# Handbook on Teaching in Diversity

A practical guide, including tools and resources, on how to teach diversity, how to teach in diversity and how to manage diversity

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The Teach-D partners are nine organizations from eight different EU countries:

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The photos in this handbook are taken from the pilot sessions of Teach-D face to face training in each country.

The pictures are taken from the Teach–D face-to-face pilot training conducted in each partner country.

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# Introduction

Experiencing diversity is not an unusual situation – it is a reality that we live in today. In a globalized world, inter-cultural exchanges occur on a daily basis in all spheres of life and at all levels, starting from the smallest unit of a family.

The field of education is no exception. Although in the past the majority of schools used to be 'monocultural islands' ,where the only reference to diversity was through geography and history books, nowadays school environments are to a large extent projections of the diversity existing in their respective societies. Often children from various ethnic groups share a classroom and are often taught by a multicultural team of teachers.

At the European level, the need to introduce diversity as a value and develop the inter-cultural skills of students was officially acknowledged and even included in the Strategy Europe 2020.[1] To implement the Strategy, many national states have introduced classes to help students achieve the new standards of communication and interaction, and increase their tolerance to and respect for diversity. At the same time, little has been done to help teachers and school administrators understand why this is important, how they can be more efficient in their work, and how to manage diversity on a daily basis. More importantly, there is little awareness that diversity management goes beyond the multicultural classrooms and extends to interactions with parents, the establishment of non-discrimination procedural systems, the institutional set-up, and school management in general.

The purpose of the TEACH-D project and its product – the Teaching in Diversity training course - is to fill this gap. The current HANDBOOK contains supplementary material for the course and is designed to accompany the training modules on diversity management at school; minority's rights in education, non-discrimination and equality , religious diversity, linguistic diversity in education; and preventing hate speech at school etc. Each of these modules is structured in a similar way and contains the following: basic information on keywords and definitions relevant to the topic; methods and activities that include interactive exercises that you can use in your classroom; issues for discussion; and good practices from different countries.

The purpose of the HANDBOOK is to enable teachers and other users to easily access the information and build the knowledge necessary to assist the daily work of multicultural environments. It is a tool for reference and, together with the materials available in the ADDITIONAL RESOURCES, a tool for self-learning.

We wish you a SUCCESSFUL DIVERSITY MANAGEMENT!

The Teach-D Partners

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1 *Europe 2020. A European strategy for smart, sustainable and inclusive growth. http:// ec.europa.eu/eu2020/pdf/COMPLET%20EN%20BARROSO%20%20%20007%20-%20 Europe%202020%20-%20EN%20version.pdf*

# Chapter 1 -
# Managing Diversity at School

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Diversity has always been a distinguishing feature of the European societies. For a long time it has been a key topic within the public debate and the policy making of the European continent. According to the various documents of the European Commission, debates about diversity has been expanding to encompass new issues from the historical diversity of ethnicity, religious diversity, national minorities, international migrants and the Roma people were socially excluded.

## 1.1 Key concepts and definitions

### How do we understand Diversity and its Management?

The term 'diversity' refers to the non-homogeneity among the members of a society (individuals and/or groups) from a cultural, social, political, economic, or any other perspective. As a consequence, the definition of diversity can vary.  From a strictly legal point of view, diversity in Europe mainly takes gender, age, race, ethnicity, sexual orientation, religion, beliefs and disabilities (Focus Consultancy, n.d.) into account. For example, 'cultural diversity' – often used interchangeably with 'ethnic diversity' – usually refers to language, customs and traditions, while 'religious diversity' concerns discrimination that occurs on the grounds of peoples' faith and is often featured as a separate identity that may override ethnic/cultural affiliations (Maussen *et al.*, 2012).



Diversity has three main dimensions:
- The internal dimension refers to characteristics as personality, age, sex, gender, race, culture, language, religion, belonging, physical/mental capacities and characteristics;
- The external dimension is usually defined by society on the basis of norms, conventionally agreed similarities and rules, or by personal experience;
- The organisational dimension is the one connected with institutional affiliation, membership, management status, etc.

The concept "diversity management" is a relatively new one. It was introduced and developed resulting from the needs of companies to manage the growing cultural diversity of the workforce and market places (Thomas, 1990). The idea that this knowledge and the respective skills which are applicable and needed for the management of societies came into existence only over the past decade.

> The term 'diversity management' refers to the adequate and effective management of differences through:
> - knowledge
> - dynamic skills
> - creative mind-set (ability to see things from different angles)
> - and without rigid prejudgement (Ting-Toomey and Chung, 2004)

It's essence is the development and introduction of measures, policies, and programmes to create greater inclusion of people from various backgrounds into the structures that they interact with among themselves (Mor Barak, 2016).

Diversity management could be understood as the deliberate use of policy tools by the institutions to regulate social relations (Osipov, 2013). Assimilation, multiculturalism, or interculturalism are different forms of diversity management.

The term 'multiculturalism' describes a "set of normative ideals and policy programmes that promote (in different ways and by different means) the incorporation of and the participation of immigrants and ethnic minorities into state and society, taking into account their modes of ethnic and religious difference" (Triandafyllidou, 2011, p.28).

'Interculturalism' is a form of 'multiculturalism', which focuses on individuals rather than collectives, placing emphasis on forms of dialogue and engagement with people from different cultures (Triandafyllidou, 2011).

'Assimilation' refers to a process that ends with the complete adaptation of immigrants to the culture of the host country (Maussen *et al.*, 2012). This process occurs gradually: on the one hand, there is a slow fading of the sense of ethnical belonging related to the culture and the traditions of the country of origin, and on the other hand, there is an adoption and adaptation of new traditions, culture and mores (Maussen *et al.*, 2012).

Modern day mechanisms of diversity management has been strongly influenced by the evolution of international standards of human rights and minority rights that followed World War II. There has been a shift from policies and practices of involuntary assimilation and segregation – now considered illegal violations – towards ensuring the rights of individuals to develop cultural identities along with the promotion and protection of diversity. Legal frameworks have continuously evolved, according to the 'newest' patterns of diversity within countries.

## What is the role of diversity management in schools?

Teachers and other professionals working in the field of public education encounter diversity on a daily basis. Schools are a particularly important arena for addressing issues raised by the presence of cultural diversity for the fact that:

- they play an important role in the formation of the future citizens and hence the creation of pluralistic societies;
- they are places in which intensive interaction among and between teachers, students and parents occurs on a daily basis. They are institutions that transmit and foster norms and values and have a direct impact on the development of a culture and of tolerance and respect of diversity;
- Diversity within the school environment is constantly increasing.

## How can diversity management be put into practice (in schools)?

Managing diversity at school requires more than the management of multicultural classrooms or the organisation of cultural events. These are only the elements of a much needed comprehensive approach based on knowledge and understanding, which allows the regulation of social relations both outside and inside the school and will create an environment of equality and non-discrimination. To manage diversity at school adequately and effectively, school administration and teachers need to accept, understand and respect diversity themselves this is a precondition sine qua non. School management and teaching staff also need to project the diversity in terms of ethnicity, linguistic, cultural, religious, age, gender, and other backgrounds.

There are a number of measures, principles and practices that can be introduced to enable the efficient management of diversity. Among those are, but not exclusively:

- Equipping school management and teachers with knowledge and solid understanding not only of the basics of human rights but also cultural rights;
- Providing them with training on how to address diversity and how to manage intercultural relations and conflicts not only between students or teachers but also between themselves and their parents;
- Setting up formal rules and procedures (promoting equality, non-discrimination and respect to diversity) which all staff members and students must  obey Developing and introducing a Code of Conduct and Diversity Management Guidelines to help school management, staff and teachers to address diversity issues from a perspective (based on laws, rules, norms or standards) so that the emotional and subjective aspects are avoided as much as possible;
- Establishing an Equality and Non-discrimination unit (even if only as an additional task to the normal working load of some of the regular teachers)  so that the students and teachers who need support can get help from it.
- Introducing measures to prevent and sanction hate speech at any level and in any format;
- Introducing measures to prevent and sanction diversity- based aggression and violence;
- Foster respect of diversity by introducing regular activities to promote it (such as

"Day of Languages", when a particular language or all languages being represented at school will be spoken even if at the level of exchanging greetings; "Day of religions" when the representatives of a particular or all confessions will be given the opportunity to introduce the others to their religion; "Day of cultures" when the ethnic diversity can be celebrated in a desired format);

- Introducing curricula, which aim at helping students develop their critical thinking and make judgements based on reason and evidence and not on prejudices and stereotypes (Council of Europe, n.d.); ideally, adopting such an approach as a general principle of teaching;
- Giving voice to (ethnically diverse) children and involving them in the decision-making processes;
- Fostering the establishment of a Students Diversity Committee (representing all groups) and supporting its work;
- Promoting open dialogue and discussions about controversial issues.

Additional approaches recommended for adoption when teaching in diversity can be found in the 'Good Practices' section.

# 1.2 Methods and activities

In this section, you will find some suggestions on how to engage your class in discussing topics related to Diversity and its management at school. The short outline below aims just at introducing the activities. The full description is accessible on the Teach-D project website the "additional resources" section: http://www.teach-d.eu/resources/ and/or through the referred original sources.

## Act it out

The objectives of this activity are to explore the general concept of human rights and develop intercultural and communication skills through drama. Participants are not allowed to speak and must mime to be understood by people of different cultures, who may not know the same language. Participants are also allowed to use other materials or equipment during their presentations. The most important aspect is that every student is involved and that all students watch each other's performance and are involved in discussion and giving feedback at the end.

*Source: https://www.coe.int/en/web/compass/act-it-out*

## Take a step forward

The objective of this activity is to raise awareness about inequality and facilitate empathy towards people in difficult life situations. The students will have to take on specific roles, stand in a line and move forward according to the chances and possibilities in life of their character.

The teachers have to create a set of roles in accordance with the situation of their classroom/school and the particular aims of the session. Participants will be asked to take a card with a character role and not to share this information on it with others. They will need time to get into the role, and the teacher can help them by asking questions that will inspire them to think more in-depth about the character and circumstances in which this person lives. After they have had sufficient time to absorb the role individually, the teacher asks them to stand in a line and explain that he/she will read some situations or events one by one. Whenever a student's character positively indentifies with a statement, they should take a step forward otherwise, they should remain in the same place. While regarding out the different scenarios, the teacher should leave students time to reflect, make a step and explore where they are compared with others. Before the discussion, students will need time to come out of the roles. At the end, before everybody says what character they had, a teacher should ask them to describe how they felt: did they think that their fundamental human rights were being ignored, can they imagine other roles, was this difficult for them, what should be done to address inequalities in society, etc.

*Source:  https://www.coe.int/en/web/compass/take-a-step-forward*

## How to Promote Equality and Diversity in the Classroom

## Make use of current news events

Start a discussion on a current topic related to a diversity to see what students know and understand about it. The aim is to see how students understand challenges related to diversity, as well as offer them an opportunity to devise a solution for the problem.

## Quizzes



Introduce quizzes about different cultures, religions, languages, etc. Students should be involved in elaborating the questions; they should be encouraged to conduct research and help schoolmates learn something about the cultures, languages, or religions represented in the class.

## Hold debates and discussions

Form two teams that will either defend or challenge a specific topic related to managing diversity. Students should be divided into groups randomly and not in line with their personal opinions. Give the teams time for research and preparation of the presentation. After the presentation of both group's arguments, members of both teams can offer their personal opinions and how they felt during the preparation and presentation.

## Tell stories

Use stories that challenge perception and stereotypes. After the story, foster a discussion that will help students to think about their own beliefs and test the limits of their understanding.

## Sample food

Introduce student to different cuisines in an event that can be organised in cooperation with parents. Following the meal, start a discussion about the food, what they find the same or different compared with food in their culture, what they like or dislike. Use the opportunity to explain ways in which specific foods are typical for a particular country or culture.

## Celebrate occasions

Celebrate holidays of different countries with the class to raise awareness about different cultures and religions. Use the opportunity to explain the background of each holiday and discuss it with students what was the most interesting for them.

