlet?command=com.instranet.CmdBlobGet&InstranetImage=530647&SecMode=1&DocId=459522&Usage=2>.

<sup>29</sup> At European level, up until now, the recommendations on multilingualism by European Institutions emphasise the importance of providing teaching in the languages of the host country for migrants while exploring ways to respect and value the languages of their country of origin (Resolution on a European strategy for multilingualism, 2008; Conclusions on language competencies to enhance mobility, 2011).

their self-esteem and sense of belonging. The evidence shows that recognition of the value and importance of migrants' linguistic heritage is critically important.

Reviews focusing on the outcomes of bilingual education, especially two-way bilingual immersion education<sup>30</sup> for linguistic minority groups are largely consistent and point to positive impacts in achievement (see Cummins, 2015; Adesope et al., 2010; Ball, 2007; Block, 2007; Gogolin, Neumann and Roth, 2007; August and Shanahan, 2006).<sup>31</sup> Two-way bilingual education, because it brings members of the minority and majority together, has been shown to lead to higher achievement and to promote intercultural understanding (see e.g. Linton, 2007; Meier, 2012). An example of a successful model of two-way bilingual immersion is presented in Box 6.

#### **BOX 6.** Two-way bilingual immersion education in Berlin

**What?** Two-way bilingual immersion programme in Berlin (Staatliche Europa-Schule Berlin (SESB)), implemented since 1992.

**Aims?** To help children become fully fluent in both German and a minority language, to increase their linguistic competence.

**Where?** 17 primary and 13 secondary schools in Berlin.

**How?** Half of the teaching takes place in German, the other half in a second language. Available for all children that have native competence in one language and have a passive understanding of second language. In this manner mixed groups are created (of equal size in language background). Groups are only separated for specific mother tongue teaching.

**Benefits/Impact?** A largely quantitative, quasi-experimental study of 600 students in 2012 showed that this approach promoted two-way social integration in addition to fostering personal and societal multilingualism

**For further information see:** Meier, G. *Zweiwegintegration durch zweisprachige Bildung? Ergebnisse aus der Staatlichen Europa-Schule Berlin* (Two-way integration through bilingual education? Results of the National Europe School in Berlin). *International Review of Education*, 2012, 58: pp. 335–352.

In the United States, the evidence shows that if bilingual education is to be successful, community and administrative support are crucial (Collier and Thomas, 2004; Lindholm-Leary, 2005). Most of the work in Canada over the last few decades shows that students who continue to receive some level of education (spoken and written) in their mother tongue in school perform better throughout their educational career than those who do not have this opportunity (Cummins, 1998; 2008; 2013)<sup>32</sup>. In Europe, a meta-analysis of bilingual education programmes also showed a (mild) positive impact on achieve-

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<sup>30</sup> Two-way bilingual education includes students from both the language majority and the language minority.

<sup>31</sup> There is mixed evidence on one-way types of bilingual education (language learners that learn the majority language separately). Some evidence from the United States shows that separating minority students for longer periods in mother tongue or one-way bilingual classrooms (minority language students learn the majority language alongside their own) does not have a positive impact on achievement (Aimee, Meltem and Scott, 2013; Rossell, C.H. 2002) though some studies (Collier and Thomas, 2004) and a meta-analysis has discredited some of these findings (Rolstad, Mahoney and Glass, 2005).

<sup>32</sup> However, it is important to note that underachievement among minority and immigrant students can derive from many sources (e.g., low expectations, stereotypes, classroom relationship, poor community-school relations, lack of role models, lack of materials reflecting the children's diverse backgrounds, etc.) and focus only on language learning will not address all the challenges immigrant children face at school (Cummins, 2008).

ment<sup>33</sup> (Reljić, Ferring and Martin 2015), though it is unclear what model of bilingual education was followed.

A 2011 UNESCO report<sup>34</sup> confirms the scientific evidence. UNESCO examined global evidence regarding mother tongue-based bilingual or multilingual education for children starting in early childhood and concluded that *'research confirms that children learn best in their mother tongue as a prelude to and complement of bilingual and multilingual education... In addition, research increasingly shows that children's ability to learn a second or additional languages (e.g. a lingua franca and an international language) does not suffer when their mother tongue is the primary language of instruction throughout primary school.'* (Ball, 2011).

As previously mentioned, even though both research and the EU policy agenda emphasise the value of mother tongue and bilingual education, only a few countries in Europe provide such opportunities to its immigrant students. These provisions are also usually not comprehensive or such teaching is subordinate and marginalised, and deemed unimportant (e.g. in Sweden, see: Ganuza, N. and Hedman, C., 2015). Findings show that performance in immigrant languages is not generally linked to any national, regional or school-based curriculum, which indirectly suggests that literacy in immigrant mother tongue is not a priority for policy-makers. Many teachers also tend to discourage bilingualism in schools and advise families to speak the majority language at home (Gkaintartzi, Kiliari and Tsokolidou, 2015). This indirectly seems to suggest that rather than being seen as an asset, mother tongue continues to be seen as a barrier, a problem and a deficit.

Presently, additional opportunities to use the native languages of students do exist in the EU to help them excel in education and feel included in the school community (see examples in Box 7 and Box 8). Such approaches can include offering immigrant languages as modern foreign languages within the curriculum, using bilingual classroom assistants or coordinators, and training teachers to support their students in using their language competences as a learning tool, etc. (European Commission, 2013).

#### **BOX 7.** Examples of mother tongue recognition at the policy level in different Member States

In Ireland, there is a non-curricular language option at Leaving Certificate level for EU students whose mother tongue is not one of those available as a curricular language (English or Irish). For 2015, The State Examinations Commission offered Leaving Certificate examinations in Latvian, Lithuanian, Romanian, Modern Greek, Finnish, Polish, Estonian, Slovakian, Swedish, Czech, Bulgarian, Hungarian, Portuguese, Danish, Dutch and Croatian.

In Sweden, immigrant children in compulsory education and in upper secondary education are entitled to mother tongue tuition as a school subject if more than five children in the school apply for the course and a suitable teacher with sufficient skills in both Swedish and the other language can be found. This subject, Mother Tongue Studies (*'modersmålsundervisning'*) has its own separate syllabus, which also covers literature, history and culture of the country of origin.

In Austria migrant students' mother tongue is taught as an optional subject or optional exercises (unverbindliche Übungen), either in separate (afternoon) classes or integrated into the general schedule, with the teacher (native speaker of the language) working alongside the class or subject teacher.

In Denmark, specifically trained bilingual coordinators are employed to guide teachers and children and perform

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<sup>33</sup> ( $g = 0.23$ ; 95 % confidence interval [0.10, 0.36])

<sup>34</sup> Ball (2011). Enhancing learning of children from diverse language backgrounds:

Mother tongue-based bilingual or multilingual education in the early years. Analytical review commissioned by UNESCO Education center. <http://unesdoc.unesco.org/images/0021/002122/212270e.pdf>.

the reception and screening procedures. The bilingual-coordinators are also allowed to take part in a knowledge-sharing network coordinated by the municipality. The bilingual coordinator basically serves as the school's local resource person providing guidance regarding education and integration of children with Danish as a second language and facilitating school-home cooperation with parents.

Source: European Commission, 2013.

#### **BOX 8.** Using elements of mother tongue when teaching French to newly arrived immigrant children (France)

**What?** Activities in French and mother tongue for newly arrived students (training kit for language teachers (DVD and educational booklet), Auger, 2005).

**Aims?** To learn the language of the host country, starting from the students' knowledge of their mother tongue; to enable students to appreciate their own multilingual skills and succeed in the world of languages, as well as to learn other languages more consciously; To enable skill transfer at all linguistic and communicative levels: phonological, lexical, syntactic, discursive, interactional, relation to space and time, relation to values.

**Where?** CLIN class (Special French classes for newly arrived students) in primary and high schools in France.

**How?** Language learning is based, either consciously or unconsciously, on a comparison between the existing language system and the language we want to learn. Starting from this fact, this method is aimed at helping newly arrived students discover the French language by comparison with other languages including their own; working jointly with other students. This method stimulates thinking about languages and offers the learner a real education in the languages/cultures of others, while promoting his/her own. In class, each student is both teacher and learner. Hence, each student feels recognised and valued for who they are and what they already know.

**Benefits/Impact?** When entering into mainstream classes, children have fewer difficulties in French in comparison to other newly arrived children and find it easier to learn a new language. Moreover, thanks to a pedagogical system that places teachers and students on an equal basis, children acquire confidence in their abilities, which helps them in all the other aspects of their schooling. Being recognised for who they are and for where they come from, students learn the language of the host country with more pleasure and participate in school life and activities with more enthusiasm. Parents also become more involved in helping with homework.

**For further information see:**

Auger, N., 'Favoriser le plurilinguisme pour aider à l'insertion scolaire et sociale des élèves nouvellement arrivés (ENA)', [Promoting multilingualism to help the academic and social integration of newly arrived students], *Glottopol*, 2008. [http://glottopol.univ-rouen.fr/telecharger/numero\\_11/gpl11\\_11auger.pdf](http://glottopol.univ-rouen.fr/telecharger/numero_11/gpl11_11auger.pdf).

DVD extract available at: <http://www.reseau-canope.fr/bsd/sequence.aspx?bloc=481293>.

Though sometimes criticized in public discourse, it is also important that parents continue to speak their native language (mother tongue) when addressing their child. Additionally, recognising and supporting mother tongue education, and regarding it as an asset, helps to establish better relations with minority communities and values the culture and language of such communities. It furthermore sends the message that children do not have to choose between the school and the family but that both can co-exist and support each other (see e.g. Garcia, Zakharia and Otcu, 2012; European Commission, 2015a).



## Provision of religious and moral education in state-funded schools

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In recent decades, significant shifts have occurred in religious beliefs and practices in many EU Member States as a diverse range of religious and non-religious practices have started to co-exist with the more traditional forms of religious authority (Clarke and Woodhead, 2015). There is also now a growing proportion of people who indicate they are not affiliated with any organised religion. (Woodhead and Catto, 2012)<sup>35</sup>. With increased ethnic and religious/non-religious diversity in schools and increasing secularisation, tensions regarding the role of (different manifestations of) religion and belief in public life have become increasingly visible. A contributing factor has been the fact that some countries have established State Religions and State Churches, which favour one religion over others. In some countries, the wearing of the hijab in schools by children and teachers has become a flashpoint. In other countries, such as in Finland and the Netherlands, the focus has been on how to be more inclusive in the way (religious) holidays and celebrations take place (see e.g. Niemi et al., 2014). The challenges associated with the aforementioned tensions have led to some EU countries taking legislative measures to regulate the use of religious symbols or styles of dress, also in schools. Such tensions and discontent among minorities have also contributed to the creation of separate faith schools, such as in the UK and the Netherlands (Pépin, 2009), since for many religious communities their religious beliefs are a critical part of their identity. Moreover, the need to take religion into account has been stressed by a study revealing that certain types of religiosity can have a negative influence on children's altruism (Decety et al., 2015).

EU Member States have devised a wide variety of approaches to Religious Education in schools. While in some countries (Austria, Germany, the UK and others) religious and moral/ethics education is a compulsory part of the curriculum, others (e.g. Slovenia) do not provide this as a subject at all. Countries such as Belgium, Croatia, Finland, Germany, Italy, Lithuania and more recently France provide moral or ethics education as an alternative. Some countries also provide a combination of approaches. The situation across Europe remains very dynamic at the moment.

The manner in which educational systems frame children's moral and religious development raises different issues for majority and minority faith groups, as well as those without religious affiliation (Tinker and Smart, 2012). In education systems where schools do not focus on religious formation but promote 'learning about religion', minority faith groups and the non-religious are less likely to face explicit tension over religious issues.

With regard to linking the personal and the social, research with 14–16 year olds in eight European countries – the REDCo Project (Jackson, 2007; Council of Europe, 2012) – showed that young people are in favour of education about religious diversity (e.g. world religion classes)(see Council of Europe, 2012, p.51). The research demonstrates that studies of religious and non-religious ethical/moral diversity are not erosive of students' own commitments, but can help to develop a culture of 'living together'. The European REDCo<sup>36</sup> and REMC<sup>37</sup> research also shows that many young people want an opportunity to learn and talk about religion and belief in schools. They see the classroom (not family or peer

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<sup>35</sup> A 2015 WIN/Gallup International poll showed that approximately half of the population (51 %) in Western Europe is either non-religious or atheist, while 80 % of those from North Africa and the Middle East (the main source of immigration in 2015) consider themselves religious. In Eastern and Central Europe the percentage who consider themselves religious is approximately 70 %

<sup>36</sup> Religion in Education. A Contribution to Dialogue or a Factor of Conflict in Transforming Societies of European Countries.

<sup>37</sup> Religious education in a multicultural society: School and home in comparative context.

group) as the only likely potential 'safe space' for this to happen. They appreciate skillful teachers who can both provide accurate information and manage discussions, which include significant differences in viewpoint including secular humanism and other non-religious philosophies. Research *does* show that conflicts can occur when religious issues come up (see e.g. van der Lippe, 2012) and that it is therefore critical that teachers are educated to be sensitive to potential conflicts, and that they have the competences to create the safe educational space that allows students to address religion and belief issues respectfully and also talk about their personal (belief) views. Drama and role play have been found to be methodologies, if done well, that can allow teachers and students to address belief issues (see O'Grady, 2013)

Where faith schools predominate (teaching into religion), parents tend to have the right to have their child 'opt out' of religious education. However, opting out may result in reinforcing their child's difference from their peers and so parents may 'accommodate' to the status quo to avoid highlighting such difference (Smyth and Darmody, 2011). Schools are places where children have daily contact with the range of values and worldviews that shape individual identities. Milot (2006), in a report for the Council of Europe on religious diversity and intercultural education, notes that irrespective of the school context (secular or denominational), all of them share certain features:

- 'there is no real homogenous group of students, even within the same religious tradition, since religious practices and beliefs differ from one family to another and from one individual to another;
- in modern society there are different ways of conceiving what constitutes a 'good' life, and these conceptions arise from various religious and non-religious views;
- children do not leave their values and deeply felt convictions outside when they enter the classroom. Neither children nor adults can be asked to abandon a large part of their identity in order to form a relationship with others' (p. 22).

Considering these trends, as well as existing intolerance towards minority belief systems and communities, the issue of religion and belief identity is of growing political and educational importance, as is the question of various models of moral and ethical education. In this context, addressing intolerance against Muslim minorities and the lack of knowledge about Islam in Europe stand out as particular challenges, as does continuing anti-Semitism. Within the academic and educational community, there has been heated debate about the desirability of 'having religion in schools'. Some research has strongly argued that Europe's past, as well as in present day Europe, religious institutions have had a deleterious impact on schoolchildren. It has been claimed that religious teaching frightens children (see Copson, 2011), has led to intolerance towards others, and has thwarted critical thinking and multi-perspectivity (see Coulby, 2008). It is argued that these negative impacts are especially profound because of the disproportionate influence of Churches on schools and school curricula. Others have claimed that re-introducing religion into schools is a way to promote respect towards others, counter violent extremist tendencies and provide moral grounding (Kagioglidis, 2009). It has also been argued that the religious literacy of teachers and staff needs to be improved because they are not prepared to deal with belief issues (Francis, 2015). Though there is little solid research on the impact of the role of teaching religion in schools, there is clear evidence that moral and religious arguments that have a controlling character (telling schoolchildren how they *should* behave and pointing out that certain behaviours are morally unacceptable) can often be counterproductive and actually increase prejudice (Legault, Gutsell, and Inzlicht, 2011).

The OSCE's Toledo Guiding Principles represents a concerted effort by the international community to provide guidelines for introducing appropriate teaching about religions and beliefs in a balanced and human rights based framework that can promote respect and understanding, and does not allow any particular belief system to dominate (OSCE/ODIHR, 2007). Several Council of Europe-related publications have also tried to outline such approaches in schools (Council of Europe, 2004; Keast, 2007; Council of Europe, 2014).

With respect to concrete materials for combating intolerance against other religious belief systems, various materials addressing Islamophobia (see Box 9) and anti-Semitism<sup>38</sup> have been developed in recent years but their impact has rarely been, if at all, researched.

#### **BOX 9.** Confronting Islamophobia in Europe: examples and initiatives

Especially since September 2001, many schools and communities in Europe have faced increasing Islamophobia among the student body and also among teachers. Such sentiments have often made Muslim students feel unaccepted and rejected by their peers and their teachers.

International organisations have made a considerable effort to combat what the OSCE refers to as 'intolerance against Muslims'. This has led for instance to the joint publication in 2011 by the OSCE, together with UNESCO and the Council of Europe entitled: 'Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: Addressing Islamophobia through Education'<sup>39</sup>. This publication includes a large number of examples of how Islamophobia can be dealt with in educational settings. In addition to general activities that promote tolerance and inclusion, more specific actions include:

- recognition of the positive contribution of Muslims to European society and culture, both past and present;
- expanding reading lists with texts by Muslim authors;
- showing that Muslims have been present in European societies for many centuries and that most periods were characterised by positive relations;
- showing the diversity among Muslim populations in Europe and elsewhere;
- educating young people about media bias and how this contributes to common stereotypes;
- inviting guest speakers from Muslim communities into the school;
- organising field trips to mosques and paying attention to Muslim religious holidays and traditions;
- interfaith activities in schools;
- service learning initiatives in Muslim minority communities;
- empathy exercises among students to better understand how Muslim students experience Islamophobia.

An example of a resource that helps educate young people about the positive contribution of Muslims to (European) Society is '1001 inventions'. This is a global educational initiative exploring Muslim contributions to the foundations of modern civilisation, through touring exhibitions and accompanying materials, including a downloadable handbook for teachers.

**For further information see:** 1001 inventions. <http://www.1001inventions.com/media/video/library>.

Another example is the Muslim Speaker's Bureau in London, which works with a network of Muslim professionals who often speak in schools about issues as diverse as democracy, racism, human rights, integration, the Hijab, multiculturalism, and interfaith work.

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<sup>38</sup> E.g. the OSCE's Teaching materials to combat anti-Semitism. <http://www.osce.org/odihr/120546>.

<sup>39</sup> OSCE, *Guidelines for Educators on Countering Intolerance and Discrimination against Muslims*, 2011. <http://www.osce.org/odihr/84495?download=true>.

**For further information see:** Muslim Speaker's Bureau. <http://www.muslimspeakersbureau.com/uk/>.

Other examples of such approaches is described in Housee, S. (2012)

Considering the foregoing, the religious and non-religious ethical/moral dimension has the potential to be an important part of education in promoting diversity. As such, a key aim is to foster mutual respect and learning on how to live together to promote civic participation and social cohesion through democratic processes (Box 10 provides an example on this).

**BOX 10.** Ethical curriculum in multi-denominational schools 'Educate Together schools' (Ireland)

**What?** Ethical curriculum in multi-denominational 'Educate Together schools' in Ireland. Educate Together schools are multi-denominational, co-educational, child-centred and democratically run.

**What for?** The curriculum is designed to be taught in place of religious instruction in these schools.

**Where?** 'Educate Together schools' are mostly primary schools in Ireland; with some secondary schools opened in recent years.

**How?** 'Educate Together schools' follow the 'Learn Together' curriculum. This ethical education curriculum is taught in place of religious instruction in 'Educate Together schools'. There are four strands in the Learn Together, detailed below. The ethical education curriculum can be described as follows: An education which helps learners to develop critical awareness and understanding of moral decision-making, and a heightened awareness of social, ethical and moral issues and standards. Ethical Education nurtures respect for a person's right to hold and practice religious and other beliefs. It involves an exploration of the infinite variety and richness of humankind, and the creation of intercultural spaces where values can be articulated and critically examined. Ethical Education focuses on questions of equality, justice, sustainability and active citizenship. It helps learners to develop spiritually and to think critically, and empowers them to make a difference. There are 4 strands:

*Strand 1: Moral & Spiritual*

The general aim of the strand is to help develop in children a critical knowledge, understanding and awareness of right and wrong and a heightened awareness of social, ethical and moral standards through reflecting on the meaning and purposes of life. The strand should encourage and develop the individual on the journey to inner discovery and empower the child to make informed moral decisions.

*Strand 2: Equality & Justice*

The general aim of this strand is to develop in children a critical knowledge, understanding and awareness of issues relating to human rights, equality, culture and diversity, social justice and social inclusiveness and to empower them to make a difference.

*Strand 3: Belief Systems*

The general aim of this strand is to develop in children a critical knowledge, understanding and awareness of the teachings of religious and non-theistic belief systems and how these systems relate to our shared human experience. The emphasis will be placed on an exploration of the infinite variety and richness of humankind through nurturing a respect for a person's right to hold and practice individual belief systems and through creating spaces where values can be articulated and critically examined.

*Strand 4: Ethics & the Environment*

The aim of this strand is to develop in children knowledge, appreciation and respect for their environment and to empower them to take an active role in its stewardship.

**For further information see:** Educate Together. <https://www.educatetogether.ie>.

Finally, the issue of teaching religion in schools is also a topic that can be introduced in schools for critical thinking purposes among youth. The online debate organisation 'debate.org' has also, for instance, included this topic as a key focus<sup>40</sup>. When the online debate ended in late 2015, 51 % had said 'no' and 49 % had said 'yes', when asked if religion should be taught in schools, once again highlighting how topical and controversial this issue is.

## Education to promote empathy and Social Emotional Learning (SEL)

Our inclination to empathise with others can play a critical role in improving interethnic relations and reducing stereotypes and prejudice. Because empathy is developed early (Eisenberg, 1992) and children as young as 3 years have a basic 'theory of mind', which involves the ability to understand that other people have their own feelings and beliefs (Wellman, Cross, and Watson, 2001), researchers have hypothesised that stimulating helping across group boundaries by inducing empathy could be used as an intervention strategy (Sierksma, Thijs and Verkuyten, 2015). They have found that the main achievements of empathic development occur in early childhood (Hoffman, 2000). In fact, it seems that the period between the age of 4 and 7 is a crucial period for empathic development. This is the time where at-risk children especially appear to drop away from their peers (Hastings et al., 2000).

Moreover, empathy induction has been shown to lead to long-term improved attitudes towards other groups (Batson et al., 1997; Clore and Jeffrey, 1972). Empathy requires the perception of another person as being in need (Batson, 2011) and neurological research has suggested that children in primary school, for instance, naturally feel empathy for others in need (Decety et al., 2008). These findings strongly suggest that when empathic understanding is induced, children no longer focus on which group the peer in need belongs to but instead consider his or her personal needs. Initiatives such as the 'roots of empathy' programme suggest that stimulating empathy in children is effective in increasing pro-social behaviour (Gorden, 2005). Empathy is also the basis of many drama-related activities in education focused on promoting intercultural understanding (see Box 11).

**BOX 11.** Promoting Intercultural Communication with Drama Education – An experimental application in Greek Primary and Secondary Schools

**What?** Drama education activities used in primary and secondary schools, based on the principles of effective communication and expression. The activities are incorporated into the school's regular programme and are organised by specialists in Drama Education from Greek Universities.

**Aims?** The main objective of the project was to develop intercultural communication in the standard school programme. The activities are implemented in order to promote a more positive school climate and improve relations between migrants and native students, increasing levels of empathy and mutual understanding between students.

**Where?** More than 100 schools in Greece (kindergartens, primary schools, and high schools) participated in the project entitled 'Integration and Education of Foreign Student in Greek Schools', financed by the EU and the Greek Government.

**How?**

The application principles were as follow:

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<sup>40</sup> <http://www.debate.org/opinions/should-religion-be-taught-in-public-schools>.

- Development of an appropriate and effective pedagogical attitude among the facilitators.
- Use of drama methodology to ensure the free expression of students.
- Interventions by the facilitators need to be supportive with respect to student voices.

The methodology was applied following twelve steps:

1. Collecting information from each student team regarding needs, expectations, objectives, rules and limits.
2. Acquaintance, confidence and communication games.
3. Games related to intense sensory kinetic action and physical expression.
4. Language and vocal games.
5. Games involving active listening, empathy and observing the other.
6. Role Playing.
7. Theatrical improvisation (guided or free).
8. Case instances, still images.
9. Developing an action-oriented school environment.
10. Theatrical techniques (mime, mask, use of relaxation techniques, meditation, etc.).
11. Reflecting, discussing and reporting on interventions. Emotional discharge.
12. Elaboration of activities' in an artistic and literary way.

**Benefits/Impact?** This approach had a major positive impact on the school climate, the acceptance of the 'Other' and the implementation of collaborative work. The relations between migrant and native students improved considerably and there was a significant decrease in the number of violent acts in the participating schools.

**For further information see:**

The programme webpage: Διαπολιτισμική Επικοινωνία [Multicultural communication].

<http://www.diapolis.auth.gr/index.php/2013-10-17-09-01-55>

Empathy education is also a key component in social-emotional learning programmes (SEL), which are mostly implemented in the United States, but which are beginning to be implemented in Europe <sup>41</sup> (see Box 12 about a programme in Greece). Social and emotional learning is the process through which children acquire the knowledge, attitudes, and skills to recognise and manage their emotions, set and achieve positive goals, demonstrate caring and concern for others, establish and maintain positive relationships, make responsible decisions, and handle interpersonal situations effectively. As such, it has demonstrated its effectiveness as a tool to foster tolerance and promote diversity. These programmes aim to promote human values such as peace, order, and stability (Maxwell and DesRoches, 2010). A US study of SEL in highly diverse classrooms (urban schools) shows that under certain conditions, SEL can be particularly effective in helping minority students get to know themselves, participate in the school community, build bridges with others and empower themselves (Hamedani et al., 2015). The authors conclude that in order to be successful, such programmes must include social justice education and be implemented school wide.

A study by Payton et al. (2008) shows that students in SEL programmes demonstrate improvement in multiple areas of their personal, social, and academic lives such as social-emotional skills; attitudes towards self, school, and others; social behaviours; conduct problems; emotional distress; and academic

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<sup>41</sup> See e.g., European Network for Social and Emotional Competence. <http://enseceurope.org/>.

performance. An international review of 368 studies (Durlak et al., 2011) showed that students in well-designed and carefully executed SEL programmes demonstrated superior pro-social attitudes and higher levels of pro-social behaviour. This finding was true of students from various ethnic groups. Thus, SEL programming appears to foster students' social-emotional development through establishing safe, caring, learning environments involving peer and family initiatives, improving classroom management and teaching practices, and whole-school community-building activities (Cook et al., 1999; Hawkins, Smith and Catalano, 2004; Schaps, Battistich and Solomon, 2004).

**BOX 12.** The 'Neither better nor worse, just different' programme in Greece

**What?** An intervention to help students and educators learn to respect and include children with 'differences' (in abilities as well as commonalities in gender, ethnicity/culture, race, appearance, and religious beliefs) within their classrooms (Triliva et al., 2009).

**Where?** In 10 public primary schools in Thessaloniki, Greece.

**Aims?** To help students recognise and express emotions and to understand how discrimination, bias, prejudice, and stigmatisation work; to promote social awareness (empathy, perspective taking and valuing one's own and others' experiences as meaningful sources of knowledge); to understand how stereotypes develop and how to counteract them; to develop effective communication techniques in dealing with conflict and bias.

**How?** The teachers who implemented the programme activities were sensitised to their own biases, provided with supervision as to how to bring bias and discrimination issues into discussion through experiential activities. The students were provided with experiential group exercises, inter-group contact, and a reflective practice approach. 'For example, in "the sorceress" exercise, the children were asked to use their imagination to draw a sorceress and to list all the attributes that characterise her. Using reflective questions, the teacher helped the children gain insight into the processes of stereotypical thinking and the socio-emotional mechanisms involved. Finally, the children were asked to draw "the sorceress" without the stereotypical characteristics that they originally attributed to her.' (Triliva, Anagnostopoulou and Vleioras, 2014, p. 5).

**Benefits/Impact?** According to the authors, 'significant changes in children's understanding of similarities and differences were evident in post-intervention assessments'; 'the students increased their ability to understand and articulate the function of generalisation in prejudicial thinking' and 'the experiential activities had a positive impact in that the students developed skills in critically appraising the socio-emotional mechanisms inherent in racism' (ibid., p. 16).

**For further information see:** Triliva, S.; Anagnostopoulou, T.; Vleioras, G., 'Sensitizing Children to the Social and Emotional Mechanisms involved in Racism: a programme evaluation', *The International Journal of Emotional Education*, 6 (2), 2014, pp 3-20. [https://www.um.edu.mt/data/assets/pdf\\_file/0004/230764/v6i2p1.pdf](https://www.um.edu.mt/data/assets/pdf_file/0004/230764/v6i2p1.pdf).

Because children become aware of racial and gender differences at a very young age (between 3-5 years of age) and form biases early on, empathy education and Social Emotional Learning should start at this young age (the later we start the stronger are the stereotypes that need to be addressed). And because such biases have a large impact on the psychological well-being of the victims (Whitley and Kite, 2010), it is important to arm students with the insights and tools to identify and combat biases, and continue supporting them over time.

A study by Durlak et al. (2011) explored the impact of 213 programmes and found that by implementing a quality SEL curriculum, schools can achieve better student behaviour and academic outcomes. SEL programmes that incorporated elements such as sequenced step-by-step training, active forms of

learning, focusing sufficient time on skill development and explicit learning goals were found to be most successful.

## Lessons from the past: the role of history education

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History teaching that relies on multiple perspectives and a discussion of controversial and sensitive topics, has been recognised by the international community, through for instance UNESCO<sup>42</sup> and the Council of Europe, as a key tool to promote and instil democratic culture and values<sup>43</sup>. Such teaching can promote tolerance and intercultural understanding and remove stereotypes, prejudice and conflict (see e.g. Council of Europe, 2008a). History can be taught in a way that inspires young people to believe in their own ability to create positive change in their community or society. Teaching about social movements and the ability of people to have an impact on their surroundings can help students realise that they are not powerless.

The influential Georg Eckert Institute for International Textbook Research<sup>44</sup> has emphasised how history textbooks for schools can potentially promote prejudice and animosity, or contribute to reconciliation and peace-building. Frequently, certain events and histories are invented or exaggerated, while others are ignored and downplayed to fit a nationalistic and patriotic agenda. UNESCO (2012) refers to this as using 'omissions and distortions' in history teaching. In this sense, it easily becomes an ideological tool. History lessons give a sense of who we are and what group we belong to. In some cases, textbooks have fuelled hatred and provoked open conflict (Johnson, 2012). The conclusion is often drawn that one's own nation is the most reasonable and the most 'normal' one. Minority group students have a harder time relating to such histories because they rarely see their communities represented in such history books and when it does happen their ancestors are sometimes portrayed as the enemy or the other.

Teachers of history have been found to feel uncomfortable teaching a more inclusive curriculum that better represents the histories of the diverse communities present in schools. For instance, a study by Harris and Clarke (2011), revealed that (pre-service) teachers who followed a course in teaching history in a more inclusive way shifted from feeling naively confident to greater levels of uncertainty. Part of this process was the realisation they lacked the (personal) knowledge and experience to teach this well.

As pointed out by the Council of Europe, History as a subject can also promote critical thinking when it becomes more inclusive and promotes different perspectives. When students understand the histories of oppressed and persecuted minority groups, they can better comprehend the social situation and perspectives of various minority groups today. An understanding of past histories of genocide, slavery and colonialism can help students understand how processes of exclusion and persecution occur, and

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<sup>42</sup> For UNESCO, see the guidebook for history textbook authors: <http://unesdoc.unesco.org/images/0022/002270/227041e.pdf>

<sup>43</sup> For the Council of Europe see Seminars and Workshops materials on Multiperspectivity in Teaching and Learning History, 2004. [http://www.coe.int/t/dg4/education/historyteaching/Source/Cooperation/Cyprus/MultiperspectivityCyprus2004\\_en.pdf](http://www.coe.int/t/dg4/education/historyteaching/Source/Cooperation/Cyprus/MultiperspectivityCyprus2004_en.pdf).

<sup>44</sup> For more information on this Institute, see: <http://www.gei.de/en/the-institute.html>.



the consequences of such histories of persecution. There are many good practices that can serve as a model for history teaching in Europe<sup>45</sup>.

Teaching about the history of the Holocaust in particular has been seen as a tool to combat anti-Semitism in Europe, address other forms of intolerance, as well as promote peace and mutual understanding (see e.g. Council of Europe, 2001; UNESCO, 2013). Small-scale research in Scotland (Maitles et al, 2006), commissioned by the Scottish Executive Education Department (SEED), as well as research on Holocaust Memorial Day activities (see Box 13) shows that Holocaust Education has some impact on racist attitudes.

### BOX 13. Holocaust Memorial Day Activities in Europe

The Holocaust is a history that demonstrates the potential consequences of when the basic human rights of citizens are disregarded and if prejudice and discrimination are not addressed by a society. Given its importance in European history, international organisations like UNESCO, The Council of Europe and the OSCE have placed much faith in Holocaust Education to combat intolerance. A key educational tool linked to this history has been the growth of Holocaust Memorial Day activities both in and out of schools. This led to the 2010 publication *Holocaust Memorial Days in the OSCE Region: An overview of good governmental practices*. This document shows how governments throughout Europe have worked closely with civil society and schools to reach hundreds of thousands of schoolchildren each year.

The way that Holocaust Memorial day is organised differs significantly from country to country with some countries focusing only on Jewish victims, while others focus on various victims of Nazi persecution policies, and countries such as the UK also focusing on other genocides and serious acts of intolerance.