# 1.3 Issues for discussion

Diversity is an important aspect of life and its management is an issue of great magnitude for all contemporary societies. With the ever-changing population of Europe, diversity management will continue to be a topic of interest and discussion for its importance as a tool for protecting minority rights. Some issues to consider:
- Does legislation for diversity management exist in your country? Do you find current legal arrangements to be effective?
- Are you aware of a positive example of diversity management from your country? Do you know a good practice from a country different than yours? Which conditions would be necessary to implement this practice in your country?
- What do you think about the transferability of the above practices into other regions of Europe and beyond?

# 1.4 Good practices

The initiatives described in this section are sources of inspiration from which you can further reflect on managing diversity at school and/or replicate entirely or partially in your school context. For more details on the good practices please refer to the "additional resources" section of the Teach-D project under: http://www.teach-d.eu/resources/.

## Supporting mother-tongue education

There are many ways to support diversity. One of them is promoting the right to culture and mother-tongue education along with different forms of intercultural dialogue. For example, the Ferenc Rakoczi II Transcarpathian Hungarian Institute in Berehovo/Beregszász (Ukraine), offers all its courses in Hungarian. The college is funded by different public organisations, among others by the Hungarian Government, and has the aim to foster the intellectual, cultural, and scientific growth of the Hungarian community in Ukraine. One of the programmes offered is a training program in Nursing

and Patient Care with the aim to support the Hungarian community in accessing health services in their mother tongue. The College also offers a range of non-formal activities to support the strengthening of social ties among the population in the Transcarpathian region (Maussen *et al.*, 2012).

## Creating inclusive education content

Tolerance and diversity can be encouraged through curriculum and content of education. One of the examples is the Educational Council of Castilla y León in Spain that included the history and culture of Roma community into their curriculum in order to help understanding this community and combat stereotypes that surround it (Fundación Secretariado Gitano, 2016).

## Coordinating teacher trainings

The provision of carefully designed and effective training to teachers in order to enable them to deal with diversity in the best possible way is a powerful diversity management mechanism. For example, in Norway, multicultural education and cultural diversity are mandatory parts of all teacher education programmes. In Denmark and Finland, aspects of intercultural education are embedded in the initial compulsory teacher training (Van Driel *et al.*, 2016).

## Build diverse teaching networks

The creation of a diverse teaching force is another approach. In Germany (North Rhine-Westphalia), a network of teachers with immigration backgrounds has been established (Baysal-Polat *et al.*, 2014). In the United Kingdom, different measures (targeted advertising, mentoring schemes, taster courses, training bursaries, and the setting of recruitment targets for initial teacher training institutions) were introduced by the Teacher Training Agency to attract ethnic minority entrants to the teaching profession (Van Driel et al., 2016).

## Include parents

To ensure the successful management of diversity in schools contacts with students' parents need to be established. This could be done by offering parents free training sessions and 'welcome booklets' translated into different languages, features of an 'Open School' initiative in France that specifically targets the parents of non-EU migrant pupils (éduSCOL, n.d).
Understandably, all the above-mentioned initiatives aiming at promoting a successful coexistence of diversities in schools need to be adapted to local contexts and dedicated to specific issues that are particular to a region. One example is the network of multi-denominational schools in Ireland called 'Educate Together Schools' that follows the 'Learn Together' curriculum in place of religious instruction.

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# Chapter 2 -
# Minority Rights in Education

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Education is a complex field of interaction of knowledge, skills, policies, practices, ideologies and actors. It can be regarded as a tool because of the fact that it:

- transfers accumulated knowledge
- enables the acquisition of skills
- transmits norms and values between generations (and hence)
- maintains social order
- opens the mindsets of people and can inspire them to change the stereotype
- empowers people to realise social changes
- education shall protect and promote linguistic diversity

The legal framework that presents diversity as an educational model all over Europe is the Framework for the protection of minority rights. Therefore, the current chapter will introduce the concept of "minority's rights in education" and its aspects. It will also outline the key elements that needs to be taken into consideration when evaluating their implementation. Minority's rights in education can be seen as a platform that can not only ensure that people are protected from any discrimination on the grounds of their ethnic/cultural belonging but also that people will be able to develop their identities in full along with the adequate knowledge and skills needed for active participation in society.

## 2.1 Key concepts and definitions

### Who are the minorities under the international law?

While there is no internationally agreed definition of minorities, the one most commonly referred definition is from the UN Special Rapporteur Francesco Capotorti. In 1977, he suggested that a minority is:

> A group numerically inferior to the rest of the population of a State, in a non-dominant position, whose members - being nationals of the State - possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion or language (United Nations, 1977).

## What constitutes different types of minorities?

Considering the legal status of minorities at the international and national level, two general types of 'minorities' can be distinguished. 'Old minorities' that are the autochthonous, historical, and traditional minorities (e.g. national, ethnic, religious and linguistic minorities and indigenous peoples) such as the Danish and Frisian minorities in Germany, the German-speaking minority in South Tyrol, Sami, and Roma. And 'new minorities' which are those groups originating from recent migration (immigrants and their family members) or social minorities. On the international level, only the rights of national minorities and indigenous peoples are protected as individuals and groups by specific legal frameworks. Immigrants, refugees, and social minorities are not provided with collective rights as groups but are protected as individuals by the general human, economic and social rights frameworks and non-discrimination legislation. Nevertheless, currently there are debates whether some of those groups should also be covered by the international law.

## Kin-state and Diaspora

A kin-state is the nation-state of origin of a minority that lives in another country. A national minority might share ethno-cultural bonds with the kin-state and often tries to maintain this bond. It also can be established in a distant from the kin-state country. Communities living beyond the border of their kin state but maintaining the sense of solidarity among themselves and to the motherland are known as 'diaspora'.

## Regional and Minority Languages



What are Minority Rights? (2017) - https:www.youtube.com/

Regional and minority languages, as defined by the European Charter for Regional and Minority Languages (ECRML), are "languages traditionally used within a given territory of a state by nationals of that state who form a group numerically smaller than the rest of the state's population; they are different from the official language(s) of that state, and they include neither dialects of the official language(s) of the state nor the

languages of migrants" (Council of Europe, 1992). In policy documents and scholarly publications, the type of languages covered under the ECRML is sometimes referred to under more specific terms. Some examples include: 'autochthonous', 'traditional', 'indigenous' or 'old' minority languages, as contrasted to 'migrant' or 'new' minority languages. A minority language in one country sometimes has a majority position in another (often neighbouring) state. In such cases, we speak of 'minority languages with a kin-state'. Languages that do not have a majority status anywhere are considered to be 'unique minority languages' and they also fall under the protection of the ECMRL

If a language is the official language at the national level, it will not be protected by the ECMRL, unless the signatory state particularly asks for that. At the same time, dialects are not covered by the ECMRL. With the aim  to promote and  protect languages and not communities, it focuses on supporting the use of the respective minority or regional languages in all the fields of life (education,  administration, media, etc.).

## How did minority rights in education gain protection?

In the 1990s, the outburst of violence and armed conflicts in former Yugoslavia and some of the Soviet Republics raised awareness throughout the international commu-nity of the need for structured and institutionalized protection for the right of people belonging to the ethnically/culturally diverse groups in Europe. The first organisation to react to the situation at the level of international politics was the UN. With its 1992 Declaration, adopted with the consensus of the member states, the UN formulated cle-arly that people belonging to national, ethnic, religious and linguistic minorities are to be protected. The same year, the Council of Europe put forward the European Charter for Regional and Minority Languages (ECRML) and later, in 1995,the Framework Con-vention for the Protection of National Minorities (FCNM). These two documents not only demonstrated the commitment of the Council of Europe and member-states to promote and support the linguistic and cultural diversity in Europe, but also set stan-dards for the development and implementation of policies and measures to ensure the protection of the linguistic and national minorities (see European Parliament, 2017). The instruments recognized the key importance of education in the process of building identities, fostering intercultural dialogue, and ensuring peaceful coexistence and co-hesion within multicultural societies. At a practical level, the ECRML and FCNM out-lined a number of specific provisions.

## UN Declaration on Minorities, 1992

At global level, the key international document is the UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities. This international declaration includes Article 4 (4), "States should, where appropriate, take measures in the field of education, in order to encourage knowledge of the history, tra-ditions, language and culture of the minorities existing within their territory. Persons belonging to minorities should have adequate opportunities to gain knowledge of the society as a whole" (United Nations General Assembly, 1992).

# European Charter for Regional and Minority Languages (ECRML)

The ECRML is an international treaty designed to protect and promote regional and minority languages and to enable speakers to use these languages in private as well as public life. The Charter entered into force on 1 March 1998. By ratifying it, the Council of Europe's Member States confirm that they are committed to protecting and promoting the regional or minority language(s) in their state. Twenty-five states have ratified the Charter while eight states have only signed it (Council of Europe, 2018). ECRML states that instruction in minority and/or regional languages shall be provided in all levels of education (Article 8 §1(a) to §1(e)), as well as in the field of adult education (Article 8, §1(g)). It requires that states make arrangements to ensure the teaching of history and culture that is reflected in the regional or minority language, to provide the basic and further training of teachers, to set up a supervisory body or bodies responsible for monitoring the measures taken and progress achieved in establishing or developing the teaching of minority and regional languages. Furthermore, the ECRML Article 8 §2 stipulates that minority and regional languages should not be protected only in the territories where they are traditionally used, but also where the number of users is significant and justified based on the need for special educational arrangements.

# Framework Convention on the Protection of National Minorities (FCNM)
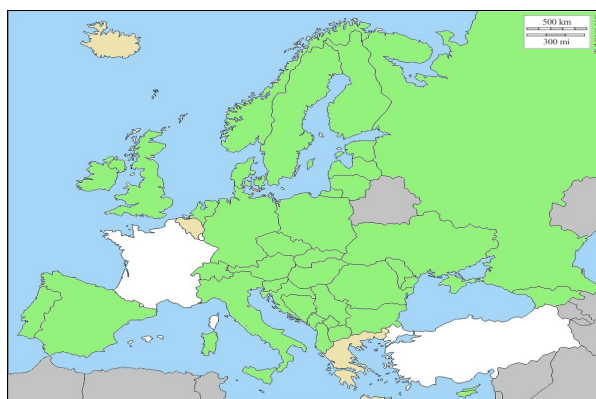


"Based on FCNM, 2018"

The FCNM is a legally binding instrument used for the protection of national minorities in the Member States of the Council of Europe. It entered into force on 1 February 1998 and set out principles and goals that states have to achieve. It also provides guidelines for the linguistic freedom of national minorities and their rights regarding education (Council of Europe, 1994). The FCNM aims to promote awareness and knowledge about the language, culture and traditions of national minorities and acknowledges education as a core mechanism that would allow for the achievement of these objectives. FCNM not only guarantees the minorities, the right to education but also specific rights in

education that refer both to formal and non-formal activities and practices, as well as to the educational systems and policies. The FCNM regulates, among others, the following: Non-discrimination; Fostering of tolerance and intercultural dialogue (Article 6); Language rights in education (Article 8); Right to education of the culture, history, language and religion (Article 12); Right to own educational institutions (Article 13) and Right to primary language (mother tongue) (Article 14).

## What are the thematic areas for implementing minority rights in education?

Based on the provisions put forth by the FCNM and the ECRML, a structural approach to assess whether an education system respects and protects the rights of minorities would take into account the following:

- Use of languages in education
- Educational infrastructure (at all levels and adult learning)
- Access to education
- Resources (trained teachers, textbooks)
- Respect for diversity and non-discrimination
- Education as a tool for integration and cohesion

# 2.2 Methods and activities

In this section, you will find some suggestions on how to engage your class in discussing topics related to minority rights in education. The full description is accessible on the Teach-D project website the "additional resources" section: http://www.teach-d.eu/resources/ and/or through the referred original sources.

## Mind Map on Minority Rights in Education

A mind map is a graphical way to represent ideas and concepts. It is a visual thinking tool that helps structure information, enabling a person to better analyse, comprehend, synthesise, recall and generate new ideas. In a mind map, as opposed to traditional note taking or a linear text, information is structured in a way that resembles much more closely how the brain actually works. Since it is an activity that is both analytical and artistic, it engages the brain in a much, much richer way, helping in all its cognitive functions. And, best of all, it is fun!