Holocaust Memorial Day takes place in most European countries on 27 January. This date is the anniversary of the liberation of the Auschwitz death camp by Soviet troops in 1945. In Ukraine, a parliamentary resolution created a Holocaust Memorial Day and stated that the commemoration should include special lessons in schools and other educational institutions throughout the country. Holocaust exhibitions are organised in museums and libraries. On 2 August there is a commemoration of the Roma genocide, which took place in parallel with the Holocaust. In France, there is an annual national competition that has taken place annually since 1961. The aim of this competition is to strengthen the memory of past resistance and the tragedy of deportation, enabling the younger generation to be inspired and learn civic lessons. Teachers are invited to relay the information to their students and help them do project-based work throughout the year. In the UK, where teaching about the Holocaust is mandatory, 27 January is a day of 'remembrance for the victims of the Holocaust, Nazi persecution and all subsequent genocides'. NGO's are very much involved in creating education packs and organising activities in schools<sup>46</sup>. A study on Holocaust Memorial Day in the UK showed that the greatest impact regarding awareness raising related to personal stories and having school students speak with survivors (Short, 2005). The main conclusion from this study is that for Holocaust education to be successful, students need to understand how knowledge of the Holocaust is relevant for contemporary life, and that students need to be prepared to act in accordance with their knowledge. This implies acting against intolerant attitudes and behaviour.

**For further information see:** ODIHR (2012). Holocaust Memorial Days in the OSCE Region: An overview of governmental practices. [http://tandis.odihr.pl/hmd/pdf/Holocaust\\_Memorial\\_Days\\_2012.pdf](http://tandis.odihr.pl/hmd/pdf/Holocaust_Memorial_Days_2012.pdf).

Nevertheless, although Holocaust education is part of the curriculum in many European countries, other than small-scale studies, there is in fact very limited research on the impact such education (in

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<sup>45</sup> See e.g. Teachers guide OSCE Mission to Bosnia and Herzegovina. [http://www.theewc.org/uploads/content/archive/manual%20for%20history%20teachers\\_2.pdf](http://www.theewc.org/uploads/content/archive/manual%20for%20history%20teachers_2.pdf).

<sup>46</sup> ODIHR, Holocaust Memorial Days in the OSCE Region: An overview of governmental practices, 2012. [http://tandis.odihr.pl/hmd/pdf/Holocaust\\_Memorial\\_Days\\_2012.pdf](http://tandis.odihr.pl/hmd/pdf/Holocaust_Memorial_Days_2012.pdf).

general) has on attitudes towards minorities, immigrants, refugees, etc. A UNESCO seminar in 2014 focused on the impact of Holocaust education with respect to both policy and practice. It confirmed the aim of helping students become more sensitive to human and cultural differences and to helping students become more tolerant towards immigrants. However, it was generally concluded that there was little data to support such aims and that *'the extent to which Holocaust education aligns in practice with the goals of multicultural education is unclear'* (UNESCO, 2014, p. 8).

In summary, although Holocaust education is widely used throughout Europe as a tool to combat anti-Semitism and general intolerance, there is too little research to draw any general conclusions. The same applies to specific materials developed to educate about the history of anti-Semitism and anti-Semitism today, such as the OSCE supported materials (OSCE, 2010).

## Lessons for policy and practice

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The evidence above indicates that:

- In order to promote tolerance and respect for diversity, schools should implement culturally responsive curriculum and pedagogies that reflect the views and identities of both majority and minority groups in society. Engaging and culturally relevant curricula create more equitable education for young people and help reduce prejudice and discrimination against marginalised populations.
- Teaching controversial issues in the classroom, using methods of active listening, dialogue and respectful debate has been shown to develop empathy, trust, multi-perspectivity, critical thinking, and the ability to understand the beliefs of others and also enhance civic knowledge in learners.
- Provision of mother tongue and/or bilingual education has a positive impact on achievement, intercultural understanding, sense of belonging and engagement, and helps to establish better relations with minority communities.
- In education systems where schools do not focus on religious formation but promote 'learning about religion and beliefs' in a balanced and human rights framework, minority faith groups and the non-religious are less likely to face explicit tension over religious issues. Curriculum that includes studies of religious and non-religious ethical/moral diversity help to develop a culture of 'living together'.
- Curriculum that focuses on promoting empathy and social emotional learning helps to develop pro-social behavior and intercultural understanding in learners and has the greatest impact when introduced in early years.
- History teaching that incorporates multiple perspectives and discussion of controversial and sensitive topics is an effective tool to promote democratic culture and remove stereotypes and prejudices. Learning past histories of genocide, slavery and colonialism helps students understand how processes of exclusion and persecution occur, and the consequences of these processes.

## 3.4. Effective Teaching Approaches

Traditionally, in an attempt to impart knowledge, teachers tend to spend a great deal of their time lecturing to students. Although this is perhaps still the most often used teaching method in classrooms it is not considered to be a very effective method of providing young people with the knowledge, values,

attitudes and skills needed to succeed in today's world<sup>47</sup>. Lecturing about the need to be respectful or reading about this is a very passive process and is less effective than involving students more actively in learning about these issues.

Active and interactive learning strategies involve engaging students in doing things and thinking about what they are doing (e.g. Bonwell and Eison, 1991; Drake and Battaglia, 2014). This places different demands on the teacher. It implies transitioning from a class leader who gives information in a unidirectional manner to a leader who organises, facilitates, explains and contextualises learning, and helping students to become masters of their own learning. The teacher goes from being the 'sage on the stage' to the 'guide on the side'. The classroom methods described below have been shown to have a considerable impact on reducing prejudice and promoting tolerance.

Effective instruction acknowledges students' differences and reaffirms their cultural, ethnic, and linguistic heritages. Many effective instructional approaches build on students' backgrounds to further help them reach their full potential. Zeichner (1992) has provided an overview of extensive literature that describes successful teaching approaches for diverse populations (see Annex 1 for a summary). Teachers should also have knowledge of, and broad experience with, a broad repertoire of interactive methods that promote tolerance and respect for diversity, including on-going, sustainable dialogue between themselves and parents (and the community), as well as cooperative learning strategies. Teachers need to understand how to create safe spaces to discuss controversial issues, how to effectively address intolerant attitudes and actions in the classroom, how to recognise biases in educational materials, and how to make sure that all students feel a sense of belonging. More concretely, competences would include the ability to do effective project-based work, and engage in culturally responsive pedagogy where necessary.

## Project-Based Learning

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Project-based learning refers to an approach that focuses on '*learners' responses to real-world problems in terms of a longer term, cumulative activity that may take place individually or in groups, and usually requires a final practical outcome*' (Cook and Weaving, 2013)<sup>48</sup>.

KeyCoNet (European Policy Network on Key Competences in School Education)<sup>49</sup> has recently documented how project-based learning can better equip children and young people with key competences, as well as with respect to cultural awareness and understanding (KeyCoNet, 2015).

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<sup>47</sup> See for instance: Tanner, K.D., 'Talking to learn: why biology students should be talking in classrooms and how to make it happen'. *CBE Life Science Education*, 8(2):89-94, 2009.

<sup>48</sup> According to Thomas (2000) and the Buck Institute of Education (BIE, 2013), the components of project-based learning are as follows:

- the utilisation of a complex project as the central aspect of the curriculum;
- projects are formed around a driving question that directs the activities and learning;
- students are involved in all levels of the project both individually and in collaborative teams;
- projects are focused on a real world topic to increase student engagement and real application;
- evaluations of learning take place throughout the project and culminate in a performance or utilisation of the project created during the unit; and
- reflection and revision is a continuous component of an effective project-based learning curriculum (BIE, 2013; Thomas, 2000; Trilling and Fadel, 2009).

Project-based learning offers promise as an instructional method that affords authentic learning tasks grounded in the personal interests of learners. The importance of student voice in the learning process is a key component of such learning (Cook-Sather, 2010). The social aspects of project-based learning often include collaboration and group work. These collaborative elements build on the importance of collaboration, problem solving, and other performance skills in education (Allan, 2007; Bell, 2010; NRC, 2012). An example of project-based learning is 'Webquest', presently used as a starting point in many European classrooms (see Box 14).

#### BOX 14. Project based learning: Webquest

**What?** Project based learning using the internet.

**Aims?** Project development through collaboration between young people from different places and backgrounds, using the internet. Pupils work towards a final project. Many have focused on diversity issues, creating a repertoire of online materials – some created by students.

**Where?** Hundreds of classrooms across Europe.

**How?** Webquests actively involve students in their own learning through a process of discovery and exploration. The focus is inquiry-based learning in which all the information comes from the web. There is a strong emphasis on cooperative learning methodologies, especially the Jigsaw Classroom method.

**Benefits/Impact?** Various research projects have studied the impact of Webquest.org. The studies in diverse classrooms show impact in the following areas, among others: demonstrated leadership roles with peers, improved self-motivation to learn and academic achievement.

**For further information see:** <http://webquest.org/index.php>.

Beyond its application to the general education population, the effectiveness of project-based learning has been documented as an instructional method for students from culturally or linguistically diverse backgrounds (Belland, Ertmer, and Simons, 2006; Beneke, 2000). The focus on problem solving, creativity, and group collaboration (Rotherham and Willingham, 2009) have been found to be particularly important for students with diverse backgrounds, as they help with social development and encourage direct student interaction with the content (see Box 15 for an example on the experience in Greece about the Olympic spirit).

#### BOX 15. 'You and I, together, for a world of peace, without violence and racism' educational programme (Greece)

The educational programme 'You and I, together, for a world of peace, without violence and racism', under the auspices of the Ministry of Education, targeted students in primary and secondary education in 2012. The students, under the guidance of teachers and family, organised a series of activities in and around the school such as sporting events, theatre plays, exhibitions, lectures, etc. These activities led to multiple presentations and videos. The initiative was endorsed by the central Union of Municipalities of Greece, the Hellenic Basketball Association (HEBA) and the Hellenic Olympic Winners Association. Aiming not only to teach the 'true values of the Olympic spirit', workshops provided an opportunity for children to learn through pictures, song and dance as well as meet a Greek Olympic Champion to find out more about the Olympic spirit. Through lectures and workshops, children understood the power of sport in creating a window of opportunity, and the value of dialogue as a means of conflict resolution. They also improved their communication skills. There was a special focus on collaboration with, and solidarity towards, their migrant peers. The workshops were based on a book published by the International Olympic Truce Centre titled *Colours for Peace, a fun way to learn about Olympic truce*, a co

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<sup>49</sup> KeyCoNet is a European Policy Network with more than 100 members from 30 countries, connecting Ministries of Education/related agencies, universities/research institutes, European organisations, and practice-related partners.

edition with the British Council in Greece. More than 5 000 children attended the workshops.

**For further information see:**

International Olympic Truce Page at:

[http://www.olympictruce.org/index.php?option=com\\_k2&view=item&layout=item&id=90&Itemid=397&lang=en](http://www.olympictruce.org/index.php?option=com_k2&view=item&layout=item&id=90&Itemid=397&lang=en) (data retrieved on 3<sup>rd</sup> June 2015)

[http://www.olympictruce.org/index.php?option=com\\_k2&view=item&layout=item&id=7&Itemid=275&lang=en](http://www.olympictruce.org/index.php?option=com_k2&view=item&layout=item&id=7&Itemid=275&lang=en) (accessed on 3<sup>rd</sup> June 2015)

## Cooperative Learning

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One of the most researched classroom methods that goes beyond passive processing and that has been found to effectively combat stereotypes and prejudice among students is cooperative learning. More than 1 000 studies in North America, Europe and elsewhere have documented the positive impact of cooperative learning strategies in classroom settings, many explicitly aimed at improving majority-minority relations.

A key aspect of cooperative learning involves collaborating with other students to reach shared goals. It is based on the premise that no one can accomplish a task alone, and that everyone must pull together to achieve a common goal. In cooperative situations, students seek outcomes that are beneficial to themselves and to all other group members. Cooperative learning, as a systematic method, involves the instructional use of small heterogeneous groups (relating to academic skills, linguistic skills, ethnicity and background, culture or religion) where students work together to maximise their own and each other's learning. Teachers assign learning tasks in such a way as to maximise each student's skills or strengths. Although there are many variations of cooperative learning, they tend to share five essential elements that need to be carefully structured when applied: positive interdependence, individual and group accountability, promotive interaction, appropriate use of social skills, and group processing (Johnson and Johnson, 1999; 2009). The most important element in cooperative learning is positive interdependence, or the perception of having common goals. This is also a key element in contact theory which aims to reduce intergroup tensions.

Positive interdependence exists when group members perceive that they are linked with each other in such a way that one cannot succeed unless everyone succeeds. Group members come to realise that each person's efforts benefit all other group members. Positive interdependence creates a commitment to other people's success as well as one's own, and each member must be accountable for contributing their share of the work. In particular, students learn the interpersonal and small group skills required to function as part of a group (teamwork).

Some of the established benefits of cooperative learning have been: higher achievement scores for all, greater creativity, improved perspective taking, greater acceptance of differences, greater interpersonal attraction and liking among individuals, expanded networks of friends, more inclusiveness in the classroom, prejudice reduction, increased self-esteem, more caring about each other, improved classroom and school climate, development of better communication skills, valuing interdependence and multi-perspectivity, more empathy, greater social support, and increased peer support (Johnson, 2003;

Johnson and Johnson, 1999; 2009<sup>50</sup>). Cohen and Lotan (2006) observe that in cooperative learning there is equal-status interaction, whereby students learn to acknowledge others as equals in diversity (see Box 16 for a concrete example in primary schools in Italy).

The Jigsaw Classroom method is perhaps the most popular cooperative learning method. It is a cooperative learning strategy that was initially developed to reduce racial conflict and promote positive relationships across ethnic boundaries, and has been widely used in European classrooms as a method to promote interaction (Aronson and Patnoe, 2011). The vast evidence shows that the Jigsaw method has a significant impact on students and on intergroup relations<sup>51</sup>.

As an example of a specific application, Milan and Damini (2006) and Milot (2007) highlight the importance of cooperative learning when discussing educational conditions for dealing with religious diversity in education. Such an approach *'helps pupils to learn by placing them in a relational situation enabling them to achieve more easily objectives fitting in with their interests and academic needs through communication and problem resolution'* (p. 34).

**BOX 16.** Complex Instruction: a specific cooperative learning methodology for multicultural classroom (Italy)

**What?** Complex Instruction is a cooperative model developed for teaching in multicultural classrooms (Cohen, 1998; Cohen and Lotan, 2006). It was first implemented in a European context in 1997, thanks to a Comenius project (CLIP) with the specific aim of promoting intercultural learning processes.

**Aims?** The goal of Complex Instruction is to systematically attain social justice by means of dialogue and reciprocal understanding among learners with different viewpoints and abilities (Batelaan, 1998; Batelaan and Gundare, 2000; Verlot and Pinxten, 2000). The ultimate purpose is to make the class context more equal by modifying the teachers' and students' expectations of their peers, and changing the concept of 'being smart'.

**Where?** In 6 Italian primary schools in and around Bologna; with areas of increasing immigration.

**How?** Complex Instruction uses 3 main strategies to promote the participation of all students and the interdependence of different types of intelligence:

- 1) adaptation of the curriculum towards inter-disciplinary and open-ended tasks, which require multiple abilities to be completed;
- 2) teacher delegation of authority and accountability;
- 3) status treatment and feedback procedures that enable the teacher to plan how to deal effectively with expectations.

Complex Instruction for intercultural education builds on the recognition of diversity as a resource for learning. This model is a means of managing diversity in such a way that all the knowledge and skills represented in the classroom are used. It takes into account the different knowledge and skills of all students (i.e. different language skills, ethnic background, different individual skills and intelligences) and, starting from these, challenges teachers to construct a broad learning task that requires communication and cooperation in heterogeneous groups. Complex Instruction offers a substantial way of achieving the goals of intercultural education:

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<sup>50</sup> For an overview of the impact that Cooperative Learning has on students see Roger, T. and Johnson, D., An overview of Cooperative Learning. Originally published in: J. Thousand, A. Villa and A. Nevin (Eds), *Creativity and Collaborative Learning*; Brookes Press, Baltimore, 1994. <http://www.campbell.edu/content/662/overviewpaper.html>.

<sup>51</sup> For an overview of benefits of jigsaw technique for students see 'Why Use Jigsaws?' [https://serc.carleton.edu/NAGTWorkshops/teaching\\_methods/jigsaws/why.html](https://serc.carleton.edu/NAGTWorkshops/teaching_methods/jigsaws/why.html).

providing equity and doing justice to diversity (Batelaan, 1998; Batelaan and Gundare, 2000; Gobbo, 2000).

**Benefits/Impact?** Practicing cooperative learning activities allowed students to perceive themselves as an active part of the learning process. It promoted the creation of a new public space, where they could exercise the experience of having voice and agency. Complex Instruction changed social interactions and dialogue in the classroom: by creating the condition for a more democratic dialogue, it has the power to promote social justice in class.

**For further information see:** Pescarmona, I., Learning to participate through Complex Instruction, *Intercultural Education*, 25:3, 2014, pp. 187-196, DOI: 10.1080/14675986.2014.905360

## Service Learning

The European Commission recently found that in about a third of European countries '*steering documents such as national curricula, as well as other recommendations and regulations promote the involvement of young people in citizenship-related activities outside school*' (European Commission/EACEA/Eurydice, 2012b). In general, student involvement in extracurricular activities organised by the school, in cooperation with the community, is positively related to social movement-related citizenship (Isac et al., 2014). Furthermore, when students have more opportunities to practice democracy at school, they are more inclined to engage in future political and social activities.

There is considerable research which shows that service learning can be particularly effective. Folgueiras and Luna (2012) note that service learning in Europe is starting to be used as an effective approach to citizenship education and that it has been implemented in Spanish Secondary schools for over a decade (see Box 17).

In service learning, students work to address a community problem using a multidisciplinary approach. It combines community service with curriculum-based learning. Effective service learning includes: authentic learning goals, response to community needs, youth decision-making, and analytic reflection (Kwak, Shen and Kavanaugh, 2002). In multicultural societies, effective service learning projects focus on empowerment, equality, and reciprocity. Issues such as privileged versus marginalised identities, social justice, inequality and assimilation versus integration are also emphasised (see Wilczenski and Coomey, 2007).

**BOX 17.** 'Del Centro Educativo a la Comunidad' [From school to community] – a service learning programme in Spain

**What?** Service learning is derived from a model of relations between school and the surrounding community which offers the opportunity for school students to develop citizenship competences which are committed to the collective project of creating a society which is more equal, more inclusive and more open to diversity. In concrete terms, service learning may be described as an educational process which emphasises academic learning at school linked to a form of community service project.

**Aims?** To foster the feeling of belonging to a community among the students; to give students the opportunity to exercise some form of citizenship.

**Where?** A secondary school in Barcelona (Spain).

**How?** Students are initially, in a collaborative effort between community and school, invited to become more aware of the community they live in and the various issues that impact the community. They are subsequently

guided by their teacher to study and help address a concrete issue, going back and forth from the classroom to the community.

**Benefits/Impact?** Improved community-school relations. Student involvement, commitment and enthusiasm is increased, as well as their skills for self-organisation, relations to others and interpersonal communication. There is a significant reduction of absenteeism from school. This actually decreased dramatically, resulting in a positive change of atmosphere in the classroom: students changed from passive to active members of their classroom and also their community. In the process they gained self-confidence and recognition, strengthening their group identity and generating an affective link between students.

**For further information see:** González, E. L., *Del centro educativo a la comunidad: un programa de aprendizaje-servicio para el desarrollo de ciudadanía activa*, [From the school to the community: Service learning programme for the development of an active citizenship], Tesis, Universitat de Barcelona, 2010.

Service learning aims to enhance what is taught in the classroom and tends to be integrated into the students' academic curricula. Godfrey, Illes, and Berry (2005) identified three fundamental elements that should be included in any successful service learning experience: reality, reciprocity and reflection.<sup>52</sup> On the whole, service learning provides students with a type of reality and reciprocity experience, allowing them to develop a deeper understanding of social issues (Yorio and Ye, 2012). Learning outcomes also include moral awareness and ethical reasoning skills, which have been conceptually and empirically related to the complexity of thinking about social issues (Boss, 1994). Critical thinking and personal reflection, while encouraging a sense of community, civic engagement, and personal responsibility are other key elements (see e.g. Chung and McBride, 2015). For instance, the work by Morgan and Streb (2001) shows that because service learning experience allows students to work with individuals from other cultures, races, backgrounds and age groups, it helps students to learn more about themselves; they also develop an understanding and tolerance of others. Students are also more likely to engage in future service activities in terms of both a feeling of responsibility and a commitment to do so. In brief, students who are involved in service-learning projects, in which they have a high degree of voice and ownership, improve their self-concept and political engagement and become more tolerant toward out-groups (Morgan and Streb, 2001).

## Peer Education

In recent years, the modern version of peer education (it has roots back to ancient Greece) has begun to be used in the European context as a tool to empower and better connect to minority students<sup>53</sup>. In peer education, especially at the secondary school level, young people become active participants in the education and training of other students (their peers). There is basically a dialogue between equals. Pupils become empowered to take on the responsibility of educating others (see Box 18 for a concrete example at the Anne Frank House). As such, peer education can also be seen as leadership training. Adopting peer education strategies in and outside the school implies that teachers assume a

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<sup>52</sup> Reality refers to providing students with a deeper understanding of the social issues that exist in society such as diversity and poverty (Godfrey et al., 2005; Govekar and Rishi, 2007). Reciprocity 'provides an opportunity to deepen the service experience as students become equal and trusted partners, able to see the roots and consequences of social issues with greater clarity' (Godfrey et al., 2005, p. 317).

<sup>53</sup> See for example Peer-training 'Combats Discrimination': [http://epto.org/twl/?page\\_id=20](http://epto.org/twl/?page_id=20).



different role, as trainers and supervisors of a process that leads to knowledge and skill transfer from one young person to another young person. Very few teachers have been trained in this methodology.

Although peer educators may not have the same depth of knowledge as a teacher or expert, their communication with other students is often more effective. Research on peer education around diversity and tolerance issues has shown the following<sup>54 55</sup>:

- peer education is dynamic and interactive and hence engaging;
- young people share a vocabulary and have similar frames of reference;
- young people's attitudes are influenced by the attitudes, views and behaviours of the peer group, they are more likely to model behaviours associated with such attitudes;
- peer educators can become positive role models;
- young people develop conflict resolution skills;
- peer educators are seen as less distant than teachers and parents;
- education through peers leads to increased knowledge, positive change of attitude and improved social behaviour;
- young people are more likely to be motivated by the expectations of peers;
- young people will most likely encounter peer educators in social situations at later dates, also outside of the classroom;
- the confidence of peer educators is boosted if such strategies work; peer educators also develop leadership skills.

#### BOX 18. Peer Education Work: Anne Frank House

**What?** For more than a decade the Anne Frank House has actively involved teenagers from diverse backgrounds in its educational work, and this peer-education approach has become the core tool in its work both in and outside of schools.

**Why?** The peer education approach was adopted after professional evaluations showed that many youth, especially from non-Western backgrounds, lacked interest and motivation when learning about issues such as anti-Semitism, the Holocaust and intolerance if taught by professional educators, whether teachers or experts.

**How?** Four extensively used activities shall be described here: Guiding in the exhibition 'Anne Frank: A History for Today', Free2Choose-Create, Memory Walk and Anne Frank Ambassadors. All 4 projects are built around empowering youth from diverse backgrounds to take on leadership roles in educating their peers about issues of tolerance and intolerance, both past and present. Also, in all 4 projects the youth receive extensive training to prepare them for their roles. Finally, great attention is devoted to selecting youth from different backgrounds and youth who are not traditionally given such opportunities. These activities have taken place in more than 60 countries worldwide.

When working with the exhibition *Anne Frank: A History for Today*, youth are introduced to the history of Anne Frank, the history of the Holocaust, and also contemporary issues. Youth are trained to become guides in the

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<sup>54</sup> While there is still limited evidence based research in Europe, results in North America show the impact of such approaches, See e.g. Karen B McLean Donaldson, "Racism in U.S. schools: Assessing the impact of an anti-racist/multicultural arts curriculum on high school students in a peer education programme" (January 1, 1994). Doctoral Dissertations Available from Proquest. Paper AAI9434473. <http://scholarworks.umass.edu/dissertations/AAI9434473>.

<sup>55</sup> The work of the Anti-Defamation League (ADL), both in Europe and North America, makes extensive use of peer education to combat bias. The evidence shows it is highly successful: [http://archive.adl.org/education/yale\\_summary.pdf](http://archive.adl.org/education/yale_summary.pdf).

exhibition

In Free2Choose-Create workshops, youth from diverse backgrounds are initially introduced to human rights, their history, their contemporary importance and their relevance for the lives of (young) people today. After critical reflection on these issues, both relating to local and global contexts, the participants work with professional human rights educators and filmmakers to identify human rights violations and dilemmas in their own communities. They subsequently, in small groups, write their own scripts for a short 3-5 minute film that can be used in educational contexts. They then make the films. In a final stage, the participants lead discussions and debates with peers in school and in the community. Parallel to this, teacher training takes place, focusing on helping teachers support the activities of their students.

Memory Walk is an educational concept that encourages youth to critically reflect on the monuments in their living environment and to make short films about them. Youth are trained to conduct research on monuments, explore their relevance for themselves, as well as for their communities today. There is a special focus on controversial and contested monuments since these lead to more multi-perspectivity and more engaged learning through discussion.

The Anne Frank Ambassador project involves so-called 'ambassadors' from 4 continents. These Ambassadors are trained to work with issues relating to prejudice, racism and human rights. After training they develop and implement their own 'tolerance-related' projects in their home communities, supported by local NGOs and Anne Frank House staff.

**Benefits/Impact?** Increased youth engagement, development of leadership skills, increased intercultural competences, increased knowledge of past injustices and present day prejudice, importance of human rights, increased ability to discuss controversial issues, strengthened critical thinking skills, understanding of multi-perspectivity.

**For further information see:**

e.g. Boerhout and van Driel (2013);

Anne Frank House Project 'Free 2 Choose in the Anne Frank House and in international contexts'.  
<http://fra.europa.eu/fraWebsite/toolkit-holocaust-education/files/Free2choose.pdf>.

Also the following pages on the Anne Frank House website:  
<http://www.annefrank.org/en/Metanavigation/For-students/Anne-Frank-Ambassadors/From-youth-to-youth/>.

## The role of information technology in promoting tolerance, respect for diversity and civic responsibility

The internet and information technology, and its accessibility to both students and teachers (and parents), is creating a revolution in education. A study by the European Commission<sup>56</sup> concludes that: *'There are now between 3 and 7 students per computer on average in the EU; laptops, tablets and net-books are becoming pervasive... More than 9 out of 10 students are in schools with broadband.... The Survey findings estimate that at EU level on average, between 25 and 35 % of students in grades 4 and 8, and around 50 % of students in grade 11, are in highly equipped schools.... Around 50 % of students in grades 8 and 11 in general education use a desktop or a laptop during lessons at school at least*

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<sup>56</sup> European schoolnet, Survey of Schools: ICT in Education, 2010. <https://ec.europa.eu/digital-agenda/sites/digital-agenda/files/KK-31-13-401-EN-N.pdf>.

weekly.' (2010, p. 9). So, slowly the computer and internet are replacing books as the main source of information.

The internet allows students almost unlimited access to information. Pupils can communicate directly with students from other schools, countries, cultures, and religions. Increasingly, teachers have the opportunity to broaden the horizons of their students. The educational community has slowly started to see the Internet and social media as a resource for promoting intercultural understanding, although research into impact is still limited. For instance, it is still unclear to what extent online contact can have the same impact as face-to-face interactions and to what extent the conditions of contact theory can be met. Multiple web tools have been created to promote tolerance, and most recently special Apps have been created that do the same (Box 19 highlights a few Apps that are especially aimed at combating intolerance and promoting understanding).

#### **BOX 19.** Examples of Apps to combat intolerance and promote diversity

**Everyday Racism** is an interactive mobile phone app developed by the Australian NGO All Together Now. The App is a game that focuses on empathy. It challenges players to live for one week in the life of an Aboriginal man, a Muslim woman, an Indian student or yourself. Players select a character and receive push button notifications several times a day for a week on their phone. Their character experiences different incidents relating to racism during the week (such as racist name calling) and the player is asked how he/she would respond to these incidents. The app has been awarded by the UNAOC on several occasions. Evaluations show that the players gain confidence in responding to racist incidents after using the app. Though *Everyday Racism* is for all ages, All Together Now is presently developing a similar app for the 8+ age group<sup>57</sup>.

**The Big Myth** was developed by the International Association for Intercultural Education, together with Distant Train in the Netherlands. As an educational tool, The Big Myth started as website in 2000 but became an app in 2013. The animated app is intended as classroom tool for the study of world creation mythology for young learners aged 4-14, for iPad and Android tablet. The app contains animations with sounds and images from 25 different cultures from around the world. It has been found to raise awareness among young people that there is a great diversity of cultures and stories from around the world relating to one of the key questions people everywhere ask: how was the world created. It has been used primarily in world mythology and religious education classes<sup>58</sup>.

**Know My World**<sup>59</sup> is a global education resource connecting people around the globe to share learning experiences. This platform is based on T.R.A.C.E. philosophy that focuses on Transformation, Relationship, Awareness, Connectivity and Experience, which is a project-based curriculum incorporating aspects of global citizenship, leadership, character development and ownership through interdisciplinary studies, digital media and Social and Emotional Learning (SEL) pathways. It is based on the principle that self-reflection, open discussion and group projects can make students think about their actions, the ways in which they co-exist with cultural differences and similarities, and the impact it has on others. Ultimately, the aim is to create a deep understanding and mutual respect for the world they live in on both a local and global scale believing that a rich under-

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<sup>57</sup> See All together Now Page, <http://alltogethernow.org.au/>.

<sup>58</sup> See The Big Myth website, <http://www.bigmyth.com/>.

<sup>59</sup> See Know My World website, <http://knowmyworld.org/>.

standing of self and the surrounding world empowers people to incite and support social change.

**One Globe Kids**<sup>60</sup> aims to connect children to stories of other children across the globe through a website and app. Children can 'visit' other children from around the world and learn about their lives and culture. The interactive app includes materials for teachers and activities for students.

At the same time, more and more research is showing that the internet and social media can promote intolerant acts and cause psychological harm. Young people face real dangers in today's classrooms from cyberbullying, extremist ideas and hate speech. Though it is unclear how many young people experience cyberbullying, a 2014 study of 25 countries by EU Kids Online<sup>61</sup> found that 8 % of 14-16 year olds and 5 % of 11-13 year olds indicated they had been cyberbullied. A 2014 survey commissioned by BeatBullying<sup>62</sup> showed that more than half the children in Europe who acknowledged they had been bullied had become depressed, and almost 40 % indicated they had thought about suicide. It is becoming clear through media reports and testimonies from parents that some children have indeed committed suicide as a result of such bullying. Campaigns in schools and elsewhere that raise awareness about cyberbullying<sup>63</sup>, its manifestations and its consequences will become increasingly important. Although such campaigns are relatively new, schools and teachers are indicating that they are necessary tools to combat intolerance, exclusion and violent radicalisation.

Hate speech and exposure to extremist ideas and calls for violent action on the internet is also a growing problem. Children can be exposed to the ideas of (Neo-) Nazis, as well as other extremist ideologies (such as those associated with ISIS). Also, extremist groups use the internet and social media to recruit new members and to reinforce divisions and existing prejudices. Calls for violent action against mosques and refugee centres have also become more common on the internet. Several international organisations, such as the Anti-Defamation league, have developed on-line guidelines on how to combat such hate speech<sup>64</sup>.

## Lessons for policy and practice

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The evidence above indicates that:

- Cooperative learning strategies and interactive teaching methods that include on-going sustainable dialogue between students, school staff and parents and community are more effective in promoting tolerance and respect for diversity than passive methods of instruction, like lecturing.
- Project-based learning, cooperative learning, service learning and peer education, creativity and group collaboration, have been found to be highly successful in promoting pro-social behavior and inter-ethnic friendships, and combating stereotypes and prejudices.

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<sup>60</sup> See One Globe Kids website, <http://oneglobekids.com/about>; and Teacherswithapps, 'One Globe Kids – children's stories from around the world', 2013, [http://www.teacherswithapps.com/app\\_reviews-one-globe-kids/](http://www.teacherswithapps.com/app_reviews-one-globe-kids/).

<sup>61</sup> See: <http://sedesignunit.com/EUKidsOnline/index.html?r=64>.

<sup>62</sup> See: [http://europa.eu/epic/news/2014/20140805-cyberbullying-harm-european-children\\_en.htm](http://europa.eu/epic/news/2014/20140805-cyberbullying-harm-european-children_en.htm).

<sup>63</sup> See for example 'Take a stand against cyberbullying and install the #DeleteCyberbullying app!', <http://deletocyberbullying.eu/>.

<sup>64</sup> See for example Anti-Defamation league, Confronting hate Speech Online, 2008.: <http://www.adl.org/combating-hate/cyber-safety/c/confronting-hate-speech-online.html?referrer=https://www.google.nl/#.VYPQ1FWqHw>.

- Internet and social media are becoming much more common. They are a useful resource for promoting intercultural education and facilitating interactive learning. However, schools and communities need to be aware of the threats that Internet can bring, such as cyber bullying, exposure to extremist ideas and hate speech. Campaigns in schools and communities that raise awareness about these threats and teach how to combat them need to be organised.

## 3.5. Involvement of a wider group of stakeholders

### Community- school partnerships

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The 'school-community' relationship can strategically connect activities in the school to the surrounding community and thus promote interculturalism and intercultural competences. Such community-school partnerships (sometimes referred to as extended schools or community schools), though numbers are still quite limited<sup>65</sup>, are slowly becoming more popular in Europe because of their ability to reach out to an increasingly multicultural local community and bring the community onto the school premises. The concept also fits well with the renewed focus in Europe on active citizenship education.

A successful community-school partnership cannot exist in isolation and depends on the continual support of all stakeholders, especially (local) authorities. Hence such partnerships need to be flexible, dynamic and sensitive to the local environment. A study in Belgium, for instance, has demonstrated that such initiatives tend to be most successful when there is a strong grassroots element, but that local policy-makers play an important role by raising awareness in the community, providing training, developing guidelines and eliminating judicial obstacles (see e.g. Blaton, 2012; Dyson, 2011).