## When differences matter

This exercise, adapted from Facing History and Ourselves, helps students construct Identity Charts to visualize the many words and phrases they use to describe themselves as well as the labels that society gives them. Use identity charts to deepen students' understanding of themselves, groups, nations, along with historical and political figures.

# 2.3 Issues for Discussion

There are various thematic categories in which the status of minority rights in the field of education and their implementation are assessed by monitoring bodies, policy makers, experts, civil society and stakeholders. These will be discussed below with areas for consideration.

## Reflect on the use of languages in education.

- Are minorities provided with the possibility to study their mother tongue - in what format and under what conditions? (i.e. as extra-curricular, elective courses, regular program)?
- Are the arrangements valid for compact minority settlements? If not, what are the thresholds (i.e. minimum number of students to form a minority language class)?
- Are the persons belonging to national minorities provided with the opportunity to study (in) their mother tongue at all levels of education (incl. adult learning)?
- Is the minority language the language of instruction or are there only language classes provided for the persons belonging to national minorities?

## Reflect on the role of the educational infrastructure.

- Is there any educational institution that can provide minorities with education in their mother tongue?
- Are the minorities able to establish and maintain their own educational institutions – what are the administrative procedures/restrictions? Does the state support/facilitate minorities in this process?
- Do the local and/or national authorities provide financial support to private educational institutions established and managed by minorities? What are the arrangements regarding the management of such educational institutions?
- Are there public schools (maintained by the local or/national authorities) that offer adequate education to minorities?
- Are kin-states allowed to support the establishment of education institutions for the kin-minorities?

## Reflect on the nature of access to education.

- What are the existing administrative and other requirements in place for a person to register (themselves and/or their children) in a minority educational institution?
- What is the proximity of adequate educational infrastructure at all levels?
- What are the arrangements provided by the state to enable minorities to physically access the respective educational institutions?
- What are the arrangements in place to enable access from one educational level to another (i.e. language of final and/or entry examinations; quota for minority students, attainment thresholds)?
- What assistance programs exist to support minority children in education on the basis of their specific cultural or socio-economic needs?



## Reflect on the educational resources.

- Are there adequate educational materials that can support minorities in the learning process?
- Does the state financially support the development of such resources?
- What are the adopted approaches to the development of the educational content (does the state support the development of relevant scientific knowledge)?
- Is there a system for preparation and further development of teaching staff for working with children belonging to minority communities?
- Is there a system for exchange of knowledge, experience and practices between minority students, administrative and educational staff across borders?

## Reflect on how respect for diversity and non-discrimination are instilled.

- Are there internal measures in place that allow for a safe environment free from discrimination? With clear mechanisms for lodging complaints?
- Are there measures to allow for the development and maintaining of cultural identities in the field of education?

- Are there measures to enable the development of values of tolerance and mutual understanding?

## Reflect on how education is used as a tool for integration.

- Does the educational institution promote inclusion and societal cohesion?
- Are minority issues mainstreamed at school?
- Are cultural differences promoted as an asset?
- Is respect for diversity promoted through the curricula?
- What is the tone of debates concerning segregation versus integration?
- How is the mixed cultural environment reflected at the level of the school management/teachers?



## Reflect on the diversity management envisioned by the FCNM and the ECMRL.

- Is your country a signatory to the FCNM and/or ECMRL? If so, which changes have you realized in your countries' education system after the date of this signature? If not, what could be the reason behind it and how might it be possible to stir political will in this direction?
- Would you say that the educational system in your country is 'friendly' to minorities? Why or why not?
- What are good examples of minority rights in education movements in your country?
- What do you think of minority rights in education outside of Europe? Are there any positive approaches that can be implemented in Europe?
- What can you do to ensure that all students in the classroom enjoy equal rights? And within the school?
- What do you need (what is missing) so that you can ensure that the educational rights of all students are protected?

# 2.4 Good practices

The initiatives described in this section are sources of inspiration from which you can further reflect on minority rights in education and/or replicate entirely or partially in your school context. For more details on the good practices please refer to the "additional resources" section of the Teach-D project under: http://www.teach-d.eu/resources/.

## Use of Languages

- *The Act Implementing Special Rights* (2001) in Slovenia dictates that both languages (Slovenian and Hungarian) need to be used in preschools that are situated in regions where ethnicities are mixed. For example, there is a "one person – one language" policy at a bilingual school in Pomurje, where bilingual teachers use only one language with each student (preferably their native language) while being supplemented by a partner bilingual teacher who speaks the other language.
- In the Spanish Basque region, students' parents can choose between Spanish-language, Basque-language and bilingual education models. Some schools offer a combination of models, so parents can choose one for their children to follow without resorting to having to send them to another school.

## Educational Infrastructure

- In the region of Schleswig-Holstein (Germany), Danish minority educational institutions are enjoying not only support from the kin-state but also from German public funding at the same levels of funding received by any other German school.
- The Bulgarian New School Act provides for an extension of all-day schooling, creates state standards for civic and intercultural education, and bans segregated classes.

## Access to Education

- In Cyprus, the mainstream program 'School and Social Inclusion Actions' (starting in the academic year 2015-16) aims to expand and improve the initiative of the 'zones of educational priority', where the added emphasis is directed towards reducing dropout rates and improving basic skills. Even though this initiative does not target directly students from the Roma community, larga part of the Cypriot Roma live in these zones.
- In Italy, there is a national project with an explicit, but not exclusive focus on Roma, Sinti and Carminati children. The project's two areas of focus are family

involvement and school reception/inclusion. The aim is to facilitate access to local social services for the whole family in order to promote adequate health protection pathways. The program initially involved 23 schools, of which 18 were primary schools and five lower secondary schools, with a total of 42 classes and over 900 students, of whom about 156 were Roma, Sinti, and Carminati students.

## Educational Resources

- In Romania, Hungarian language education providers are not allowed to use Hungarian language teaching material in their schools as all materials must first be accredited by the state. As such, Hungarian-language schools often translate Romanian material into Hungarian, which is not cost-efficient. However, students who study in Hungarian are allowed to take their exams in Hungarian, and two universities offer a full Hungarian program (while three private universities exclusively offer programs in Hungarian). The Hungarian government funds language learning through civic organizations based in Romania.
- In Austria, migrant students' mother tongue is taught as an optional subject or optional exercises, 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.

## Respect for Diversity & Non-Discrimination

- In Ireland, in order to provide students with a social context to use Irish (one of the challenges of Irish language education), the organization Gael Linn Gael organizes summer colleges and debates between schools in Irish.
- In Hungary, there is a 'Solidarity with the Roma – Minorities helping Minorities' Federal Union of European Nationalities Initiative. The most remarkable best practice in this regard is focused on building a minority schools network in Hungary, Denmark and Germany and fostering the international exchange of Roma students.

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# Chapter 3 - Non-Discrimination and Equality

The realm of education is considered crucial for fostering openness towards difference, championing the principles of equality and non-discrimination, as well as instilling knowledge of the legal instruments for addressing discrimination. Numerous treaties have laid the basis for a united Europe that promotes the principles of equality and non-discrimination. Efforts to forbid discrimination based on racial or ethnic origin have been followed due to the pressure put on the EU to adopt additional laws agaitns discrimination on the grounds of religion, age, disability or sexual orientation. These protections will surely expand as new grounds for discrimination is becoming visible, particularly in light of recently arrived migrant and refugee populations.

## 3.1 Key concepts and definitions

### What is considered discrimination under the law?

The UN Human Rights Committee (HRC) defines discrimination as "any distinction, exclusion, restriction or preference [...] which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise by all persons, on an equal footing, of all rights and freedoms" (see UN Human Rights Committee, 1989, §7). Acts of discrimination occur anytime when people are treated differently in similar situations or are treated similarly in different situations. These acts often reflect belonging or the perception of belonging to certain social, economic, or racial groups or categories.

The principle of non-discrimination is not a separate human right, but a corollary of the right to equal protection before the law, signified by the absence of unequal treatment. Unequal treatment is present in social, political, and economic settings and thus comes under legal scrutiny when rights are conferred or duties are imposed on some individuals and not on others and the distinction between the two categories is made on the basis of criteria deemed improper. These criteria might include a wide range of characteristics related to the political, religious, ethnic, racial, gender or social identity of a person along with their physical traits such as skin colour, weight or other genetic features.

## How do international standards counteract discrimination? With what limits?

To combat discrimination based on a person's characteristics or traits, societies and legal frameworks seek to ensure freedom from discrimination by promoting the principle of equality among all people. This requires that equal situations are treated equally and unequal situations differently and failure to do so amounts to discrimination unless an objective and reasonable justification exists. In some situations, both domestic and international law permit distinctions to be made between individuals or between groups of individuals. Many of the debates therefore concern which distinctions are permissible and which instead constitute discrimination.

> ### Some of these legal frameworks that protect against discrimination are:
>
> - Universal Declaration of Human Rights (1948)
> - European Convention for the Protection of Human Rights and Fundamental Freedoms (1953)
> - European Social Charter (1961)
> - International Covenant on Economic, Social and Cultural Rights (1966; revised 1976)
> - International Covenant on Civil and Political Rights (PART II) (1966; revised 1976)
> - Charter of the Fundamental Human Rights of the European Union (2000)
> - EU Racial Equality Directive (2000)
> - EU Employment Equality Directive (2000)
> - New Zealand – 21 grounds of discrimination are prohibited by the Human Rights Act of 1993

## Which traits and characteristics are legally protected against discrimination in the EU?

Article 21(1) of the Charter of Fundamental Rights of the European Union (2000) states:

> *Any discrimination based on any ground such as sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation shall be prohibited (European Parliament, the Council and the Commission).*

The list of characteristics that enjoy legal protection is non-exhaustive and new grounds continue to surface and come under legal scrutiny. Moreover, the use of the words "such as" introduces the list of characteristics as examples. For example, based on developments in law, weight may be now be considered a ground of discrimination,

as a "personal characteristic" and a target of discriminatory treatments, particularly in the workplace. Bias around weight has extended to the classroom where studies show that teachers have lower expectations for overweight students and regard this group of students as more untidy and emotional (Rudd Center, 2008, p. 6). This weight bias from teachers then extends to students who may mistreat their overweight classmates. The consequences of this unequal treatment in educational settings leads young people to miss school, be less likely to attend college, complete less schooling, and be vulnerable to depression, low-self-esteem, poor body image and suicidal thoughts (Ibid).

## What is the difference between direct, indirect, and structural discrimination?

It's important to keep in mind that practices of discrimination take different forms. Direct discrimination involves less favorable treatment of a person than that of someone else in comparable circumstances or in similar situations as well as the same treatment for people in different situations. Direct discrimination often occurs when there is an intension to discriminate against a person or a group based on certain characteristics or traits.
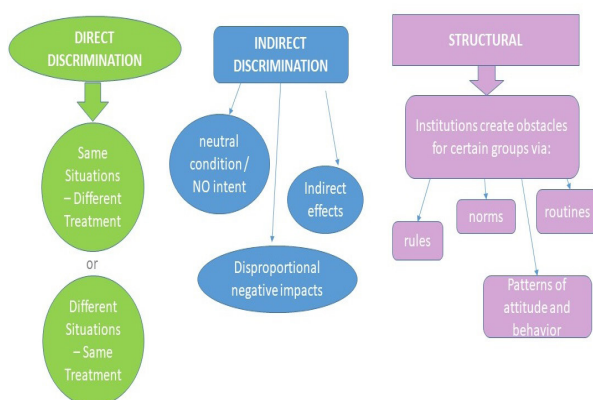


However, discrimination can also be indirect when a practice, rule, requirement, or condition is neutral on its face but disproportionately impacts certain groups. For example, consider a provision establishing that only people above 1,80m can attend university: this rule constitutes direct discrimination on the basis of height, but it also constitutes indirect discrimination on the basis of sex, as women tend to be shorter than men, and, as a group, are thus less likely to fulfil the height criterion. In the school setting, requirements around postal address, schedule hours, and holiday schedule may have indirect effects on different groups of children and their ability to attend school. Indirect discrimination may occur unintentionally or without malice (intention) yet still, it must be given consideration.