Schools promoting partnerships with communities tend to have a holistic focus and take conscious measures to connect to the needs of the multicultural community in which the school is based – a community that might be constantly changing. School-community dialogue has been shown to be critical in this process (see e.g. Ryan, 2007). Links to the parents as well as other community stakeholders and programmes are constantly being reinforced, and attempts are made to integrate children into the community by organising activities that go beyond the purely academic ones. Effective community schools incorporate the languages of the local community into the learning at school. Since the mother tongue spoken in many communities is not the language of instruction in schools this needs to be taken into consideration.

Often, local NGOs play an active role in community schools because of their expertise on specific topics. These NGOs can make a contribution both during and after-school hours (e.g. extra-curricular activities). Community schools function as a community centre for recreation and adult education. The wide range of effects associated with community schools has been well documented by in-depth qualitative studies, large-scale surveys and rigorous programme evaluations (Sammons et al., 2000; Dryfoos, 2000, 2002; Blank et al., 2003; Sheldon, 2003; Dyson and Raffo, 2007). In Central and Eastern Europe, such approaches have been used to improve the educational opportunities of Roma. In the past, Roma communities have mostly viewed schools as 'foreign entities': institutions set up by outsid-

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<sup>65</sup> For community schooling in the Netherlands see the factsheet by Nederlands Jeugd Instituut: <http://www.youthpolicy.nl/yp/downloadsvp/Publications-Community-Schools-in-the-Netherlands.pdf>.

ers that do not cater to the needs of the local Roma community. This has led to high levels of tardiness, drop out, school failure and destruction of school property. In recent years, more community-based schools have attempted to bring the parents into the school to help with a number of tasks, such as storytelling, teaching children about local traditions after regular school hours, etc. In addition, adult education programmes have been provided for the parents in order to move towards a community education approach (see e.g. Vidin Model in Ringold et al., 2005). Box 20 below gives a few examples of projects targeting the educational challenges facing Roma communities.

#### **BOX 20.** Roma education programmes: examples from various Member States

**Latvia – Assisting Roma education.** Within the State Programme ‘Roma in Latvia’ a special project ‘Teacher’s Assistants of Roma Background’ was developed in 2007. The main idea of the project was to develop a programme to prepare teacher’s assistants of Roma background and to facilitate their inclusion into school and pre-school educational institutions’ inclusive classes attended by Roma children and children of different ethnic background. More information available at<sup>66</sup>: The evaluation of the programme showed that the number of Roma children attending pre-school, primary and secondary school had increased<sup>67</sup>.

**Serbia – The Equal Chances Project.** This project (2002-2005) was a comprehensive programme in kindergartens, elementary schools and secondary schools to improve the quality of education and facilitate the inclusion of Roma students aged 5 to 18. The project concentrated on 3 areas: influencing education policy, school level changes, and facilitating the direct collaboration of the Roma community with the help of Roma teaching assistants. According to Kovács Cerović (2007) study, the equal chance project increased the participation of Roma parents in school-related activities, and made non-Roma teachers more sensitive to the needs of Roma children. In particular, the role of the Roma teaching assistants (RTAs) on the preschool and primary school level has shown positive effects on both the Roma and non-Roma students.

**Slovakia – Roma Education Initiative in Jarovnice-Karice.** This well documented project from 2003-2005 focused on the transition from preschool to primary school and attempted to prevent school segregation. The project employed the comprehensive educational programmes of the Step by Step Association<sup>68</sup> and prioritised the participation of families and the Roma community. There were many community support programmes, which included literacy training and initiatives to create awareness. The results included increased sensitivity among teachers to the needs of Roma children and increased competences to teach in multi-ethnic classrooms, as well increased self-confidence among Roma children and less anxiety when interacting with non-Roma peers<sup>69</sup>.

**Spain - La Paz.** Dialogic Learning in Spain in a school with a high percentage of Roma children. This project was a part of the INCLUDE-ED European project (Strategies for Inclusion and Social Cohesion in Europe from Education, European Commission, FP6, 2006–2011). The school, St John primary school, was facing a severe enrolment issue and there was low academic achievement. Local authorities and school administrators conducted a dialogical procedure in which researchers, families, children, teachers, community members, and policy-makers recreated, through egalitarian dialogue, successful Educational Actions in order to transform the educational and the social context (Aubert, 2011). They jointly determined which actions were necessary to challenge educational stereotypes about the Roma. The regional government closed the school and re-opened it with new

<sup>66</sup> See Example from Latvia, Project ‘Teacher’s Assistants of Roma Background’ and other activities facilitating Roma education by Council of Europe, [http://www.coe.int/t/commissioner/Activities/GoodPractices/Latvia\\_RomaEducation.pdf](http://www.coe.int/t/commissioner/Activities/GoodPractices/Latvia_RomaEducation.pdf).

<sup>67</sup> See INTERREG IVC Programme, <http://www.interreg4c.eu/good-practices/practice-details/?practice=1097-teachers-assistants-of-roma-background&>.

<sup>68</sup> See International Step by Step Association, <http://www.issa.nl/>.

<sup>69</sup> UNICEF, A Review of Roma education initiative in Central and South-Eastern Europe, 2010. [http://www.unicef.org/ceecis/ROMA\\_PAPER\\_FINAL\\_LAST.pdf](http://www.unicef.org/ceecis/ROMA_PAPER_FINAL_LAST.pdf) (p.43).

staff, who committed to being trained on the Successful Educational Actions and implementing them. The children and families of the new school decided on a new name, and St. John Primary became La Paz (which means peace). Following a dialogic and participatory process, the whole school community, including families, decided how the school had to be transformed to reverse the educational exclusion Roma children were suffering. The first stage consisted of organising activities for teachers, families and children in which they talked about the kind of school they would like (Dream school), and expressed preferences related to learning and to the school. This initiative helped develop a sense of belonging among families and significantly increased academic achievement in students (Flecha and Soler, 2013).

**For further information see:**

UNICEF, *Toward Roma Inclusion: A Review of Roma Education Initiatives in Central and South-Eastern Europe*, Geneva: UNICEF Regional Office for Central and Eastern Europe and the Commonwealth of Independent States, 2009. [http://unicef.org/ceecis/ROMA\\_PAPER\\_FINAL\\_LAST.pdf](http://unicef.org/ceecis/ROMA_PAPER_FINAL_LAST.pdf).

In France, there have been various initiatives to keep schools open during the holidays to offer activities for children. In Paris, primary school directors do not teach, but spend their time running the school, which implies meeting with the parents for long discussions about various subjects, ranging from their children's schooling to ways in which they can receive help to pay the bills. This open door policy means parents pay more attention to their child's schooling and there is a better partnership between the school and the larger community. Evidence shows that children are more likely to enjoy attending school in this kind of environment<sup>70</sup>.

Community schools are especially effective because they help fulfil students' basic psychological needs for safety, belonging, autonomy, and competence and establish strong ties to the parents and surrounding community (Deci, 1991). There is an increased capacity for parental support and for children to become engaged in, and committed to the school. This means that the students are inclined to behave in accordance with the school's expressed goals and values (Watson, 2003). In addition, because students are actively involved in the activities and deliberations of a community school, they develop empathy for others, social skills and social understanding, and understanding of the values of the community (California Department of Education, 2005). Community school students are more likely to become reflective, to be self-directing and also to accept the authority of others, to be concerned for and respectful of others, to avoid courses of action that are harmful to themselves or others, and to maintain higher standards of ethical conduct (Osterman, 2000; Schaps, Battistich, and Solomon 2004).

UNESCO<sup>71</sup> recommends the use of the following approaches that connect the school to the community: the use of the school as a centre for social and cultural activities, both for educational purposes and for the community; the participation of learners, parents and other community members, teachers and administrators from different cultural backgrounds in school management, supervision and control, decision-making, planning and implementation of education programmes, and the development of curricula, learning and teaching materials (see Box 21 for a description of the community-based programme 'Dare to be you' for instance). It should be noted that a concerted effort is necessary in order to change attitudes: governmental agencies, cultural and religious communities, public and private organisations, civil society representatives and the media have a special responsibility for the

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<sup>70</sup> See Le Café pédagogique: <http://www.cafepedagogique.net/lexpresso/Pages/2015/05/13052015Article635670993068473835.aspx>.

<sup>71</sup> UNESCO Guidelines on Intercultural Education: <http://unesdoc.unesco.org/images/0014/001478/147878e.pdf>.

preservation, continuation and enhancement of constructive, peaceful and forward looking relationship among and between cultures, religions and societies.

**BOX 21.** 'Dare to be you' – a community-based programme (in the USA)

**What?** 'Dare to be you' is a primary prevention and training programme designed for toddlers' parents.

**Aims?** To improve parental child-management skills and parental competence and satisfaction; to improve relationships between children and their families and boost children's developmental levels.

**Where?** Several communities in the state of Colorado (USA).

**How?** A 15 to 20 hour training and curriculum are provided for community volunteers who work with children ages 2 through 5 (other programmes exist for ages 6 through 18). Training includes: interactive activities; methods for structuring positive work, play and learning environments; strategies for everyday situations; development of positive role models. Those community volunteers are then able to provide workshops for parents. One aim is to improve parents' self-efficacy and self-esteem. Some activities are designed to help empower parents; these include 'Feeling Words', to validate the expression of emotion; 'Control Auction' to encourage personal problem-solving; and tips to encourage taking responsibility for one's feelings and choices. Various activities teach parents and children how to determine desired and potential outcomes, balance logical and intuitive data, do risk analysis, negotiate, and resolve conflict. Another aim is to master effective child-rearing strategies, particularly communication skills that foster children's self-esteem and self-efficacy, decision-making and problem-solving skills. Moreover, participants are taught to recognise stress triggers, the impact of stress on family life, and how to cope with stress. They also learn developmental norms to reduce frustration with children's behaviour and increase empathy. On the whole they receive help to strengthen peer support (Miller-Heyl, MacPhee and Fritz, 1998).

**Benefits/Impact?** Increased child developmental levels maintained for at least 2 years; Increased parental effectiveness and satisfaction; Increased appropriated parental limit setting; Decreased parent-child blaming and harsh punishment; Better child self-management and family communication.

**For further information see:** Dare to be You Page, <http://www.colostate.edu/Depts/CoopExt/DTBY/>.

## The role of parental involvement in whole school approaches and community schooling

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Parental Involvement is defined as any parental attitudes, behaviours, styles or activities that occur within or outside the school setting to support children's academic and/or behavioural success in the school in which they are currently enrolled (Abdul-Adil and Farmer, 2006). It is clearly linked to children's academic, social and emotional development (Crul, Schneider and Lelie, 2012).

Building parent-school partnerships is one strategy for improving students' outcomes and shaping their attitudes towards other cultural groups (Henderson and Berla, 1994; Ballen and Moles, 1994; Epstein, 1995; Domina, 2005, Schofield, 2006; Winterbottom, 2013). In a recent study, the European Commission noted that almost all European countries have '*introduced central regulations and official recommendations to allow or encourage parental involvement in school governance*' (European Commission/EACEA/Eurydice, 2012a, p.51).

In order to encourage parental involvement, it is important to be mindful of potential barriers. These include individual parent and family factors (parents' beliefs about parental involvement; perceptions



of invitations for parental involvement; current life contexts; class, ethnicity and gender); child factors (age; learning difficulties and disabilities; gifts and talents; behavioural problems); parent-teacher factors (differing goals and agendas; differing attitudes; differing language used); societal factors (historical and demographic; political; economic) (Hornby and Lafaele, 2011). Also, language difficulties and cultural differences between the school and families have been identified as barriers (Gierveld, 2007; Tobin and Kurban 2010).

In parent-school partnerships, the school and the home share a sense of responsibility for children's learning; the relationship is based on mutual respect, acknowledgement of the assets and expertise of each, a culture of welcome and meeting and diverse and respectful communication (see Box 22 for an example of how parents and school reinforce each other). The INCLUD-ED project<sup>72</sup> analyses and describes successful educational actions on family involvement with a specific focus on vulnerable groups (i.e. youth, migrants, cultural groups e.g. Roma, women, and people with disabilities). Parent-student writing sessions, set up in Malta on school premises, resulted in improved reading and writing skills for students. Volunteer work of parents and the wider community in Spanish schools have transformed the way young people engage with education and learning. Participation in educational activities in schools proved to be a powerful experience for parents, including migrant parents, with lower levels of education (Dialogic literary gatherings). Parents could also participate as volunteers in regular classroom environments. There are indications that the participation of people from different cultures in children's academic activities helps to overcome cultural stereotypes<sup>73</sup>. Another recent report provides examples of practices which involves the immigrant communities in Croatia, Estonia, Germany and Spain (Sirius, 2014). Among those are mediating and mentoring programmes, orientation programmes and home visits for immigrant families (Ibid).

The Parental Involvement Project (PIP), as an early intervention initiative in Ireland has found that early intervention is vital and that students perform better when schools and families work in partnership to support learning. Not only does the initiative provide teachers with the skills and resources needed to involve parents, but it offers a model of how to get them involved both in school and at home, e.g. teachers of Junior Infants (children aged 4-5) and the Home School Community Liaison Co-ordinators hold regular workshops for parents, one of the main aims of which is to convey the importance of the parent's role in their children's learning and to provide families with the skills, knowledge and resources to support this learning at home<sup>74</sup>.

INCLUD-ED highlights the importance of having parents as partners rather than recipients of information and education provision. In this approach, teachers work in collaboration with parents. While teachers are experts in teaching and learning, parents are also recognised to be experts about their children and the social environment in which the children are growing up. Family participation is mainly promoted in decision-making processes, in classrooms and in other learning spaces<sup>75</sup>.

**BOX 22.** Open School Approach [‘Ouvrir l’École aux parents pour réussir l’intégration’] and Welcoming Families (CAIF) in France

**What?** ‘Open School’ is an initiative conducted in conjunction with the Ministry of Interior and the Ministry of

<sup>72</sup> INCLUD-ED is a project on schooling funded under the Framework Programme of Research of the European Union.

<sup>73</sup> For further details see INCLUD-ED Project final report, 2012: <http://www.nesetweb.eu/sites/default/files/includEDD25-2-final-report.pdf>.

<sup>74</sup> For further information see: <http://www.pdst.ie/node/3306>.

<sup>75</sup> <http://www.includ-ed.eu/>.

National Education, Higher Education and Research. CAIF is a contract between the French State and immigrant parents arriving in France.

**Aims?** To foster the integration of immigrants and/or foreigner parents (non EU), involving them in the schooling of their child; to facilitate children's integration into the school; to enable the parents to develop proficiency in French; to introduce parents to the principles of the Republic and its values; to allow them to gain a better understanding of the educational institution and support with parenting if needed so that they are better able to support their children with their schooling.

**Where?** French Schools (kindergartens, primary and high schools). At first, 'Open Schools' were set up on an experimental basis in 2008-2009, in 12 departments (French regional division). In 2013, 434 institutions in 70 departments were involved.

**How?** Open School: Free training sessions, which last 120 hours, are held in schools during the week, with schedules to accommodate the greatest number of parents, for groups of 8 to 15 people. There is also a 'welcome booklet', which is an information and communication tool addressed to migrant families about the education of their children at school, college and high school. This document explains the organisation of the French education system and the specific support that will be implemented to facilitate their learning of French. It comes in the form of a bilingual booklet, translated into six languages (Arabic, Chinese, English, Portuguese, Romani, Romanian, Turkish and Tamil). An audio version is available for some languages (Arabic, English, Tamil).

The CAIF contract provides a specific training day on the 'rights and duties of parents' relating to 4 issues: equality between men and women, shared parental authority, children's rights and children's schooling.

**Benefits/Impact?** Open School survey results show increasing support among parents: 7 222 registered during the 2012/2013 school year compared to 6 243 in 2011/2012 (an increase of 15.68 %), as well as among school officials and local associations. In addition, parents enhanced their knowledge of the school system and better understood the activities taking place in the class; teachers adapted their methods to the pupils need and accepted a dialogue on their practices. The initiative also improved school climate and well-being of children and teachers in participating schools.

**For further information see:** the Internet page about the Open School Approach on the French portal about education. <http://eduscol.education.fr/cid49489/ouvrir-l-ecole-aux-parents-pour-reussir-l-integration.html> and Library of pedagogical experimentations of the Ministry of Education:

<http://eduscol.education.fr/experitheque/consultFicheIndex.php?idFiche=8743>

Roma education projects, such as the programme 'A good start'<sup>76</sup> in Hungary, FYROM, Romania and Slovakia, have also proved to be effective in promoting parental involvement. The Good Start programme aims to promote pre-school education for Roma children. It includes very broad recommendations to foster parental involvement including various interventions to encourage preschool attendance among children (transportation for instance). Several of the 16 localities involved in this project have testified that helping parents in this way has played a central part in reinforcing the social links and social capital by reducing segregation and prejudice, while helping young children from disadvantaged communities to grow (Asenov et al., 2013).

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<sup>76</sup> See Roma Education Fund, A Good Start - The EU Pilot: <http://www.romaeducationfund.hu/good-start-eu-roma-pilot>.

## Lessons for policy and practice

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The evidence above indicates that:

- Schools that establish partnerships with communities tend to connect better to the local needs and are especially useful for marginalized communities, such as Roma. Such schools help students to feel safer and more engaged, as well as establish ties to their parents and communities.
- Support of local stakeholders, such as NGOs and municipalities is important for raising awareness in the community, providing training, etc.
- Some of the approaches that establish links between school and community include use of school as a centre for social and cultural activities, engagement of students, parents and community members in school management, and planning and implementation of education programmes and curricula.
- Engaging parents in the school and in their children's learning can improve student performance and attitudes to learning. It also increases mutual understanding and trust between teachers and parents, as well as recognition of the assets and expertise of both sides. f

Through targeted communication, outreach activities, involvement into school management, collaboration in learning projects, etc. parents can make a positive impact on their children's learning and on overcoming of cultural stereotypes in school community.

### 3.6. Key summary points

The evidence above indicates that:

- A whole school approach can be especially effective as a means for schools to respond adequately to increasing diversity of school population and to better promote tolerance and respect for diversity in society.
- Effective leadership and good governance are essential for promoting an inclusive school culture, teamwork, cooperative learning strategies and partnerships between different stakeholders in education.
- There have been many ways of addressing the increasingly multicultural nature of Europe in schools. These include innovative teaching methodologies and approaches, inclusive teaching materials, culturally responsive curriculum, relationships with other stakeholders, etc.
- A whole school approach to embracing diversity and rejecting prejudice and intolerance starts with a school's mission and ethos, where this is made explicit, and contains provisions for sustainability.
- A whole school approach also involves parents and the wider community in educational activities. Education is a shared responsibility between parents and schools, which should be based on mutual respect, trust and collaboration between the two.

## CHAPTER 4. TEACHER EDUCATION AND TRAINING FOR DIVERSITY

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### 4.1. Need for teacher preparedness for diversity

There is now an extensive body of research that consistently shows that teachers have a considerable effect not only on students' academic progress, but also on their social and behavioural well-being and their attitudes.

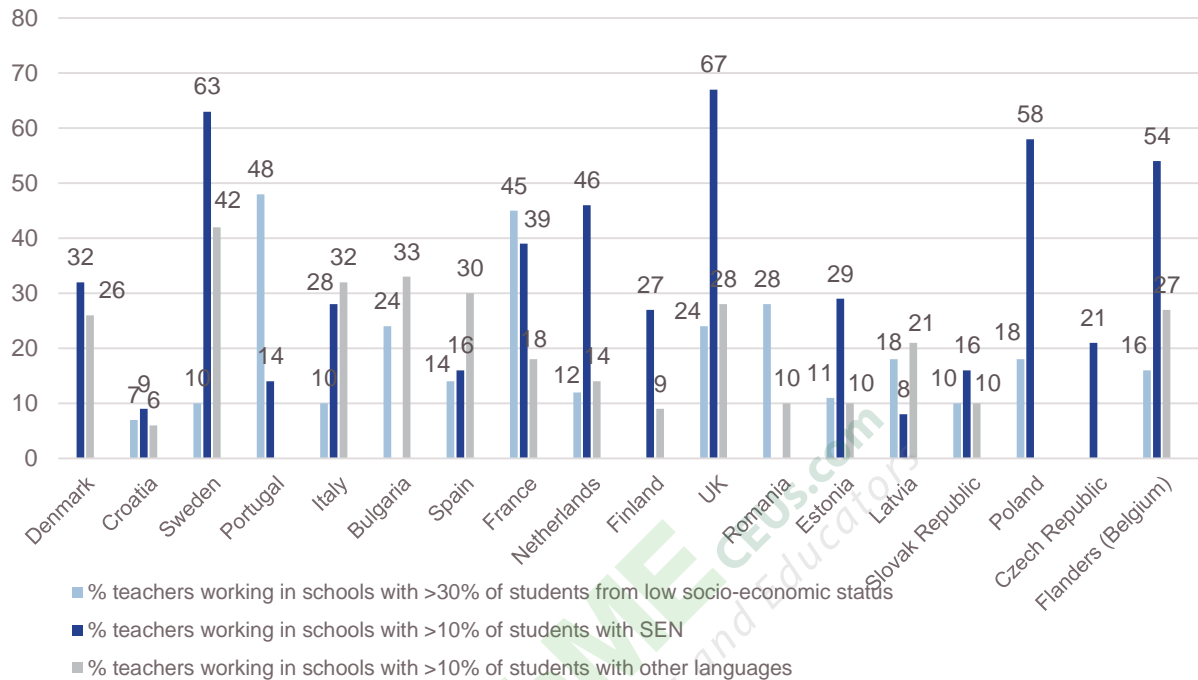
In European countries teachers tend to be white, monolingual, middle class and female, while the student population is increasingly diverse. In addition, many teachers come from a mono-cultural, homogeneous background and therefore do not have experience of diversity in their own personal lives (Ainscow, 2007) when working in increasingly diverse classroom environments. This can lead to 'cultural mismatches' between teachers and students, and/or a lack of the competences needed to teach effectively in diverse classrooms if sufficient training is not available (Larzen-Östermark, 2009).

Recent TALIS data (2013) shows that proportion of lower secondary school teachers who teach in challenging circumstances in terms of socio-economic intake, proportion of students with special educational needs and those who have a different mother tongue is quite significant in many places (see Figure 4 below).



Teaching CEUs for Teachers and Education

**FIGURE 4.** Diversity in schools based on TALIS 2013 (proportion of lower secondary school teachers working in challenging circumstances)<sup>77</sup>



Source: TALIS (2013).

Nevertheless, an OECD report (2010) emphasises the lack of empirical research into effective strategies for teacher education for diversity. Conversely, several studies point to the continuing challenges teachers face in dealing with heterogeneity in their schools and classrooms (see e.g. Lander, 2011, Stier et al. 2012; Hajisoteriou, 2012) or for addressing intolerant comments in the classroom (see e.g. Dovemark, 2013; Rosvall and Ohn, 2014).

Despite working increasingly in multicultural classrooms, various studies show that very often teachers themselves harbour negative attitudes towards immigrants and minorities, see diversity as a problem and feel that newcomers should assimilate completely (Chircu and Negreanu, 2010). Recent research on teachers' attitudes indicates that teachers, while recognising the need to accommodate ethnic groups, perceive cultural diversity as a particular problem whose management does not fall within the realm of general school activities or teaching approaches. They felt that students themselves were responsible for adapting to the new school environment with the support of school counsellors and other educational specialists (Coronel and Gómez-Hurtado, 2015).

There is also evidence that some teachers in Europe harbour Islamophobic attitudes (Richardson, 2004; Merry, 2005)<sup>78</sup>, have lower expectations for minority group students and immigrants (see e.g. Glock et al., 2013; Sprietsma, 2009; Lander, 2011; Agirdag, Van Avermaet, and Van Houtte, 2013) and see them as less competent (Glock and Krolak-Schwerdt, 2013).

<sup>77</sup> Country data showing fewer than 5 % not shown in this graph.

<sup>78</sup> Studies of teacher attitudes before 2001 showed mixed results. Some pointed to positive attitudes.

In general, many teachers must learn to deal with their own biases, which are often subconscious and subtle (see e.g. Kumar and Hamer, 2013<sup>79</sup>). Because most of them impact the relationships with students and their families, they must reconcile any negative feelings they might have towards any cultural, language, or ethnic group (see Box 23 for an example on what can be done about this issue).

**BOX 23.** Action Plan against Racism and Discrimination and Pro diversity at Greek schools, RED Institute for Rights Equality & Diversity, 2012-2011

Commissioned by the Greek Ministry of Education, the aim of this project was to design an action plan against racism, to promote respect for diversity and to counter violence in Greek schools. In this project, i-RED led a consortium consisting of the Aristotle University of Thessaloniki (Pedagogy Department) and the University of Crete (Social Psychology Dept.). A key deliverable was practical support given to teachers to support their diverse students to promote personality development and social skills, to raise awareness of one's personal prejudices – if any – towards migrant students, and to highlight the importance of high expectations for all students.

**For further information see:**

RED Institute, Annual Report 2011, [http://www.i-red.eu/resources/publications-files/i-red\\_ar2011.pdf](http://www.i-red.eu/resources/publications-files/i-red_ar2011.pdf) (data retrieved on 3rd June 2015)

RED Institute Projects Page, <http://www.i-red.eu/?i=institute.en.projects> (data retrieved on 3rd June 2015).

## 4.2. Initial teacher education (ITE)

An OECD (2010) report highlights that teacher education is not providing teachers with the necessary competences to handle diversity issues and mentions the need for better teacher preparedness for the promotion and internalisation of inclusive values. This is partially due to the fact that courses on intercultural education (either separate or infused through the programme content) are usually optional in teacher education institutions in Europe, if included at all. Specific training in intercultural education is crucial if teachers are to better understand diverse student needs, to focus on their potentials and opportunities and to develop didactic skills to support a diverse student body (European Commission, 2012b). To equip all teachers to meet the challenges connected with an increasingly diverse student population, several countries have included some diversity training in initial teacher education. However, the OECD and other studies (see Severiens et al., 2013 for instance) emphasise the importance of core teacher training on diversity if teachers are to be effective as teachers and migrant children are to achieve. The OECD particularly insists on the fact that this should be part of the core pedagogical training of all teachers and should be included in all teacher training subjects at all stages of teachers' development<sup>80</sup>.

According to the European Commission (2014a) most teacher competence frameworks (developed to a different extent in European countries) already include awareness of diversity issues as one of the competence areas which future teachers have to acquire (Box 24 shows examples from various countries on how teachers are trained for diversity). According to MIPEX (2015), however, teachers are not

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<sup>79</sup> In their US study, Kumar and Hamer found that 25 % of pre-service teachers endorsed stereotypical beliefs about poor and minority students.

<sup>80</sup> OECD (2010). Closing the Gap for Immigrant students: Policies, Practices and Performance. *OECD Reviews of migrant education*. OECD Publishing 2010.

required to be trained on diversity or intercultural education in most EU countries. In practice teacher training programmes appear to be largely failing to prepare teachers for diversity. Though some focus on intercultural education is included in the teacher training curriculum, usually it is given a low priority and appears to be too abstract.

A further challenge has been identified in a recent report by the European Commission relating to diversity among (pre-service) teachers in the EU (European Commission, 2015c). The report concludes: “Overall, the available data shows that people with a migrant and/or minority background are under-represented amongst initial teacher education candidates in nearly all countries when compared with the diversity of learners.... the diversity of the teaching workforce is unlikely to increase in the coming years due to a lack of diversity relating to migrant and/or minority background amongst initial teacher education students” (p. 28).

The amount of impact associated with short-term courses on multicultural/intercultural education for pre-service teachers has provided mixed results. VanGunten and Martin (2001) found that the typical 10-week course in multicultural education only minimally affected pre-service teachers' attitudes toward race, class, and gender. On the other hand, recent research by Acquah and Commins (2013) shows that such courses can indeed have a significant impact on intercultural competences and clearly help prepare most future teachers for work in multicultural classrooms. Studies also indicate that teacher preparation programmes are more effective for preparing teachers for today's diverse classrooms if they include 'multicultural' courses, regular educational courses with an embedded multicultural component, and field-based experiences (Schellen and King, 2014). These opportunities appeared to guide many of the pre-service teachers in one study to make successful connections between theory and classroom experiences (Hinck et al., 2009). Such variations seem to indicate that the quality, length and nature of training affect the differences in impact.

#### **BOX 24.** Initial Teacher Education for diversity across Europe

**In Norway,** the national strategy plan 'Equal Education in Practice!' (2007-09) focused on strengthening multicultural and inclusive teaching. Norway has introduced multicultural education and cultural diversity as a mandatory part of all four-year teacher education programmes. Most universities and university colleges in Norway also provide optional, in-service, supplementary education programmes (ranging from short, one-to-five-day courses to a full Master's degree) in multicultural understanding and multicultural pedagogy.

**In Denmark,** aspects of intercultural education, especially being aware of students' language needs and adapting teaching accordingly, are now part of the mandatory initial teacher training. Student teachers can also choose Danish as a Second Language (DSL) as one of their main subjects of specialisation in initial teacher training. In addition, a number of resource centres offer in-service training in intercultural pedagogy and second language development that can be ordered by schools or municipalities and be tailored to their needs.

**In Ireland,** to support English language provision for migrant students, the English Language Support Programme (ELSP) was developed in Trinity College, Dublin. They provide lesson plans and other useful information. Between 2000 and 2008 Integrate Ireland Language and Training (IILT) was set up to meet the language and training needs. While this initiative is now closed, a range of documents to help language support teachers in primary and post-primary schools developed by IILT can be accessed at the NCCA website ([www.ncca.ie](http://www.ncca.ie)). The initiative provided twice-yearly in-service seminars and worked closely with ESL teachers.

**In Finland,** teachers are trained early in initial training to deal with heterogeneity, using a broad spectrum of methods to differentiate instruction and respond to the needs of each student.

**In the United Kingdom** (England and Wales), the Teacher Training Agency (TTA) has introduced measures to

attract ethnic minority entrants to the teaching profession. These measures have included targeted advertising, mentoring schemes, taster courses, training bursaries, and the setting of recruitment targets for initial teacher training institutions 2003).

**In the Netherlands**, since 2012, all schools are required to teach about sexuality and sexual diversity. One of the core aims in the Dutch education system (Core aim 38) is that students need to learn to be respectful of sexual diversity in society. Teacher training colleges offer multiple courses on these topics.

**Source:** OECD (2010). Closing the Gap for Immigrant students: Policies, Practices and Performance. *OECD Reviews of migrant education*. OECD Publishing 2010; Includ-ED, Strategies for inclusion and social cohesion in Europe from education, Final report, 2012.

### 4.3. Continuous professional development (CPD)

Continuous Professional Development (CPD) has become a major policy priority within education systems worldwide. Studies show that formal and informal professional development are essential for improved instructional practices, pedagogy and student outcomes. Views of professional development characterise professional learning not as short-term intervention, but as a long-term process extending from teacher education at tertiary level to in-service training at the workplace (Ball and Cohen, 1999). The OECD (2009) defines professional development as '*activities that develop an individual's skills, knowledge, expertise and other characteristics as a teacher*'. Even though initial teacher education is crucial for developing values of inclusiveness and non-discriminatory attitudes among a new generation of teachers, it should be complemented by effective in-service training opportunities in order for new and current teachers to adapt to a continuously changing environment (Scheerens, 2010). Moreover, induction courses and opportunities should be available for new teachers so as to ensure a smooth transition from theoretical to practical application of the knowledge and skills acquired during initial education induction (Smethem and Adey, 2005).

Wenglinsky (2001) found that quality professional development can help teachers overcome students' racial intolerance in the classroom. Eighth grade students whose teachers had undergone professional development in how to teach different groups of students substantially outperformed other students. Only one third of the students, however, had teachers who had undergone professional development in cultural diversity.

Considering the diversity among student populations, CPD programmes in Europe have introduced topics relating to teaching and learning in multicultural and multilingual settings. According to TALIS 2013 data, the teachers surveyed identified 5 areas where they expressed the most need, the fifth being teaching in a multicultural or multilingual setting (European Commission/EACEA/Eurydice, 2015). In addition, only 13.3 % of teachers in lower secondary education declared that professional development activities in which they had participated covered teaching in a multicultural or multilingual setting. To make such training relevant to different subject teachers, elements of intercultural education and second language acquisition should be mainstreamed in all stages of teachers' development and should be available to schools upon need and request.



## 4.4. Diversity in the teaching profession

According to the above-mentioned recent report by European Commission (2015c) teachers with a migrant/minority background have a potential to serve as positive role models for ethnic minority students and some existing studies have established a link between teacher background and minority students' achievement. Over time, in Europe and further afield various initiatives have set up to increase diversity among teachers. However, recruitment and retention of minority group teachers remains a key challenge for policy-makers, especially as minority student enrolment continues to increase in schools (Bird and Eyres, 2000). Though some European countries have taken initiatives to recruit more ethnic minority teachers, such teachers are still vastly under-represented among the teacher workforce in Europe (Jugert et al., 2011; Thijs, Westhof, and Koomen, 2012; European Commission, 2015c). Minority teacher retention has been identified as a problem in the USA (Kearney-Gissendaner, 2010; Ingersoll and May, 2011; Neason, 2014), although this has not been well researched in Europe. Support networks for minority teachers can potentially serve to counter retention problems (see box 25 on a German effort in this direction).

A study by Cunningham and Hargreaves (2007) confirms the importance of having a diverse teacher workforce. The research showed that teachers from minority groups tend to be more aware of student needs from minority communities, can dispel stereotypes, can serve as role models, are better equipped to support student learning and can encourage greater participation in the education system from their communities. The study also showed the importance of a flexible curriculum, allowing for culturally sensitive pedagogy. Many teachers expressed frustration with the lack of institutional support when attempting to use their cultural and social competences to assist student learning. Some research indicates that in addition to teachers from minority language and cultural backgrounds having a positive impact on minority students' self-esteem and academic performance, all students can benefit from a diverse teaching workforce (Bone and Slate, 2011). Such teachers can also play an important role in school-home liaisons and help bridge the gap between families and schools.