Discriminatory attitudes can also become structural when rules, norms, routines, patterns of attitudes, and attitudes in institutions and other societal structures represent obstacles to specific groups or individuals in achieving the same rights and opportunities available to the majority of the population (see Marko, 2013). Detecting structural discrimination demands collecting surveys and recognizes how society itself is organized in ways that perpetuate a system of inequality. Addressing structural discrimination through well-meaning measures programs may result in indirect discrimination, by singling out a group for special treatment, even if with good intentions.

## How can discrimination be understood as multi-dimensional, multiple, or intersectional?

Closely linked to the identification on grounds of discrimination, the concept of multi-dimensional discrimination has emerged in the last decades. Indeed, "it has become increasingly evident that it is misleading to try to analyze all instances of discrimination as being attributable to a single cause" (Ellis & Watson, 2012, p. 156) since many people experience discrimination on multiple grounds. Multi-dimensional discrimination has been alternatively referred to as multiple discrimination. For example, a Roma woman applies for a job, but is rejected; the employer employs neither women nor Roma. In this case, the rejected candidate might claim to have been discriminated against on the basis of either ethnicity, sex, or on both grounds.

The concept of intersectional discrimination is widely used to describe the type of situation in which two or more grounds operate inextricably as the basis of discrimination. Women with disabilities commonly face stigmatization and oppression related to the tension between their disability and their womanhood. Especially in the workplace, women with disabilities are "less likely to be in paid employment than either disabled men or women who are not disabled", thus showing that women with disabilities are a particularly vulnerable group within the category of people with disabilities itself (see Brothers, 2003; Breslin, 2003). Intersectional discrimination enables us to reflect on the intersection of more than one category of vulnerability, some more visible than others. In addition, care must be taken to understand how multiple discrimination may emerge from different sources as various majority groups or communities reject the same person.

## Case Law

In the area of education, the principles of non-discrimination and equality continue to be contested in legal settings. The realm of education is seen as crucial for laying the basis for openness towards difference; yet, practices involving racial and ethnic profiling are on the rise. Relevant legal cases include the Belgian Linguistic Case (1968), which concerned the unequal situation between French and Dutch language education; Orsus and Others v Croatia (2010), which considered the use of Roma only and mixed classes; D.H. and Others v the Czech Republic (2007), which dealt with the

establishment of segragated schools for Roma; and Waldman v Canada (1999), which looked at the preferential treatment conferred upon Roman Catholic Schools. More information on these cases along with other examples can be found in the website of the Teach-D project under: http://www.teach-d.eu/.

# 3.2 Methods and activities

In this section, you will find some suggestions on how to engage your class in discussing topics related to Non-Discrimination and Equality. The full description is accessible on the Teach-D project website the "additional resources" section: http://www.teach-d.eu/resources/ and/or through the referred original sources.

## How difference evolves

This exercise considers how international and European legal frameworks reflect changing norms and understandings of what counts as difference. In this exercise, students will examine and compare three different instruments to analyse how legal thinking around discrimination has evolved.

## Kick it out

This exercise, inspired by Facing History and Ourselves, explores the context of sporting events for promoting and threatening the principle of equality and discrimination. This exercise encourages students to reflect on their own experiences as fans or members of a team and to consider how sports promote a particular identity that might be exclusive and discriminatory.
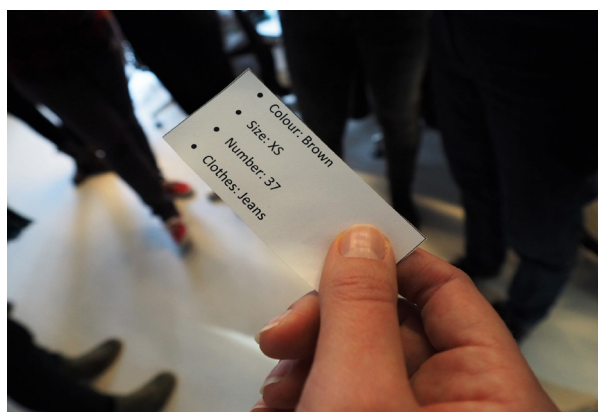
## Coloured Groups

The purpose of this game is to give children the opportunity to experience discrimination directly. Participants are randomly divided into three groups. Each group is assigned a colour based on which they will be treated in one way or another: a group benefits from preferential treatment, the second group is treated normaly and the third group is isolated and disadvantaged.

# 3.3 Issues for discussion

This section will review some of the ways of understanding discrimination in our own lives, classrooms, and schools as well as the tensions of upholding principles of non-discrimination and equality. Considerations around recently-arrived migrant and refugee populations should also be taken into account.

## Reflect on your own experience of discrimination.

- Have you ever felt that you have been treated unfairly in comparison to others because:
  - Of your gender identity?
  - Of your age?
  - You speak a different language?
  - You do not have a high social status?
  - You do not have a high financial status?
  - Because your skin colour is different?
  - Because you come from a small region and have specific traditions?
- Did you understand this unfair treatment to have been the result of discriminatory practices?
- What recourse was available to you?

## Reflect on the make-up of your classroom.

- What types of difference are visible? Invisible? Think of some ways to discuss difference in the classroom in a comfortable and open manner. Are there some topics that are too sensitive to discuss?
- Are there anti-discrimination policies in place in your school? Are these adequate for the diversity present in your classroom? How can these policies be improved and expanded upon?
- Are there ways in which practices of direct and indirect discrimination are present in school and classroom policies? Are these justified in the light of the educational mission?
- Is your teaching style methods sufficiently inclusive?

## Reflect on how school materials, curriculum, and teaching styles often make distinctions across students.

- How might you adapt your teaching to the diversity present in the classroom?
- Has your school ever directly or indirectly discriminated against a group of students? What were the grounds upon which this occurred? How did the school answer for a rectify such discrimination?
- Which rights of the students were violated? How do these rights capture different obligations and expectations of both the school and the State?
- What examples of discrimination are common in schools? How can schools stimulate thinking around equality and justice in society?

# 3.4 Good practices

The initiatives described in this section are sources of inspiration from which you can further reflect on non-discrimination and equality and/or replicate entirely or partially in your school context. For more details on the good practices please refer to the "additional resources" section of the Teach-D project under: http://www.teach-d.eu/resources/.

## Using Play to Teach Tolerance

Over the last decade, migration has increasingly become part of everyday life in the border regions between Austria and Italy. "Diversity4Kids: Learning intercultural dialogue and diversity at school through play, interaction and stories" is a project funded by the program Interreg IV Italy – Austria and developed by Eurac Research and ZeMiT (Zentrum für MigrantInnen in Tirol). The project applies games and playing in the spirit of Michel de Montaigne's statement: "Playing should be considered the most serious activity for children." With this project, children learn to recognise and overcome prejudice and xenophobic attitudes through play, theatre, role playing, biographic workshops, and stories. Furthermore, the concepts of tolerance, living together and diversity are transmitted and promoted in the form of games and interaction. The activities were developed specifically for this project and are offered free to local schools.

The content is aimed at children in primary and lower secondary schools and is designed to give children from 8 to 14 years the opportunity to address intercultural differences and to understand and put into practice the benefits that diversity offers. In autumn 2013, more than 100 interventions were conducted in Tyrol, South Tyrol and in the neighbouring regions. These interventions consisted in games designed for the project and conducted by facilitators. The teachers were active participants or observers. The interventions, each lasting two hours, were then assessed by the students and through

interviews with the facilitators and teachers. The feedbacks received were collected in three volumes and, together with the teaching units developed by an expert, they and are available in Italian, German and English. The evaluation process took into account the impact of the game, its immediate effects, and the interest shown by the participants. In each case, most of the participants stated that the game helped them foster mutual understanding in the class and that it could become a new method for approaching and tackling diversity in the schooling sector.

Source: *http://bit.ly/diversity4kids*

## Using Role-Play to Create Dialogue

The Space Migrants 2513 project was also developed by Eurac Research and ZeMiT (Zentrum für MigrantInnen in Tirol) and was funded by the MigrAlp (Interreg IV) program between Austria and Italy. The project organizes encounters for young adults between 15 and 25 years old and from different geographical origin to reflect on issues concerning non-discrimination, integration and respect for cultural diversity with a playful and interactive approach. The encounters are divided into two phases, a first one in which the group is divided for roleplaying and a second phase dedicated to dialogue, discussion and group sharing. Space Migrants has been conceived for the development of the personal, social, and relational skills of the participants. The whole game is offered as a package for schools in Tirol and Süditrol with the involvement of facilitators, who lead the game for groups between 17 and 21 people.

Source: *http://bit.ly/space-migrants*

## Helping Refugees Access State Schools

This 'smart school' was founded in 2000 by Michael Stenger to address a critical issue within the asylum system of Germany: young refugees over the age of 16 were unable to attend local schools. Therefore, they were not only denied the right to education but also effectively excluded from an essential step of the integration process. Germany has not yet adopted nationwide laws to regulate the schooling of refugee children and each *Land* implements its own policies regarding admission, language training, attendance, and teacher training. Against this background, SchlaU-Schule prepares students, regardless of their level of literacy, for their final exams as well as for the German system of vocational training and apprenticeship. The SchlaU curriculum offers courses equivalent to those offered in state schools, but tailors them to the needs of unaccompanied young asylum seekers and refugees between the ages of 16 and 25. These include special language training; teaching of regular curricula; and legal, social, pedagogic and psychological support. SchlaU teachers prepare their own materials, since, for example, exercises about middle-class families or holidays may seem

insensitive to refugees with very different backgrounds and life experiences. Although often distressed and semi-literate at the time of arrival, 96 percent of Schlau's students graduate within two years from German secondary school, outperforming their native colleagues. In addition, SchlaU provides for a mandatory two-week internship during the final year of studies, thus connecting students to training opportunities and helping with the transition from school to work. The Bavarian Government officially recognized SchlaU-Schule as a state-accredited school in 2004, covering two-thirds of its teachers' costs.

*Source: http://www.schlau-schule.de/*

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# Chapter 4 - Religious Diversity

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The expression of religious belief in the school space has been particularly contentious. Some schools display religious symbols, reflecting national and community preferences and in other cases students go to school wearing their own religious symbols in the form of clothing, head coverings, or jewellery. As a consequence, challenges have arisen as society tries to balance different expressions of religious belief and confrontations often pit the school against the family and the community. Contemporary legal structures also grapple with establishing clear boundaries between religious education and education about religion in school settings.

## 4.1 Key concepts and definitions

### How is 'religion' considered a human right?

The freedom to choose and practice one's religion has been recognized through various legal instruments. In the European context, the first legally binding provision enshrining freedom of thought, conscience, and religion is Article 9 of the European Convention on Human Rights (Council of Europe, 1950). Article 9 states:

> *1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.*
> *2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.*

### How does the law make distinctions between religious belief and religious practice?

In considering freedom of religion, the European Convention on Human Rights provides that the right to manifest - basically demonstrate - one's religion is not unconditional. The Convention's position is based on an understanding of the freedom of religion as having two dimensions: are internal and are external. The term 'forum

internum' refers to the inner freedom of religion, whereby the state cannot infringe upon an inner conviction, in other words, *the freedom to have a religious conviction* (Krömer, p. 2). The external expression of religion, however, is not viewed in such a benign manner. Article 9 moves beyond the concept of 'forum internum' to address situations that arise when a person wishes to act in accordance with what thought, conscience and religion mean for them. This is called the 'forum externum', referring *to the freedom to practice one's religion*, and it is this manifestation that is sometimes subject to restrictions. Thus, state restrictions are *only* legally permissible for the 'forum externum', making the freedom to manifest one's religion relative rather than unconditional. The Convention's conception of freedoms around religious belief and religious practice opened the door to regulation and restrictions on religious practice.

## What counts as a 'manifestation'?

The notion of religious practice as an external act has been defined as a 'manifestation', which is understood as "the 'active' component of one's religious freedom, as opposed to the 'passive' component that consists of mere adherence to certain beliefs" (S. Joseph, M. Castan, and J. Schultz, 2000, §17.09.). Article 9 of the Convention identifies four forms of manifestation: worship, teaching, practice and observance. This list has been reinforced in other international legal instruments such as Article 18(1) of the UN International Covenant on Civil and Political Rights.