### BOX 25. Network of Teachers with Immigration History in North Rhine-Westphalia

**What?** The 'Netzwerk der Lehrkräfte mit Zuwanderungsgeschichte' was created in autumn 2007 in the regional parliament of North Rhine-Westphalia (NRW). The initiative came from the Ministry of School and Further Education and the Ministry of Labour, Integration and Social Affairs. Presently, there are more than 630 members from more than 40 different countries of origin. Two full-time positions for coordination are provided by the 5 regional Ministries of Education, while the regional office is financed by the Ministry of Integration.

**Aims?** To increase the diversity of the teacher workforce in schools, provide a support network for teachers with an immigrant background, to encourage secondary school students with such a background to enter the teaching profession, to improve teacher retention, reduce institutional discrimination.

**Where?** in North Rhine-Westphalia.

**How?** The network promotes the teaching profession among students with an immigrant background, teacher education and human resource development. There is close cooperation with immigrant associations, mostly local.

**Benefits/Impact?** Similar networks have been established in seven other federal states: in Hesse, Lower Saxony, Bremen, Hamburg, Berlin, Bavaria and Baden-Württemberg. More than 1000 teachers are now members.

**For further information see:** Baysal-Polat, S. et al., Diversity in the Teacher Force: Gains, Promises and Chal-

allenges from Practical Perspective, Sirius Position Paper, 2014.

[http://www.sirius-migrationeducation.org/wp-content/uploads/2014/12/Position-Paper-Teachers\\_final.pdf](http://www.sirius-migrationeducation.org/wp-content/uploads/2014/12/Position-Paper-Teachers_final.pdf).

## Lessons for policy and practice

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The evidence above indicates that:

- Teachers are the backbone of what happens in classrooms and they face many challenges in today's increasingly multicultural classrooms. Diversity is creating new opportunities and challenges for initial teacher education and continuous professional development.
- The research shows, and teachers confirm, that too often they are not prepared enough to teach in 21st century multicultural classrooms and to address existing biases among their students. In fact, many teachers themselves have biases that can impact the opportunities for minorities. This implies that improvements should be made to the way future teachers are educated and supported.
- Furthermore, the present teacher workforce is a poor reflection of the present diversity in European societies. This has consequences for the ability of schools to connect to the students and the communities they come from.

## CHAPTER 5. THE ROLE OF NGOS AND YOUTH ORGANISATIONS IN PROMOTING TOLERANCE, RESPECT FOR DIVERSITY AND CIVIC RESPONSIBILITY

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NGOs have been a subject of rich policy debates related to global governance, democratisation and promotion of tolerance. *'Non-governmental organisations (NGOs) are the natural allies of parliaments in the performance of their function of oversight, prevention and awareness raising'* in the matter of intolerance, racism and xenophobia (Mogherini Rebesani, 2012). There are a variety of NGOs and CSOs nowadays with diverse characteristics when it comes to their aims, strategies, resources, target groups, tools, effectiveness, and sustainability. Within the education sector, NGOs have traditionally *'taken on the role of gap filling; that is, taking on activities of basic education provision where the government lacks the capacity to do so or does not consider it a priority'* (Ulleberg, 2009).

Many NGOs and youth organisations have a great deal of expertise in addressing issues of non-violence and non-discrimination that go beyond the standard training that teachers and other school staff have. This is often done in collaboration with schools and sometimes with the local authorities (see Annex 3 for examples of NGOs working with schools in the field of tolerance education). As practice has shown in times of crisis, NGOs can also be much more flexible and pro-active in responding to the urgent needs of a population than formal governmental institutions and policies can<sup>81</sup>.

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<sup>81</sup> See e.g., numerous civil society initiatives to respond to Europe's refugee crisis: [http://www.irseurope.org/news\\_detail?TN=NEWS-20150820090103](http://www.irseurope.org/news_detail?TN=NEWS-20150820090103).

Organisations can be involved in various aspects of the education process, including:

- providing training and support for students, teachers and other school personnel (see e.g. Cities of Migration, 2013);
- developing resource materials;
- conducting research on school safety and racist incidents;
- helping to organise campaigns in schools (such as anti-bullying campaigns);
- organising field trips to museums, religious institutions and historical places;
- organising after-school and summer activities for students (such as summer youth camps to promote peace).

The methods of non-formal and informal learning are also increasingly penetrating into formal education and schools frequently cooperate with youth organisations for certain extracurricular activities, as well as activities that are part of the formal education process (European Commission, 2014c). Activities in a school environment might include mentoring and counselling; detached work around corridors, cafeterias, common rooms and play areas; work with school newspapers or school councils and forums; homework and study support clubs; holiday schools; work with young people who are having difficulties with their schooling; capacity building in schools, for instance to make them more LGBTI inclusive. The activities of youth organisations may also involve awareness raising and publicity campaigns, run either by the public sector, interest organisations or by young people themselves. Many such campaigns deal with rights and citizenship.

Schools can recruit community leaders from different groups and ethnicities to teach that tolerance reaches into relationships at home, play, and school. Religious and non-religious community leaders can engage at the local level to reach people who might be vulnerable to violent radicalisation; specific actors, including faith leaders, can take the lead in unmasking and rejecting the misuse of religion as a justification for violent extremism (Council of Europe, 2014). Religious leaders can also work with schools to promote tolerance for diversity, freedom of expression and human rights (see Box 26 about the Interfaith Youth Movement Coexister). Nevertheless, there is little research showing that involving religious and cultural organisations in the school actually impacts diversity attitudes.

#### **BOX 26.** Interfaith Youth Movement 'Coexister' in Europe

**What?** A youth interreligious and interfaith organisation (including atheists). In 2014, it had 37 volunteers, 614 Members, and 15 000 social network supporters.

**What for?** To promote active co-existence among all.

**Where?** Started in France in 2009, there are now 28 local groups in France and Belgium (and still growing with 2 more groups about to emerge in Great Britain in 2015).

**How?** Coexister promotes an interactive model, in which living together depends on differences. Social cohesion is created through differences and not in spite of them. The differences are seen as promoting understanding of each other and of oneself in an interaction between identity and otherness. The principle is 'If I open myself to the other I need to know myself. If I want to know myself I have to open myself to the other.'

Coexister takes action in 5 different ways:

- 1) It promotes dialogue to foster a better understanding of oneself and the other (sharing a meal, organising

debates and conferences, exhibitions and movie screening).

2) It holds solidarity initiatives by young people from different cultures and beliefs (actions for the benefit of the elderly, the orphans or the homeless; blood donations, clothes or toy drives, etc.). The aim is to get together for the same goal, no matter what their differences are.

3) It fosters awareness by means of anti-bias workshops designed for high school students, young people or corporations.

4) It provides training courses about religions, secularism, interreligious and intercultural dialogue.

5) It offers common life experiences and co-location for young people from various convictions (InterFaith Tour being one of their well-known projects).

**Benefits/Impact:** The organisation attracts more and more young people from various religions year after year. Fun events such as music festivals and travels succeed in bringing young people from different backgrounds together. By offering a valued in-group for young people of all convictions, this association seems to be capable of creating a community of young people who respect each other.

**For further information see:** Coexister Page at <http://www.coexister.fr/>.

Although after-school activities and clubs are more common in North America and International schools they are increasingly being used in state-supported schools throughout Europe as well. After-school activities allow students to continue their learning after regular school hours and this provides an opportunity for students to engage in social and political activities focused on human rights issues. It also allows students to express their identities and build support networks. Though many schools organise their own after-school activities, sometimes involving the local community, NGOs and youth organisations can play a significant role here (see Box 27 for an example in France and Poland).

**BOX 27.** Examples of NGOs working on social pedagogy and popular education (France and Poland)

**What?** Several NGOs (GPAS, Intermedes Robinson and Traces) working directly with children in disadvantaged urban areas.

**Aims?** To provide education for children from poor families; to fight against economic, cultural, geographical and social marginalisation of children; for each child to become an actor with respect to one's family life, educational and school career, city, security and emancipation.

**Where?** Disadvantaged urban areas in France and Poland.

**How?** The operating principles are based on: the constancy of place and time of the facilities, the long-term commitment of established relationships, openness to the collective, the encouragement of social and citizens' initiative, the development of activities fostering self-expression and cooperation in the group. At the start, an NGO team arrives every day after-school and on weekends, when children are more likely to be left to fend for themselves. They provide all kinds of games and activities (like gardening or cooking) for all who want to participate, at no cost. Little by little they get to know all the children in the neighbourhood and begin to gain their trust.

Various concrete actions aim at helping children to achieve personal and collective goals while fostering autonomy, initiative taking and enhancing democratic processes. For instance, children from a disadvantaged urban area in Warsaw had the idea to take pictures of their neighbourhood. The role of the association was to make this possible by providing cameras, as well as money to develop pictures and a place for the exhibition. Children played a role in all decision-making processes. After taking pictures of their neighbourhood, they went to the countryside and met children from families as poor as theirs. Here they shared their life experiences.

Other actions include libraries or street toy libraries, school buddy programmes, knowledge trees, knowledge

exchange networks, etc.

**Benefits/Impact:** ‘Sustainable’, effective and inclusive education that benefits all children, including the most fragile. In addition, these actions have shown to be very efficient in decreasing suburban violence. In neighbourhoods where these NGOs operate, the social climate is significantly better. Little by little, not only children but also families begin to take the initiative and organise events involving the entire neighbourhood. They start to communicate with each other, which leads to better understanding and fewer neighbourhood disputes. These actions create, build or rebuild social proximity relationships, build a positive sense of community, and avoid refuge in communitarianism by linking people from an extraordinary diversity of genders, origins, traditions and life paths (Mianowska-Bednarz, 2009; Ott, 2009, 2011).

**For further information see:** the Intermede Robinson Association’s website: <http://assoc.intermedes.free.fr>.

It should be noted, however, that to date there has been little study of the actual impact of (youth) NGOs on promoting tolerance and respect for diversity in schools. Part of the reason for this is that although many organisations conduct evaluations of their work they are rarely published. The limited evidence that does exist, however, demonstrates the positive impact of NGOs and youth work on acceptance of diversity. For instance, the external evaluation conducted by Gration and Hughes (2009), which looked at the training programme on religious diversity and prejudice reduction (Belieforama) developed by CEJI (A Jewish Contribution to an Inclusive Europe) showed that participants were more knowledgeable, more skilled and more motivated to learn more about religious diversity issues. Likewise, participants of the Facing History and Ourselves (FHAO) programme on civic attitudes relating to tolerance-related issues developed stronger critical thinking skills and demonstrated more academic and civic growth (Barr et al., 2015). A recent extensive impact assessment in 2014 of the intercultural and interfaith programme of the Arigatou Foundation (Arigatou International, in press), conducted in six countries, including Greece and Romania, showed increased cooperation and co-existence among students by reducing conflicts and building bridges of trust. The project enhanced children’s capacity to make ethical decisions and positively transform behaviours and attitudes. It also led children to value and embrace diversity. These positive impacts were primarily attributed to the creation of safe spaces to engage in dialogue and resolve conflicts.

In addition, research reviews indicate that engaging in youth work activities has a positive impact on the development of prosocial skills, leadership, decision-making skills and self-esteem (Dickson et al, 2013). Youth work is, in many countries, an important element of the social fabric, in particular at a local level. Organisations delivering youth work (be it in the field of leisure or more socially oriented ones) play a crucial role in creating contacts among people and in turn supporting social cohesion (European Commission, 2014c). Engagement in youth activities can also help develop a range of transversal skills such as listening; cross-cultural communication and conflict resolution; evaluation and management; global awareness and adaptability; and collaboration and negotiation (Hawkins et al., 2013).

However, for a more solid conclusion on which initiatives are the most effective and sustainable in promoting tolerance and diversity, more research is needed.

## Lessons for policy and practice

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The evidence above indicates that:

- Methods of non-formal learning are increasingly penetrating into formal education and schools often cooperate with youth organizations and NGOs in organization of (extra-)curricular activities. There are indications that cooperation with NGOs and youth work has a positive impact on acceptance of diversity in the school community and development of prosocial skills, leadership, decision-making skills and self-esteem of learners.
- Organisations can be involved in education process via various activities: e.g., providing training and support for students, teachers and other school personnel; developing resource materials; conducting research on school safety and racist incidents; helping to organise campaigns in schools (such as anti-bullying campaigns); organising field trips to and after-school and summer activities for students.

## CHAPTER 6. KEY CONCLUSIONS AND POLICY RECOMMENDATIONS

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When addressing intolerance in educational settings and promoting respect for diversity, the evidence presented above all points to the importance of going beyond temporary and limited measures. Effective and sustainable change that will improve the atmosphere in schools and other educational institutions will involve all stakeholders on a continual basis: teachers, students, school principals, parents, social services, the community at large and policy-makers. High-level policy interventions can reinforce and help steer more grassroots initiatives to make schools more inclusive and better connected to local communities. The policy implications and recommendations below reflect these considerations.

This report looked in particular at insights that are based on solid research evidence. While recent European education research, specifically relating to the promotion of tolerance, shows some strengths, it also exhibits considerable weaknesses. The latter can be mitigated through examples of good practice drawn from a range of countries. A general conclusion is that although there is clearly evidence to support the multifaceted initiatives found across Europe, inside and outside classrooms, to combat intolerance and promote respect for diversity, this evidence, for the most part, is still rather lacking in explanatory power. The evidence does not always identify what aspects of concrete measures actually have the intended impact and under what conditions. It is critical for policy-makers to understand what practices have a positive impact in their own educational contexts, and under what conditions. Furthermore, it is important to consider the historical development and unique legacies across countries as specific initiatives that work well in one country may need adjustments when adopted in another. In this context, it is important to differentiate policy-learning from policy-borrowing. The first approach supports the development of national policies suitable for specific contexts, whereas the latter refers to adopting practices developed in other countries 'off-the-peg' (Raffe, 2011). This distinction is critical for policy-makers to know and helps them understand what practices can have a positive impact in their own educational contexts, and under what conditions. In general, however, the sum of all the evidence shows that the most effective programmes tend to be long-term yet flexible, sensitive to local demands, inclusive and have the support of various

stakeholders. In fact, there are many good initiatives and programmes in place in Europe already. Many were identified in this report.

**Drawing on the research evidence, the main conclusions of this report are:**

1. *Respect for others can be taught.* From an early age there is a need to correct misconceptions and provide opportunities for genuine intercultural experiences.
2. *School policies that encourage ethnic mixing create conditions for inter-ethnic cooperation and fostering tolerance.* However, simply bringing young people from different backgrounds together is not sufficient to reduce prejudice and develop positive intercultural relations; schools need to create the conditions for all children and school staff to develop their intercultural competence.
3. *The way a school operates makes a difference.* In particular, whole school approaches and schools with strong and dynamic ties to the local community have great potential for promoting cohesion. They create a sustainable positive school atmosphere, as well as a stronger sense of belonging.
4. *New effective methods for creating inclusive classrooms have been developed in past decades.* Most European countries still tend to use traditional teaching methods, although methods such as project-based learning, cooperative learning, service learning and peer education are becoming more common. These methods have demonstrated their value in combating intolerance.
5. *Extra-curricular activities can promote tolerance and understanding.* After-school activities can help build on classroom learning and can contribute to the creation of a dynamic and inclusive school.
6. *Approaches that foster social and emotional learning matter.* Educational approaches that facilitate a child's social and emotional development have been shown to be powerful tools in promoting inter-ethnic tolerance and respect for diversity.
7. *Effective leadership and governance are essential.* The personal commitment of school leaders and other members of school management teams to an ethos of diversity is critical in developing respect for diversity among students and improving their intercultural competence. Such commitment needs to be reinforced by professional development in these areas.
8. *Teachers need diversity training.* The intercultural competence of teachers in Europe needs to be strengthened. Also, at present there is a significant lack of diversity among the ranks of teachers and principals in schools across Europe.
9. *Education is a shared responsibility between schools and other stakeholders.* Partnerships between schools, communities and parents help to connect better to local needs. They also increase mutual understanding and trust between school staff and community, as well as recognition of the assets and expertise of various stakeholders.
10. *Schools could benefit more from third-sector know-how.* Local and international NGOs with specific expertise in the field can enhance the expertise in schools, but are underutilized in both formal and informal education.
11. *School curricula need to better incorporate diversity.* Minority children often find it difficult to identify and engage with the learning process and the content of a mono-cultural curriculum. Addressing religious, ethnic and other forms of diversity is a critical aspect of education. Culturally sensitive approaches can be effective in promoting inclusion. At present, there is a widespread failure among EU nations to adequately meet this challenge.

12. *Mother tongue education has a profound impact on a person's sense of identity and well-being.* Effective forms of bilingual and multilingual education benefit both majority and minority students, yet are rarely found in Europe.

13. *New media present both a threat and an opportunity.* Cyber bullying is an increasing danger to young people in today's classrooms, as is exposure to extremist ideas and hate speech. However, new media products are also showing potential in fostering tolerance and encouraging respect for diversity.

14. *More research and data regarding what works to combat intolerance and promote respect for diversity is needed.* Though there is some evidence to show what works when combating intolerance and promoting diversity, most evidence remains anecdotal. Much more systematic and solid evidence is needed.