## Restrictions upon the manifestation of religious belief

Some of the justifications for limiting religious freedom are grounded in the need to maintain social relations and ensure public safety. Recent debates around the religious education of children, the display of religious symbols, the use of religious symbols in clothing school, the right to conscientious objection, and freedom from religion revolve around interpreting Article 9 of the Convention in light of realities connected to increasing religious diversity. To learn more about these debates and legal rulings, please refer to the website of the Teach-D project at: http://www.teach-d.eu/. As established in Article 9(2) of the Convention,

> "*Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others*" (Council, 1950).

## Case Law

The various legal decisions adjudicating the presence of religious symbols, education, and clothing in public spaces such as schools and universities have fallen within two camps: strict secularism that limits such displays and a more pluralist secularist model. Relevant cases include Busk Madsen and Pederson v. Denmark (1976), which concerned the role of parents in religious education; Folergø v Norway (2007), which debated religious education in state schools; Lautsi and Others v Italy (2011), which

considered the display of crucifixes in state-school classrooms; and Sahin v Turkey (2005), which looked at the matter of wearing religious clothes in educational settings. More information on these cases and other legal context can be found in the long version of this chapter.

# 4.2 Methods and activities

In this section, you will find some suggestions on how to engage your class in discussing topics related to Religious Diversity. The full description is accessible on the Teach-D project website the "additional resources" section: http://www.teach-d.eu/resources/ and/or through the referred original sources.

## Brainstorming

With issues related to religion, we recommend using the classroom technique of Brainstorming to introduce a new theme, foster creativity, and incubate critical thinking. The technique is often employed for tackling an issue or addressing a question.

First, choose an issue and develop a single question or statement. This could be related to the questions for reflection in the following section below in Section 4.3. Write this in the middle of a chalkboard or large piece of paper that everyone can access and ask the students to gather around it. Hand out markers or chalk and encourage students to write down what comes to their minds, either words or short phrases, connecting the main question and statement to concepts, new questions, and other concerns. Finally, when everyone has finished writing down their ideas, review the brainstorming scheme. Try to find a pattern in the different ideas by merging them into larger themes and then move on to a more structured activity.

*Source: http://bit.ly/COECompass*

## Story-telling about Religion and Identity

This exercise, adapted from the organization Facing History and Ourselves, has students consider the stories of other young people and their experiences with religion. Ask the students to read through the short essays that you find in the website of the Teach-D project under http://www.teach-d.eu/ and then get together in small groups to discuss. For suggestions or questions on this topic, refer to the section "Issues for discussion" further below in this chapter.

*Source: http://bit.ly/FacingHistoryReligion*

## Unveiling the Veil

This exercise engages students in a discussion on how practices such as wearing the veil and other religious symbols have great importance in the practice of many religious. Ask the students to read through short articles on religious symbols such as the Turban, the Hijab and Niqab, the Christian cross, and the Jewish kippah. Afterwords, discuss in small groups. For the texts, refer to the website of the Teach-D project under: http://www.teach-d.eu/; for suggested questions on this topic, refer to the section "Issues for discussion" in this chapter.

## How is religion perceived as a threat?

This exercise asks students to review current trends around discrimination and intolerance that have emerged or re-emerged in light of shifting religious diversity and practices. Ask the students to read and discuss definitions of different types of religious intolerance such as "Islamophobia", "Antisemitism" and "Christianophobia" and encourage them to consider how attitudes might arise out of fear, prejudice, and insecurity. For definitions of religious intolerance, refer to the website of the Teach-D project under: http://www.teach-d.eu/.

## Believers

In this activity recommended by the Council of Europe, participants compare and contrast principles in relation to spiritual and secular matters and the influence of these principles on young people's lives. The objectives are to gain greater understanding of different belief systems and religions and to foster an inclusive atmosphere for diversity of beliefs and religions. For the outline of the activity, refer to the website of the Teach-D project under: http://www.teach-d.eu/.

*Source: http://bit.ly/COEBelievers*

## A Mosque in Sleepyville

This activity recommended by the Council of Europe provides the resources for simulating a town council meeting where a debate on the construction of a new mosque in a traditionally christian area is ongoing. The objectives of this activity are to explore the everyday experiences behind conflicts that arise in diverse communities and learn more about the right to freedom of religion and belief. For a description of the activity, refer to the website of the Teach-D project under: http://www.teach-d.eu/.

*Source: http://bit.ly/COEMosque* 🔗



A Mosque in Sleepyville (2012) - https: www.historycampus.org

# 4.3 Issues for discussion

This section will review some of the ways in which religious diversity is understood in our own daily experiences, in classrooms, and schools. Considerations around recently-arrived migrant and refugee populations should also be taken into account.

## How do schools reflect religious diversity?

- Reflect on the range of religious denominations present in your community and school. Are all those religions given equal importance by the state?
- Which religions are you familiar with? If there are religions that you are unfamiliar with, consider taking some time to research their major tenets and practices.
- Reflect on the make-up of your classroom in terms of religious diversity. Which

students might feel comfortable talking about religious practices and holiday celebrations? Which students might feel less comfortable, for example, if their belief systems stand outside the major religious denominations?

- Are atheistic and agnostic beliefs present in your classroom? How might you include these perspectives in discussions about world religions?
- Does your school contain religious symbols or celebrate religious holidays? How might these symbols and practices affect students who practice different religions? Can you think of activities to reflect the range of belief systems and give place to other religions inside your classroom? (e.g. Excursions to religious institutions, visits by religious educators, research projects).

## How do we respond to religious symbols and clothing?

- What stereotypes do we have about people wearing religious symbols and clothing? What questions would we like to ask about religious practices different than our own?
- Why do we sometimes feel threatened by some religious symbols and clothing? How is the wearing of religious symbols and clothing protected (or not protected) by school policy?
- How can we foster an atmosphere where everyone feels comfortable displaying (or not displaying) religious beliefs through symbols and clothing?

## How and why do religious prejudices develop?

- Why do religious faiths spur strong feelings? Are you surprised to learn that each religious group faces discrimination to some degree?
- Have you seen examples of religious bias in your community or your school? How did you respond?

- Where do religious prejudices come from? What are the possibilities for addressing such prejudices? How does education play a role?
- How do religious prejudices lead to discriminatory practices? What examples of this have you seen or experienced?
- What protections exist for people of different religious faiths? How can these protections be supplemented by greater understanding and exchange? What ideas do you have for engaging more deeply in the experiences of people of different religious faiths?

# 4.4 Good practices

The initiatives described in this section are sources of inspiration from which you can further reflect on religious diversity and/or replicate entirely or partially in your school context. For more details on the good practices please refer to the "additional resources" section of the Teach-D project under: http://www.teach-d.eu/resources/.

## Meet your Neighbours

Developed by the Minicipality of Blackburn with Darwen Borough Council, together with the Department for Communities and Local Government, Unison North West and the Improvement and Development Agency, the "Meet Your Neighbours" program brought together 18 teenage girls from three different schools (one Islamic, one Roman Catholic and one secular) to encourage them to learn from each other about different beliefs and cultural traditions, as well as to discover and appreciate common values. The program was implemented after a 2006 report that found that Blackburn was one of England's most segregated cities.

For two days, the participants took part in team games, art activities and drama. They also engaged in debates about cohesion and difference. After two weeks, after such experience the participants came together to share their experiences with funders, teachers, school officials, parents and, once back, with their peers at school. The fact that the participants reunited again on their own later that summer demonstrated that the project was able to foster lasting inter-faith friendships. A similar program, this time dedicated to 24 boys from four different schools, was initiated in 2008. The project produced a toolkit for local authorities to potentially build lasting links between schools.

*Source:http://citiesofmigration.ca/wp-content/uploads/2012/11/meet-your-neighbours.pdf*

## State Support for Religious Education

Pursuant to the German constitution, parents have the right to have their children educated according to their own religious tradition. In most German states (Länder), religious education is offered as an optional subject in public schools for two hours a week in cooperation with officially recognised religious communities. Until recently, Islam had been excluded from official recognition; due to the fact that Muslim guest workers (*Gastarbeiter*) who arrived in the 1960s and 1970s had expected to return one day to their countries of origin. Thus, they did not establish any kind of religious organizations that could later acquire an official status. Only two associations (both in the Land of Hessen) have so far qualified as official religious organizations: the regional branch of the Turkish-Islamic Union for Religious Affairs (Ditib) and the Ahmadiyya Muslim Jamaat community.

To address gaps in religious education, the German state of Hessen introduced religious instruction in Islam in primary schools in 2013. In this way, the state of Hessen showed its commitment to fair and equitable government, as well as creating a more inclusive and non discriminatory school experience for German Muslim families. Furthermore, Hessen offers a university program to support its religious curriculum and organises trainings for teachers. Hessen puts Islamic instruction on an equal footing with state-approved Protestant and Catholic curricula. With this basic introduction to Islam in primary schools, which emphasizes the values of tolerance and acceptance, young Muslims are offered an alternative to potentially more extreme religious views in a context of official state acceptance of their faith.

*Source: http://king.ismu.org/wp-content/uploads/Thranhardt_InDepthStudy.pdf*

## Exploring Multicultural Foundations

From March to June 2014, the Ontario Science Centre hosted the exhibition *Sultans of Science* in Toronto, Canada, offering a look back at the highlights, important advancements, and discoveries of the Golden Age of Islamic Science. These achievements demonstrate the multicultural foundation of modern science and technology. The exhibition revolved around nine themes: flight; great explorers; medical inventions; optical science; applied hydrology; Islamic astronomy; mathematics, art and architecture; fine technology and The House of Wisdom. Although the exhibition was not of a political or religious nature, it was nevertheless educational and inspirational for the Muslim community and for the development of historical sensitivity by celebrating diversity, promoting scientific discovery and innovation, and motivating students regardless of their cultural background.

*Source: https://www.ontariosciencecentre.ca/Media/Details/382/*

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# Chapter 5 -
# Linguistic Diversity in Education

There are about 6000 to 7000 languages spoken around the world, with about 225 indigenous languages just in Europe (European Commission, 2017). Despite the existence of more than 60 minority languages and the use of languages from outside the continent, the majority of European countries still have a monolingual ideology. However, this scenario is slowly changing and following the growing mobility of people and recent migrants flows into Europe, the linguistic diversity within the continent has increased enormously (European Parliament, 2016).

Not all languages in Europe have the same status or the same number of speakers and there is a language hierarchy in which the official state languages, often spoken by the large majority of the population - majority language -, dominate over regional and minority languages. As a consequence, some minority languages are threatened with extinction. In 1992, the European Charter for Regional for Minority Languages (ECRML) was approved in order to preserve endangered minority languages by enabling those who speak these languages to use their language in their private and public life, as well as in education. Alongside this Charter, the Framework Convention for the Protection of Minorities was approved in order to give minorities the right to use their own language in private and public life. In addition, the Framework provides for the right to learn the minority language and receive instruction in that same language. This is of fundamental importance as education plays a vital role in the survival of minority languages.

## ℹ️ 5.1 Key concepts and definitions

### What are the different forms of knowing several languages?

- 'Multilingualism' refers to the presence in a geographical area, large or small, of more than one 'variety of language', i.e. the mode of speaking of a social group whether it is formally recognised as a language or not. In such an area, individuals may be monolingual, speaking only their own variety. (Council of Europe, 2014)

- 'Plurilingualism' refers to the repertoire of varieties of languages that many individuals use and is therefore the opposite of monolingualism. Plurlingualism includes the language variety referred to as 'mother tongue' or 'first language' and any number of other languages or varieties. Thus, in some multilingual areas, some individuals are monolingual and some are plurilingual (Council of Europe, 2014).

- Bilingualism is a form of multilingualism that involves two languages. There are different types of bilingualism such as simultaneous bilingualism when someone has the same amount of exposure and experience in both of the languages they speak and sequential or additive bilingualism when the second language is not learnt since birth but later in life. The advantages of bilingualism are multiple; for example, the array of people with which bilinguals can communicate with is broader than monolinguals and they can also connect with different cultures more easily than those who speak only one language (Baker, 2014). Bilingualism is also seen as leading to cognitive advantages as two languages are constantly active in the speakers' heads.

## What are examples of bilingual models?

### Subtractive bilingual education

- Submersion – this is an educational model in which the national language has a higher status than the minority language within the education system. According to this model, when a pupil's first language (L1) is a minority language, they are encouraged to learn the mayority language which will be their second language (L2) and sometimes even stimulated to lose their mothr tongue (Cummins, 2001). Also their first language is often no maintained because the teachers fail to see the link between first language proficiency and learning a second language. The consequence of this is that students will have difficulties in both L1 and L2 because if, concepts are not well developed in the first language, transfer to the second language is not possible.

- Transitional bilingual education – these education programmes use the home language only in the early years and its use can gradually diminish or end abruptly. In this case, the minority language is seen as a tool to become proficient in the majority language and students are encouraged to give up their home language to become 'full members of the society' (Flores & Baetens Beardsmore, 2015, p.208).

## Additive bilingual education

Additive bilingual programs are created for minority language students, majority language students, or for both groups at the same time. The goal in this case is to become equally proficient in both languages.

- Early, mid and late immersion – in immersion programs, the children, whose first language is strong enough, will be exposed to a second language, which is used as a medium of instruction. The aim is to add the second language and not replace the first one (Schwartz & Palviainen, 2016). There are three different forms of immersion: early immersion (from 1st grade onwards), mid immersion (from 4th to 5th grade) and late immersion (from 6th or 7th grade onwards).

- Immersion revitalisation programmes – revitalisation programmes are thought for children speaking indigenous and threatened languages. The aim of this programmes is to inmmerse the children into the heritage language using the language nest model in preschool. According to this model, children in the 'nests' are submerged in the authocthonous language and once they start going to school, this immersion continues while instruction in the dominant language is started (Flores & Baetens Beardsmore, 2015).

- Dual language bilingual programmes – There are different models that fall under the dual language programmes. One model is a one-way programme that is meant for minority language students who are from the same ethno linguistic community. These students will learn the majority language and maintain their home language (Flores & Baetens Beardsmore, 2015). Another model is a two-way bilingual programme for minority language students as well as for majority language students who do not have a relation to the minority language. In this case, the minority and the majority languages are used equally throughout the day (Flores & Baetens Beardsmore, 2015 and Schwartz & Palviainen, 2016). Both programmes will lead to balanced bilingual students.

- Content and Language Integrated Learning (CLIL) – This term was created in the 1990's to describe activities in which a foreign language is used as the medium of instruction in a non-language subject, such as math, history and geography. The CLIL method can be applied to students from any language, age, and stage with no strict separation between languages. The succesful adoption of the CLIL method has led some schools to use translanguaging.

- Translanguaging – This term describes the practices of bilingual people when they access "different linguistic features or various modes of what are described as autonomous languages, in order to maximize communicative potential" (Garcia, 2009, p. 140). Translanguaging is possible because students can shift between languages due to common repertoires and share knowledge and ideas without having to use just one language.

## What are the different theories around language acquisition?

- Interdependency hypothesis: According to this theory, good knowledge of the mother tongue enables children to develop strong literacy skills in the language(s) they learn at school (Cummins, 1979). When children are allowed to use different languages, the knowledge they have in their mother tongue can be transferred to the new language and vice versa. In other words, good knowledge of one language can help the development of another (Cummins, 2001). This theory proves how using multiple languages in the classroom does not hurt the children's development nor their proficiency in the majority language.

- Separate underlying proficiency (SUP): This notion states that children can not learn more than one language and that learning a second language leads to the loss of the first one. As a consequence, there is no transfer of knowledge between languages.

- Common underlying proficiency (CUP): Finnaly, this theory is based on the idea that, competency in the primary language is the basis for learning a second and new language because all languages have in common certain elements such as content learning, literacy, problem solving, and abstract thinking (Cummins, 1979).
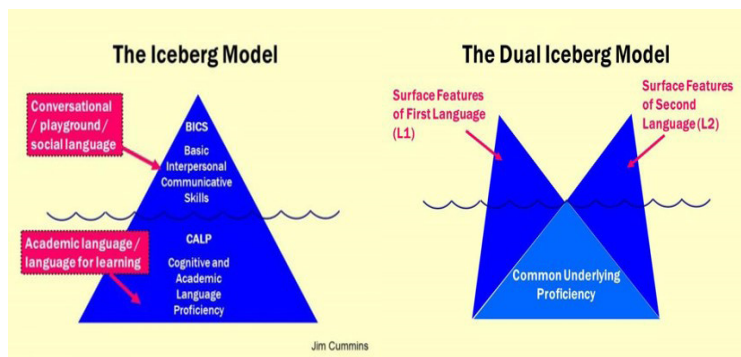


James Cummins: Iceberg Theory (2015) - https://prezi.com/

## 5.2 Methods and activities

In this section, you will find some suggestions for increasing language awareness and language learning in multilingual classrooms. The full description is accessible on the Teach-D project website the "Additional resources" section: http://www.teach-d.eu/resources/ and/or through the referred original sources.

## Our language collection

The task for the students in this activity is to develop a map - with the support of a teacher - in which they will mark their countries of origin and pin cards with the same words in different languages. The aim of this game is to increase linguistic awareness and to acknowledge all languages spoken within a specific student group. Moreover, this offers an opportunity for students to hear different languages and to become familiar with differences and similarities among languages.

*Source: http://www.multilingual-families.eu*

## My languages in painting

The activity starts with a discussion about the languages students speak, what they mean to them, when they use them for and with whom, how they learnt them, what do they express with the language, etc.  After the discussion, students are ready for painting a languages picture on a big sheet of paper. The aim of the painting is to display the connection an important person (or many of them) from a student's life with particular languages. For example, the mother tongue can be associated with family member(s), official language in school with teacher(s) and/or classmate(s), etc. The third step of the activity is a presentation of the painting, which gives students an opportunity to share with others what each language means to them, to explain themselves linguistically, and to exchange learning experiences. After the activity, the paintings can be used as a decoration, as a reminder of the language diversity within the school and as a starting point for future discussions.  The inspiration for discussion topics can be found in the activity source.
Inspired by activity "My personal painted language portrait".

*Source: http://www.multilingual-families.eu  and LUCIDE Project Toolkit, Published 2015. Project funded by the European Commission Lifelong Learning Programme - http:// www.urbanlanguages.eu*

## Word bank

This is a long-term activity in which the teacher, together with the students, the parents, and other staff, develops a class bank of words related to different topics from the curriculum. The teacher can refer to these words in different languages spoken by students at the beginning of every topic/lecture.

*Source: LUCIDE Project Toolkit, (2015). Project funded by the European Commission Lifelong Learning Programme http://www.urbanlanguages.eu*

## Buddy

Bilingual students from higher grades can be a great support to pupils that are new in the school and still not fluent in the official language. They need to be well prepared for the role of "buddy" with clear instructions about their responsibilities and how to implement them. This strategy can be beneficial for both groups of students and foster inclusion, learning, and nurturing of their mother tongue.

*Source: LUCIDE Project Toolkit, (2015). Project funded by the European Commission Lifelong Learning Programme - http://www.urbanlanguages.eu*

# 5.3 Issues for discussion

This section will review some of the ways of understanding language diversity in our own lives, classrooms, and schools. Considerations around recently-arrived migrant and refugee populations should also be taken into account.

## Reflect on language diversity in the classroom.

- You have one foreign pupil in your class who does not speak the official language yet. How would you handle this? What kind of measures would you take?
- How would you convince colleagues and parents of the benefits of multilingualism?
- You teach a class where 12 different languages are spoken (next to the official language). Which activities can you think of to stimulate language development?
- Which projects or activities in support of multilingualism can you think of? (e.g. excursions, research projects, linguistic landscapes)
- Make a table with cognates in all the languages you know. It will help to use a familiar theme.
- Do you think the coexistence of multiple languages in one classroom is possible? How?

## Reflect on language diversity in your school and community.

- Which language is used for your school website? Does your school offer information in other languages apart from the official language?
- Do you think that multilingualism is a threat?
- Do you consider each language used in your country equally important or is there a difference? And why?
- Of all the languages you use, whether this is at school or at home, which one language is the most important for you? Or are they equally important? Can you explain why?

# 5.4 Good practices

The initiatives described in this section are sources of inspiration from which you can further reflect on linguistic diversity in education and/or replicate entirely or partially in your school context. For more details on the good practices please refer to the "additional resources" section of the Teach-D project under: http://www.teach-d.eu/resources/.

## Promoting Multilingual education

Oosterbierum is a village located in the Province of Friesland, in the north of the Netherlands. The Province of Friesland is an officially bilingual region where Dutch and Frisian are used by the population. The school De Flambou is one of the trilingual primary schools in the region, teaching in Dutch, Frisian and English.

All three languages are taught with varying percentages in the different years. For example, Frisian and Dutch are used in equal proportion for instruction in grades 1 to 6. Moving on to grade 7 and 8, students have 40% Frisian, 40% Dutch and 20% English instruction. In some classes, English starts in year 5 and is taught as a subject for one hour a week. Generally, the three languages are kept separated and both the teachers and the pupils use only the language that is scheduled for a specific hour.

With the recent migration flows occurring in many European countries, the village has witnessed a change in its demography. Oosterbierum has received many new multilingual speakers and currently, alongside Dutch and Frisian native speakers, there are many pupils whose first languages are Polish, Swedish, and Arabic. As a consequence, in 2016, the school thus decided that it was necessary to update their trilingual model to cater for the needs of the migrant pupils. They developed the concept of translanguaging for the context of trilingual education with a national language, a regional minority language, a foreign language, and migrant languages (García, 2009 and Duarte & Jellema, 2017).

A twofold approach was chosen. Firstly, so-called translanguaging spaces for the three languages used in instruction were created. In these space task like reading a text were completed - using different languages. For example, the input was in one language (English), the following discussion was in a second language (Dutch), and finally, a third language was used to summarize key information (Frisian). Secondly, a language awareness approach was implemented in order to integrate migrant languages into the existing trilingual model. Language awareness blends a) recognition of languages, b) language skills, c) attitudinal education and d) metacognitive opportunities, allowing the student to reflect on the process of language acquisition, learning, and language use (Svalberg, 2007). This was a way to acknowledge the migrant languages in the school's everyday instruction and, when possible, to explore differences between those languages and the languages of instruction.

## Language of the Month

Newbury Park Primary School, in Ilford (London) has established an initiative with the aim to highlight the value of all languages in the community. Every month, students have an opportunity to learn and communicate in one of the 40 languages that are spoken by their peers. Students already fluent in the language of the month become "language experts" and are responsible for the preparation of audio, video and written materials, with the support of teachers and parents. As a result, students feel that their linguistic background is acknowledged, parents are more involved in school activities, and all other students develop language skills and useful insights for language learning. The school was awarded with the European Award for Languages in 2005. All materials are available for free on the school website, including videos and proposal of activities.

*Source: http://www.newburypark.redbridge.sch.uk/langofmonth/index.html*
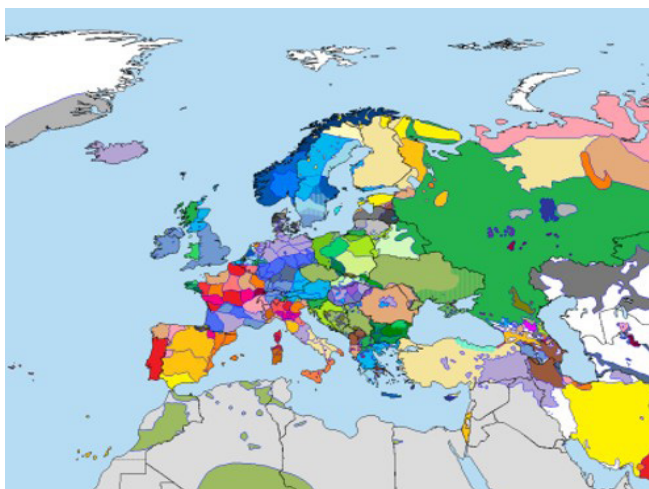


Languages of Europe (2010) - https://www.deviantart.com/

## Incorporating the European Language Portfolio (ELP)

Pupils in the Netherlands and parts of Sweden are encouraged to use the European Language Portfolio (ELP) to promote learning and use of a mother tongue that might be different from the language of the host country. The ELP offers the possibility for the recognition of language competencies that are not acquired formally. According to one study on the ELP, this initiative has positive effects on both students and teachers. On the one hand, it benefits pupils since their language competencies are recognised and valued, and they can assess and record their progress and on the other hand, teachers can better understand their multilingual classroom (ICF Consulting Services Ltd., 2015).