### **What can facilitate the fostering of tolerance and respect for diversity?**

**Avoiding segregation and promoting diversity in schools.** Research evidence points to the negative impact of school segregation. In order to combat this, concerted efforts at the national and school-level are needed.

- Education policy makers in Member States (in education, housing, migration and other fields) and school leaders should promote diversity through clear policy measures within schools and classrooms to avoid inequitable concentration of migrant and ethnic-background children.
- School admission/enrolment policies should ensure equal access to all students to good quality education, irrespective of their ethnic, religious, socio-economic status or gender and should promote diversity. School choice should be managed in order to avoid segregation. Policy makers should establish monitoring mechanisms to ensure that measures are implemented in practice and integration measures are supported by stakeholders.

**Ensuring effective leadership and good governance.** These are essential components for promoting inclusive school culture, teamwork, cooperative learning strategies and partnerships between different stakeholders in education.

- Education policy makers in Member States should provide assistance to school leaders to implement evidence-based programmes that aim to foster tolerance and understanding and combat exclusion and intolerance. This help could take the form of providing ongoing opportunities for training and meetings with the school team and the local community (including NGOs and parents), as well as professional development opportunities.
- Incentives for school leaders and teachers should be put in place to take advantage of these opportunities. Policy makers need to establish mechanisms that call for an evaluation of school-level programmes and projects aimed at combating intolerance and promoting respect for diversity, as the basis for future action.

**Providing accurate information on diversity.** Empirical evidence in some countries indicates that students tend to be misinformed about the migration flows in their country. In order to avoid misunderstandings,



- Education policy makers in Member States need to promote student-centered methodologies providing them with access to accurate and up-to-date information regarding the number and situation of migrants and minorities in the country, in order to avoid misperceptions.
- Creating guidelines for teachers on how to facilitate student research into these issues on-line can play a key role.

**Providing high-quality teacher initial education and continuous training on diversity.** A number of studies have indicated the importance of teacher-student interaction on school climate and student engagement.

- Education policy makers in Member States should ensure high quality pre-service education and in-service training for teachers at all levels of education to improve their intercultural competences. This requires investment in substantial teacher education programmes (initial and in-service) and support services for educators. A core component of such teacher professionalization processes should aim to develop competences to discuss sensitive and controversial issues.
- Training should also aim to raise awareness about the conditions that promote positive interactions between people from diverse backgrounds (including ethnic, religious, socio-economic status and gender) and provide guidelines on how to implement these conditions in educational environments.

**Encouraging diversity in the workforce.** The teaching force across Europe is fairly homogenous. At the same time, the societies are getting increasingly diverse.

- Education policy makers in Member States should adopt measures to attract more representatives from minority communities to the teaching profession and provide support to retain such teachers.
- Policy makers need to carefully examine present routines to attract teachers from minority communities and make improvements where necessary.
- Creation of networks of teachers with an immigrant background should be supported.

**Establishing flexible and culturally relevant curriculum and pedagogies.** Existing research points to the need to adjust school curricula to reflect current trends in European societies that have become more diverse. In addition, teaching approaches used should be culturally responsive.

- Education policy makers in Member States should support and finance sustainable educational programmes that aim at fostering empathy in children. Such programmes may include activities such as tutoring other students, intervening to help peers, community service, as well as learning and applying conflict resolution skills.
- They also should support programmes that strengthen social and emotional learning approaches in schools.
- Such measures should be closely monitored and evaluated to ensure and sustain their impact.
- Education policy makers in Member States should move towards promoting the implementation of more culturally responsive pedagogies in primary and secondary schools.
- Policy-makers should support the use of educational materials that deal with migrant histories and can lead to a better understanding of the experiences of migrants. Schools and teachers can

better balance what is taught in the curriculum by including books, guest speakers, films, websites, etc. that better represent the diversity of the classroom.

**Providing bilingual and multilingual education.** Existing research highlights the benefits of teaching mother tongue languages to migrant students' development.

- Education policy makers in Member States should strive to ensure that all pupils have the opportunity to learn their mother tongue at school, especially through two-way bilingual immersion approaches.
- Policy makers should promote educational policies that value pupils' mother tongues, and they should re-examine the possibilities to include instruction of migrant languages for all pupils in schools, connected to the local diversity present in a community.
- Colleges providing initial teacher education should develop courses and programmes that educate future teachers to become bilingual and/or able to teach pupils' mother tongues.

**Promote 'learning about religion and beliefs' in a balanced and human rights framework.** Research and practice indicates that there are controversies regarding the provision of religious education in schools across Europe.

- Education policy makers in Member States should develop strategies to implement education about religious facts and diversity of beliefs that are inclusive and at the same time will not be seen as a threat to secularism.

**Promoting the use of interactive culturally relevant teaching methods.** There is now growing empirical evidence highlighting the benefit of employing a range of teaching methodologies reflecting the different ways in which children learn.

- Education policy makers in Member States need to take further steps to develop more active, participatory pedagogies in schools.
- Policy-makers should aim to implement those pedagogies in all schools, starting from teachers' pre-service education and in-service training.
- They should support research institutions in their efforts to evaluate whether these pedagogies are being used appropriately and effectively.

**Promoting home-school partnerships.** Relatively few schools involve migrant or minority parents in a meaningful way in school life. The level of involvement tends to be tokenistic and is often limited to simple activities rather than decision-making processes. To tackle this

- Education policy makers in Member States should promote practices to build sustainable bridges between schools and community (including support to community schools and schools that are open to the community in a much broader sense).
- School management and teachers should be encouraged to build links with parents in a meaningful manner. Schools should be encouraged and supported to develop after-school activities for pupils, involving parents, NGOs and other community actors where possible.

**Using new technologies with responsibility.** Internet and the social media pose both opportunities and threats for inclusive learning. Cyber Bullying, has a detrimental impact on the self-image and school experience of young people. Research has shown that it may have long-lasting consequences.

- Education policy makers in Member States should continue to reinforce the measures they have put in place to prevent, monitor and report incidences of bullying, cyber bullying and hate speech that occurs through the use of the Internet and social media.
- Collaboration with NGOs should take place to develop online learning tools and Apps aimed at fostering more respect for diversity.
- Policy makers should encourage schools to work with the many reputable NGOs presently developing new technology materials and closely monitor and evaluate this process.

**Involving NGOs and youth organisation in education.** NGOs are increasingly active in promoting the rights of minority groups. Education policy makers in Member States should involve experienced NGO's in the development of their policies to address the increasing diversity in society and look for collaboration opportunities.

**Provide incentives for educational institutions - identify and reward good practice.** The challenge is to create learning environments where disadvantaged learners receive the support they need in order to succeed and feel respected and valued. Rewarding mechanisms for schools and projects that are successful in promoting tolerance and respect for diversity should be developed and promoted, for instance through awards.

Finally, it is important that policy-making is informed by empirical evidence. This implies working closer with research institutes and employing research evidence in decision making at all levels of education governance and at schools. *Moreover, these efforts should be reinforced at the European level through the establishment of an institute to assess the effectiveness of educational practices in Europe (akin to the 'What Works Clearing House' in the US).*



# ANNEXES

## ANNEX 1. KEY ELEMENTS FOR EFFECTIVE TEACHING

### **Core competences for teachers<sup>82</sup>:**

- sound knowledge frameworks (e.g. about school curricula, education theories, assessment), supported by effective knowledge management strategies;
- a deep knowledge of how to teach specific subjects, connected with digital competences and students' learning;
- classroom teaching/management skills and strategies;
- interpersonal, reflective and research skills, for cooperative work in schools as professional communities of practice;
- critical attitudes towards their own professional actions, taking into account analysis of students' outcomes, theory and professional dialogue – to engage in innovation;
- positive attitudes to continuous professional development, collaboration, diversity and inclusion;
- the capability of adapting plans and practices to contexts and students' needs.

### **Key elements for effective teaching for ethnic- and language-minority students<sup>83</sup>:**

1. teachers have a clear sense of their own ethnic and cultural identities;
2. teachers communicate high expectations for the success of all students and a belief that all students can succeed;
3. teachers are personally committed to achieving equity for all students and believe that they are capable of making a difference in their students' learning;
4. teachers have developed a bond with their students and cease seeing their students as 'the other';
5. schools provide an academically challenging curriculum that includes attention to the development of higher-level cognitive skills;
6. instruction focuses on students' creation of meaning about content in an interactive and collaborative learning environment.; Teachers help students see learning tasks as meaningful.
7. curricula include the contributions and perspectives of the different ethno-cultural groups that compose the society;
8. teachers provide scaffolding that links the academically challenging curriculum to the cultural resources that students bring to school;
9. teachers explicitly teach students the culture of the school and seek to maintain students' sense of ethno-cultural pride and identity.

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<sup>82</sup> European Commission, *Supporting teacher competence development*, 2013a. Available online: [http://ec.europa.eu/education/policy/school/doc/teachercomp\\_en.pdf](http://ec.europa.eu/education/policy/school/doc/teachercomp_en.pdf).

<sup>83</sup> Zeichner, K., *Connecting genuine teacher development to the struggle for social justice*. Issue Paper 92-1. East Lansing, MI: National Center for Research on Teacher Learning, 1992. ERIC Document ED344881.

10. community members and parents or guardians are encouraged to become involved in students' education and are given a significant voice in making important school decisions related to programmes (such as resources and staffing);
11. teachers are involved in political struggles outside the classroom that are aimed at achieving a more just and humane society.

## ANNEX 2. KEY ASPECTS OF A WHOLE SCHOOL APPROACH IN A MULTICULTURAL EUROPE WITH RESPECT TO EDUCATION AGAINST INTOLERANCE

### **School-based approaches:**

1. ensuring that the school is a 'human rights-friendly' environment;
2. monitoring and reporting all racist and bias incidents in the school, critically examining school practices and student achievement data and taking action to ensure that no individual student or groups of students are being treated in a disadvantageous way;
3. celebrating multiple religious holidays that reflect the origins of the student body, as well as celebrating special days such as Human Rights Day and adopting a 'human rights friendly' school mission;
4. inviting guest speakers who have made an impact against intolerance anti-bullying policies;
5. active student engagement, such as peer mediation and peer education.

### **Teaching approaches:**

1. project-based work that serves to activate students;
2. ensuring that there is teaching about racism, its causes, manifestation, effects on victims and perpetrators, and ways to overcome it;
3. developing in students a commitment to values of tolerance, inclusion, fairness and social responsibility, and giving them the skills to act according to those values;
4. developing in students an understanding of the key roles of migration in shaping the history of Europe;
5. promoting multilingualism in schools and seeing mother tongue languages not as a deficit but as a resource;
6. developing in students an understanding of the role of race, culture, language and religion in determining individual identity and a sense of community developing and applying skills of critical analysis and critical literacy to media reporting and other texts on issues related to race.

### **Community-based approaches**

1. field trips to museums that warn against intolerance (such as Holocaust Museums);
2. service learning that assists (disadvantaged) communities;
3. plays and films that promote understanding and diversity;

4. working cooperatively with parents/caregivers and the community to monitor racism and develop strategies to combat it.

**In addition, according to Holloway (2003), school leaders can provide the overall support for the promotion of diversity and tolerance through:**

1. Endorsing the development and ongoing provision for minority students that best meets the learning needs of the student population;
2. Ensuring appropriate consultation through the school council;
3. Committing the necessary staff time and resources;
4. Supporting staff training to ensure teaching staff have the ability to teach and assess the needs of minority students;
5. Demonstrating an understanding of the importance of minority issues;
6. Communicating support for minorities to the school community;
7. Driving the 'shared responsibility' approach to intercultural education;
8. Supporting research into progress associated with the above. This can be done in cooperation with universities and NGOs.

### **ANNEX 3. EXAMPLES OF EUROPEAN AND INTERNATIONAL YOUTH NGOS ACTIVE IN THE FIELD OF TOLERANCE EDUCATION**

#### **UNITED (for Intercultural Action)**

Founded in 1991, UNITED for Intercultural Action is a European network against nationalism, racism, fascism and it support immigrant groups and refugees. More than 500 organisations cooperate in this network and many have links to schools. It provides opportunities for young people and schools to participate in various campaigns. UNITED organises the annual European Action Week Against Racism, International Refugee Day and the International Day against Fascism and anti-Semitism.

For further information see: <http://www.unitedagainstracism.org/>.

#### **Anne Frank House**

The Anne Frank House is both a museum and an educational organisation active in more than 60 countries worldwide; it operates in almost all countries in Europe. Part of its mission is to promote reflection on the dangers of anti-Semitism, racism and discrimination and the importance of freedom, equal rights and democracy. The starting point of all work is the diary and life of Anne Frank, who is perhaps the best-known victim of the Holocaust. The organisation works closely with schools throughout Europe by providing teacher training, youth training, and resources to combat anti-Semitism, prejudice and discrimination. The main approach is to actively involve youth in educating themselves and their community through a peer-education philosophy (see also Box 18 in this report).

For further information see: <http://annefrank.org/en/Sitewide/Organisation/>.

### **CEJI (A Jewish Contribution to an Inclusive Europe)**

CEJI is active in the areas of diversity education, peer education and inter-religious education. It provides training to youth and adults on these issues, primarily as an extra-curricular activity. In 2015 it organised programmes for schools focusing on how to discuss the *Charlie Hebdo* events with school-children<sup>84</sup> It is perhaps best known for its work in the area of interfaith education. Its programme *Belieforama*<sup>85</sup>, which focuses on bringing people together around issues of religion, belief and anti-discrimination won the prestigious UNAOC/BMW Intercultural Innovation Award in 2012/2013. CEJI has also worked with the Classroom of Difference programme developed by the Anti-Defamation League (ADL).

For further information see: <http://www.ceji.org/>.

### **Euroclio**

Euroclio is the European Association of History Educators. It serves as an umbrella organisation for 44 member associations and 15 associated members from some 52 countries, mostly in Europe. Its mission is to support: 'the development of responsible and innovative history, citizenship and heritage education by promoting critical thinking, multi-perspectivity, mutual respect, and the inclusion of controversial issues'. The Association advocates a sound use of history and heritage education towards the building and deepening of democratic societies, connecting professionals across boundaries of communities, countries, ethnicities and religions. It seeks to enhance the quality of history and citizenship education through capacity building for educators and producing and implementing innovative teaching tools.'

For further information see:  
<http://www.euroclio.eu/new/index.php/about/association-mission-a-aims>.

### **Arigatou Foundation**

Arigatou International is a global faith-based NGO that focuses on ethics education. Its project 'Learning to Live Together: An Intercultural and Interfaith Programme for Ethics Education', was developed jointly with UNESCO and UNICEF and has been rigorously tested. A key starting point for its activities is the United Nations Convention on the Rights of the Child. Its education pack 'Learning to Live Together' is widely used in schools and 'provides a set of tools for educators that employs an interfaith and intercultural learning process to empower children and young people to develop a strong sense of ethics'. Unlike many NGOs focusing on intolerance issues, it overtly recognises the importance a student's belief system instead of avoiding this.

For further information see: <https://arigatouinternational.org/en/what-we-do/ethics-education>.

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<sup>84</sup> See <http://www.ceji.org/content/advice-open-dialogue-about-paris-attacks-children>

<sup>85</sup> See <http://www.belieforama.eu/>

### **Amnesty International (AI)**

Amnesty International is perhaps the world's best-known human rights NGO and is very active in schools. In addition to providing support for teachers and students for projects during school time (materials, student essays and presentations for instance) there is an active after school component to their work. Amnesty after-school youth groups and clubs help students become more aware of injustices and actions globally and identify ways students can help those in need. Activities include letter-writing campaigns, fundraising for good causes, music competitions, film evenings and drama productions.

Amnesty International (2012) points out that human rights education involves education about human rights, education through human rights, and education in human rights. Schools should not only teach students about human rights, it is also essential to create a human rights friendly school ethos as students also learn to respect and support human rights through all aspects of daily school life (Covell, Howe and McNeil, 2010; Tibbitts, 2002). Such a school ethos includes respect for the diverse backgrounds of the students and active school policies to promote 'learning to live together'.

For further information see: <http://www.amnesty.org.uk/groups#/youth>.

Amnesty International, *Becoming a Human Rights Friendly School: A guide for schools around the world*, POL 32/001/2012, 2012.

### **International Debate Education Association (IDEA)**

IDEA is active across Europe. It is a member organisation that trains young people to debate effectively and focuses on active listening and critical thinking skills. Many debates focus on controversial and social issues that impact young people, including their school environment. Though most debate activities take place in universities, IDEA is also active in schools (e.g. MOF in the Former Yugoslav Republic of Macedonia).

For further information see: <http://idebate.org/>.

### **Gay-Straight Alliances (GSAs)**

Various NGOs that focus on LGBTQ inclusion issues have started to form Gay-Straight Alliances in European schools, though the first such alliances were formed in the United States. GSAs provide a space for LGBTQ students to meet, feel safe and welcome, as well as connect to allies (other students and teachers who support them). The main activities include awareness-raising campaigns and gay pride events.

For further information see for example in the Netherlands:

<http://www.gaystraightalliance.nl/44/gsas-in-nederland/>;

In the UK: <http://www.myfullcircle.org/gsa/>.





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