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# Chapter 6 -
# Preventing Hate Speech at School

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Behaviour driven by stereotypes and prejudice has seen a spike in Europe in recent years. This is often the consequence of inadequate immigration policies, wide income gaps within countries, and a general fatigue towards the so-called "establishment". Alongside this behaviour, hate speech has increased, fed by intolerance towards ethnic, cultural, religious and other differences. On top of this, hate speech has been instrumental in mobilizing public support, especially for populist and right-wing oriented political movements.

## 6.1 Keywords and definitions

### How do stereotypes turn into hate speech?

Stereotypes and prejudices often degenerate into hate speech. A 'stereotype' is defined as a shared, generalised belief about a particular group of people (Keen, Georgescu, 2016). It can also be described as norms that are shared among a community from a cultural point of view and that often lack any sort of credible grounding (Jost and Hamilton, 2005). While stereotypes might not always be negative, prejudices certainly are. They could be defined as a type of stereotype that involves a judgement. Such judgement usually negatively affects the treatment of a person or a group of people based on their personal characteristics (skin colour, religion, etc.) (Keen and Georgescu, 2016). Often stereotyping and prejudice are considered the first steps leading to hate crime; however, hate crime comprises a much broader set of behaviours and offences.

> The term 'hate speech' "shall be understood as covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin" (Council of Europe, Committee of Ministers, Recommendation No. R (97) 20).

An alternative definition refers to hate speech as "degrading, threatening, harassing of stigmatising speech which affects an individual's or a group's dignity, reputation

and status in society by means of linguistic and visual effects that promote negative feelings, attitudes and perceptions based on characteristics such as ethnicity, religion, gender, disability, sexual orientation, gender expression, gender identity and age" (Nilsen, A. B., 2014)

## What are the consequences of hate speech?

Hate speech can have both physical and emotional effects on the receiver (Matsuda *et al.*, 1993). Its harmful effects include:
- Social exclusion and increased polarisation that breaks down social cohesion;
- Deterrent effect on participation in the democratic system
- Increase in prejudice – hate speech has contagious effects that leads to even more hate speech;
- Denigration of a specific group by certain actors could lead random readers and listeners to behave in the same way;
- Anxiety and deep worry among members of the targeted groups;
- Targeted people being deprived of their dignity (The Equality and Anti-discrimination Ombud, 2015).

## How is hate speech evolving?

In addition to the traditional means of communication, in the last years, hate speech has found new ground for expansion on social media through a variety of different platforms. As a consequence it has become even harder to control its expansion and its extent. This is especially true considering that users often believe to be anonymous when online and carelessly share discriminatory content spreading hate speech within largely unregulated fora and without fearing possible consequences. One of the most relevant characteristics of this phenomenon is that people from all ages take part in it, with both adults and children using different platforms, mainly social media, to spread hate speech, bully, offend and attack others.

A critical aspect related to the spread of hate speech online is the fact that it raises a number of social and legal problems for regulators. For example, different countries have different laws regarding hate speech and the same content could be met in different ways depending on the country. Also, the fact that many online spaces for public expression (e.g. Facebook, Twitter, Instagram etc.) are privately owned, further complicates the issue of regulation of hate speech. Regulation on the students' online activities are also very rarely set, especially in classrooms. This creates further complications in the communication with pupils, especially in the case when the ethnic conflict takes place.

# What are some of the legal responses to hate speech?

From a legal and legislative point of view, the earliest responses to hate speech can be traced back to 1936 when British law-makers attempted to prohibit racist speech in the UK this led to the Race Relations Act (section 6) in 1965. The Act declared the intentional usage of threatening, abusive or insulting language to be illegal (Bleich, 2011) and was soon followed by similar provisions in other European countries that made incitement to racial hatred and Holocaust denial illegal (Bleich, 2011).

National legislations for the prevention of hate speech are generally supplemented and reinforced by international legal frameworks such us the Universal Declaration of Human Rights which is considered to be the first document dealing with hate speech at the international level. It states that "All human beings are born free and equal in dignity and rights" (United Nations General Assembly, 1948). A further step in combating hate speech came with the International Convention on the Elimination of all Forms of Racial Discrimination (United Nations General Assembly, 1965). This Convention was adopted by the UN General Assembly in 1965 and focuses on:
- dissemination of ideas based on racial superiority;
- racial hatred;
- incitement to racial discrimination;
- acts of racially motivated hatred (United Nations General Assembly, 2012).
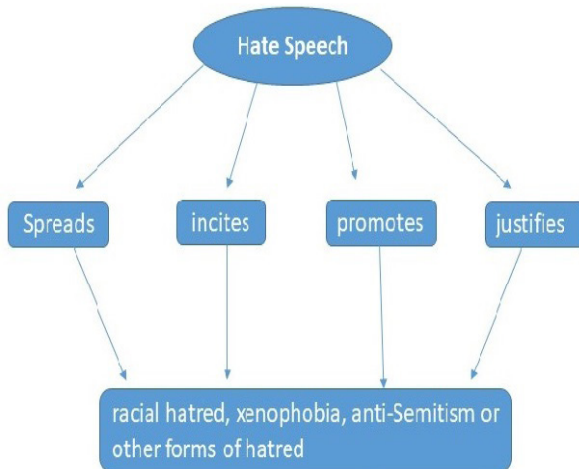


In addition to the above mentioned provisions, there are other legal instruments that are thematically relevant and applicable in cases of hate speech:
- International Covenant on Civil and Political Rights;
- Establishment of the European Commission Against Racism and Intolerance (ECRI);
- Framework Convention for the Protection of National Minorities.

## What can schools do to oppose hate speech?

Alongside the legal responses, education is crucial in fighting against hate speech. According to the UN Human Rights Council's Special Rapporteur on Minority Issues,

> *"[...] education can be considered the strongest structural tool of combating hate speech and widespread stereotypes and prejudices, and therefore as fundamental to the task of promoting a free, tolerant and just society" (Council of Europe, 2010).*

Teachers are in a prime position to contribute to undermining the misconceptions and misinformation that are at the basis of hate speech by helping children to develop empathy and appreciation and respect of cultural differences (Council of Europe, 2010). As stated by the Article 5(f) of the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education, Human Rights education is considered a particularly important instrument in opposing hate speech and discrimination both on and off-line.

In this context, the major challenges faced by teachers in combating hate speech include:
- lack of understanding of what hate speech is and how to identify it;
- lack of knowledge on how to effectively combat hate speech;
- lack of adequate complaint procedures for victims of hate speech;
- lack of appropriate monitoring mechanisms for incidents of hate speech in schools.
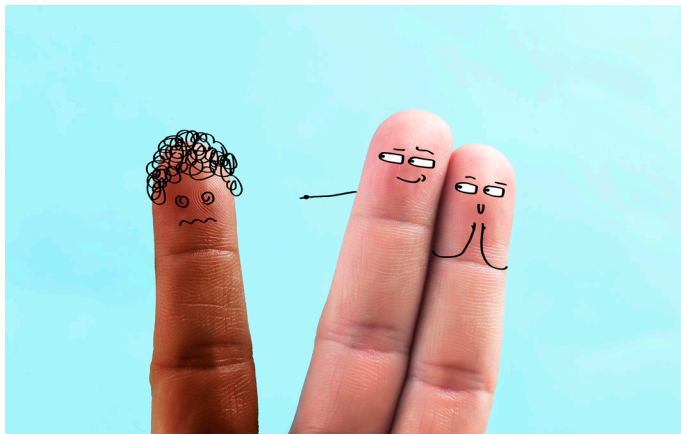
Schools and teachers can adopt various measures to address these challenges by tackling and opposing hate speech within schools and within society. Such measure include:
- the creation of complaint mechanisms;
- the promotion of counter-speech that not only condemns hate speech but also explains why it is wrong;
- awareness-raising activities;
- update of teaching curricula to include human rights;
- having discussions (in the form of debates or role-play) in order to develop cognitive, socio-emotional and behavioural skills;
- carefully selecting teaching materials;
- constantly training the staff members and adopting a whole-school approach;
- control non-formal activities inside and – when possible – outside the schools.

## Case Law

Numerous cases have debated the scope of "freedom of expression" against the prevalence of "hate speech". Unless an issue can be resolved at the national level, the European Court on Human Rights applies the relevant legal basis to make a ruling, by using articles such us the Article 10 (freedom of expression) or Article 17 (prohibition of abuse of rights). One example is Glimmerveen and Haqenbeek v. the Netherlands (1979), a case concerning the possession of leaflets addressed to "White Dutch People" in which the Court debated the freedoms permitted in spreading ideas, even those that are racially discriminatory. Another relevant case was Jersild v. Denmark (1994), where attention was brought to a film that documented an extreme racist group and debated the responsibility of the film director in making and broadcasting the film. The Jersild case is available as a classroom exercise "A Day in Court." More information on these cases and other legal context can be found in the website of the Teach-D project under: http://www.teach-d.eu/.

# ✳ 6.2 Methods and activities

In this section, you will find some suggestions on how to engage your class in discussing topics related to preventing hate speech at school. The full description of the activities is accessible on the Teach-D project website, in the "Additional resources" section: http://www.teach-d.eu/resources/ and/or through the referred original sources.

## Power station

This activity aims to identify typical acts of violence in everyday life situations and find solutions and creative ways to solve problems.

The classroom should be arranged as a power station with strings or ropes (to represent cables) strung around the room. The teacher should explains that the fuel for this power station is provided by acts of violence that could be extremely dangerous, and they need to think what could replace this fuel. The first step is to think about possible acts of violence and, after the brainstorming, write them down on the paper and hang them on the "cables". The next step is the announcement of an emergency; students are now divided into teams and have to think about solutions for the specific crisis and try to "save" the power station from explosioning. They would need to find a way to transform the acts of violence into positive actions, within a set time. Once the 'emergency' is over, the whole class should discuss the solutions they came up with and whether they are realistic and adequate. The results of the activity can be hung on walls and used in future discussions.

*Source: https://www.coe.int/en/web/compass/power-station*

## What is an online challenge?

The aim of the acitvity is to show the power of social media and their multiplier effects. The teacher chooses one international and one national online challenge or competition with questionable content (e.g. fire and salt challenge, A4 challenge, etc.). Students need to do some research and find different images related to the challenge and divide them based on whether they are positive and negative. From this division, teachers should organise a discussion about the discriminatory aspects of the challenge, what kind of message students send when they share or like it the callenge or photos from it, what are the possibilities for intervention, as well as what can be done to prevent people from taking the challenge. The activity can be organised online or offline.

*Source: http://antidiscriminationpack.eu/pack-2-0/*

## Could I be a victim?

This activity aims to critically analyse digital content and understand the real message behind it, as well as to teach how to present an idea in a way that does not influence somebody's image negatively. The first step is to find ambiguous comments or images on social media. Then the teacher should ask students to work in groups and write their first impressions of the given comment or photo. The third step is to ask the students to share and compare. After this, the students will reflect on the real message the post

has the intention of sharing. In the final stage, the students have the task to think about alternatie ways to send the same message. The activity can be organised both online and offline.

## Challenge online discrimination and cyberbullying

The activity aims to help participants to find a practical solution in case of online discrimination and cyberbullying. They will learn how to recognise these forms of violence, where to ask for help and how to prevent escalation. As a preparation for this activity, the teacher has to find information about local organisation supporting victims of online discrimination and cyberbullying. There are both offline and online activities involved in this activity. In the offline part, it would be ideal to ask an expert to have a session on the topic and help students understand the issue, its manifestation, as well as solutions (otherwise the teacher him/herself can to this). In the online version, the teacher can help the students to find institutions and organisation working with or helping victims of online discrimination and cyberbullying, explore their services, get in touch with them, and learn more about the services and activities they offer.

## Discussion

Discussion can always be an excellent activity to reflect on a critical issues and help students understand the impacts and effects, and find some useful examples. Real-world applicability has an especially important role in discussions and teachers should always try to give examples valid for both the local an the global context. Well-organised discussions can help students'to develop their cognitive, socio-emotional and behavioural skills. To be successful, a discussion has to open up space for all students to participate and reflect.

# 6.3 Issues for discussion

This paragraph will introduce some questions for reflection and give you some inspiration for thinking about hate speech and discrimination. The objective is to understand what these phenomena are, how they can be opposed through education and how to spread values of tolerance and acceptance through educational institutions.

- Are there any good examples of fight against hate speech in your country?
- Are there negative examples of fight against hate speech in your country?
- What tools to counteract hate speech are available to school have ? (horizontally and vertically)?
- What can be done in cases of hate speech in the school? Are there any measures already in place?
- How would you understand that someone has become a victim of hate speech?
- What classroom practices could you implement to help students better understand the roots of hate speech and its connection to stereotypes and prejudice?
- How could you adapt your teaching to address hate speech in your classroom?

# 6.4 Good practices

The initiatives described in this section are sources of inspiration from which you can further reflect on preventing hate speech at school and/or replicate entirely or partially in your school context. For more details on the good practices please refer to the "additional resources" section of the Teach-D project under: http://www.teach-d.eu/resources/.

## Schools for democracy

The 'Schools for Democracy' project in Belgium aimed to develop pupils' understanding of the link between tolerance and respect (Weber, 2009). Another successful scheme in this regard has been the 'Schools without Racism' initiative (ECOLE SANS RACISME, n.d.). First established in Belgium in 1988, and spreading to other European countries since, this initiative consists of a student body voting to become a 'School without Racism', after which a code of conduct is initiated and sustained by students, teachers, parents and members of the school board. This scheme has often been coordinated with other intercultural activities and workshops.

## The prism project

Implemented in five countries (Romania, Italy, France, Spain and the UK), the project aimed to map and monitor hate speech across social media and other online platforms. By monitoring hate speech online, the project sought to develop effective tools and redress mechanisms for raising awareness of online hate speech (ac.europa.eu, 2017).

## No hate speech movement

Young People Combating Hate Speech Online is a campaign initiated by youth representatives in the Joint Council on Youth and has been run by the Council of Europe's youth sector since 2012. The campaign aims to combat racism and discrimination, especaily in its online form as hate speech, by mobilizing young people and youth organizations to recognize human rights violations and act against them (European Youth Foundation, 2015). In Estonia since 2014, "Adventurers Brotherhood" or "Seiklejate Vennaskond" has been operating the ''No Hate Speech" Campaign. They have organized workshops for young people on ways of combating hate speech and have conducted

major international training for youth workers. The project incvolved 36 participants from ten different European countries including United Kingdom, Greece, Romania, Italy, Portugal, Bulgaria, Spain, Slovakia, Germany and Estonia (seiklejad.org, n.d).

## Balkan without Hate

The project Balkan without Hate explored how both young people and youth workers can benefit from the creation of youth documentaries on the different types of multicultural societies they would like to live in. The project demonstrate that young people from different, and usually perceived as conflicting, national identity groups, are able to work together. The most important impact of the project was the movie SIGEMBR, which is being used as an innovative educational tool to foster in-depth discussion on the identified issues (Council of Europe, 2018).

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# Teach-D Policy Recommendations

Education is both a fundamental human right and a mechanism for: transferring knowledge and skills; building, developing and maintaining identities; transmitting values and behavioural models; making people complain against regimes, and for empowering them to become drivers of change. It is a complex field of intensive interactions of policies, practices and actors, that draws on existing resources for building the future.

As the primary field for socialization, educational institutions are responsible for establishing models and standards of inter-personal and inter-group relations. Fostering respect for diversity, equality, and non-discrimination through education is therefore a key factor for building inclusive and peaceful societies in which individuals of diverse backgrounds can develop their full potential. In order to achieve this goal, national authorities must ensure that diversity is respected and promoted throughout the entire education sistem and especially within schools, as a structure that plays a key role in the formation of the future members of societies.

The project team has elaborated a number of recommendations based on the findings of the Teach-D project activities and especially on the comments, feedback, and ideas put forward by teachers, school administrators and education specialists participating in the project multiplier events organized in the partnering countries. The goal of these recommendations is not to provide a comprehensive universal formula for solving all diversity-related issues that might arise but to draw the attention of different levels of actors who can effect positive change not only within schools but in society in general. They aim to provoke a critical reflection on the part of policy makers, school authorities, and teachers and to inspire them to tackle and combat increasing discrimination and successfully manage diversity. The recommendations include the following.

- Respect for diversity cannot be promoted effectively if it is limited only to teaching about it. In order to set up a model of cooperation and coexistence, school authorities need to assess, and if needed, adjust the staffing polices so that school administration and teaching staff also project cultural diversity. Recruiting teachers and administrators from different ethnic and cultural background would also enable the fostering of closer relations with parents and children from different communities and would provide school authorities with immediate support should a need for mediation, linguistic support or consulting arise.

- School authorities need to ensure that at least the key institutional structures e.g. school management, selection committees, and parental committees – reflect the diversity student level. Apart from setting up an example and fostering respect to diversity, such measures would contribute to the proactive prevention of discrimination and marginalization of students from diverse backgrounds.

- In many European countries, school policies require that parents of students from different cultural backgrounds are be able to communicate and interact in the

official school language. Despite the justified grounds behind such requirements, school authorities need to consider that such a condition could put a number of children (who might be fluent in the official language) in unfavourable situations and hence lead to indirect discrimination. School polices that respect diversity therefore need to become more parent-friendly and seek to provide alternative solutions at least for a defined 'transition' period (e.g. language classes for parents, additional socialization events, linguistic support offered by the respective teaching staff, etc.)

- School staff and parents from diverse cultural backgrounds need to be actively involved in the planning, development, or reform of school policies as well as in the planning of school activities so that the interests of all are considered and taken into account.

- In order to ensure transparent and adequate management of diversity and to take proactive measures for reducing the risks of negative developments and practices, school authorities need to elaborate rules and procedures to ensure equality and non-discrimination. These rules and procedures should be clearly communicated to all staff and students across the institution, as well as; regularly assessed and updated, if needed. Mechanisms for registering and addressing complaints should be implemented as a key element of the system.

- An Equality Body could be established at school as a separate structure within the institution, as a semi-external structure (shared by several schools) or as a task, to be taken on by staff members. All staff members, students and parents should have direct access to the Equality Body.

- To ensure that teaching and administrative staff are aware of the diversity management standards and could skilfully address inter-cultural situations, school authorities need to ensure staff trainings and possibilities for professional development (including linguistic competencies).

- To promote multilingualism as a value, school management and staff also need to demonstrate interest in and respect for linguistic diversity. Language trainings for staff should be considered alongside school activities to foster interest in language learning among students. One suggestion is to offer multilingual students from different ethnic origins the possibility to become 'language ambassadors' and provide linguistic support to school staff and management whenever a situation arises (also with parents). This program will emphasise the skills important to and respect for diversity.

- Training of school staff in understanding, detecting, and avoiding the use of positive and negative stereotypes, in fighting prejudice and hate speech, as well as in inter-cultural communication would enable educational institutions to adequately address problematic situations and build a safe, stable and inclusive environment where all students to develop their full potential and identities. School management and teaching staff will hence be equipped with the knowledge and skills

necessary to raise awareness about these issues among students and to guide the inter-personal and inter-group relationships.

- Although many school authorities throughout Europe prefer not to address issues regarding religious diversity at all, this is hardly a constructive approach for ensuring that students and staff from diverse backgrounds would feel respected and non-discriminated. The development of a set of procedures and measures based on legal frameworks and on consultations with relevant stakeholders is one mechanism that could prevent potentially problematic situations. For example, school authorities should consider the provision of alternative arrangements when religious practices affect the physical abilities of the students for a short period or when certain school-activities are incompatible with religious ethics and, as such, are harmful for the dignity of the individuals. Increasing awareness regarding religious diversity and learning about the differences and similarities between the religions would support the development of a culture of tolerance and understanding.

- A developed set of measures and procedures regulating religious diversity within educational institutions would also provide school authorities with a tool for ensuring that interests and rights of all parties are protected and for objectively anticipating potential problematic situations.

- Last, but not least, the adequate management of diversity at school based on the principles of tolerance, respect, and non-discrimination would foster the development of a future society that is inclusive and stable, in which every individual would be able to develop their full potential and contribute to the common good.

# Useful links

Supplemental material on the topics included in this Handbook, information on relevant national legislation, and online training tools can be found in the Compendium available in website of the Teach-D project under: http//:teach-d.eu/.

# Chapter 1 – Managing Diversity at School

- Introduction to Intercultural Communication (web course)
  https://moniviestin.jyu.fi/ohjelmat/hum/viesti/en/ics

- Council of Europe White Paper on Intercultural Dialogue "Living Together As Equals in Dignity"
  https://www.coe.int/t/dg4/intercultural/Source/Pub_White_Paper/White%20Paper_final_revised_EN.pdf

- Intercultural Dialogue (resource website)
  http://www.interculturaldialogue.eu/web/intercultural-dialogue.php

- Managing diversity: Strategies for effective education in a diverse classroom
  http://www.orientation94.org/uploaded/MakalatPdf/Manchurat/report_36.pdf

- Intercultural Dialogue (Council of Europe)
  https://www.coe.int/t/dg4/intercultural/concept_EN.asp

# Chapter 2 - Minority Rights in Education

- Council of Europe Framework Convention for the Protection of National Minorities (FCNM)
  https://www.coe.int/en/web/minorities/etats-partie?desktop=false

- Council of Europe European Charter for Regional and Minority Languages (ECRML): https://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/148

- COMPASS (the Council of Europe manual on human rights education with young people) https://www.coe.int/en/web/compass

- Minority languages and education: best practices and pitfalls (Research for CULT Committee) http://www.europarl.europa.eu/RegData/etudes/STUD/2017/585915/IPOL_STU%282017%29585915_EN.pdf

- European Union Agency for Fundamental Rights (FRA), Education
  http://fra.europa.eu/en/tags/education

# Chapter 3 - Non-discrimination and Equality

- European Commission, Overview of Youth Discrimination in the European Union, Report 2015:
  http://ec.europa.eu/justice/discrimination/files/overview_youth_discrimination_en.pdf

- Council of Europe, Parliamentary Assembly, Equality and Non-discrimination
  http://website-pace.net/web/as-ega

- European Commission, Combatting Discrimination
  https://ec.europa.eu/info/policies/justice-and-fundamental-rights/combatting-discrimination_en
- ENAR – European Network Against Racism
  http://www.enar-eu.org/

- The International Day for the Elimination of Racial Discrimination http://weekagainstracism.eu/about/

# Chapter 4 - Religious Diversity

- Council of Europe, "Religion and Belief," Compass: Manual for Human Rights Education with Young People
  http://www.coe.int/en/web/compass/religion-and-belief

- UN Special Rapporteur on freedom of religion or belief
  http://www.ohchr.org/EN/Issues/FreedomReligion/Pages/FreedomReligionIndex.aspx

- European Court of Human Rights, "Factsheet-Religious symbols and clothing
  http://www.echr.coe.int/Documents/FS_Religious_Symbols_ENG.pdf

- The "Meet Your Neighbours" program
  http://citiesofmigration.ca/wp-content/uploads/2012/11/meet-your-neighbours.pdf

- The Big Myth
  http://www.bigmyth.com/2_eng_order.html

# Chapter 5 - Linguistic Diversity in Education

- The Holi-Frysk Project (Mercator)
  www.holi-frysk.nl

- The 3M project (Mercator)
  https://www.mercator-research.eu/en/projects/raak-pro/

- The Edina project (EDucation of International Newly Arrived migrant pupils)
  http://edinaplatform.eu/en/arrival/introduction

- My Schools Network
  http://www.myschoolsnetwork.com/

- Teaching Ideas: Languages
  http://www.teachingideas.co.uk/subjects/languages

# Chapter 6 - Preventing Hate Speech at School

- European Union Agency for Fundamental Rights (FRA), Hate crime
  http://fra.europa.eu/en/theme/hate-crime

- European Court of Human Rights. Facts Sheet. Hate speech. http://www.echr.coe.int/Documents/FS_Hate_speech_ENG.pdf

- A Guide for administrators, counselors and teachers. Responding to hate and bias at school. A publication of teaching tolerance. http://www.tolerance.org/sites/default/files/general/Responding%20to%20Hate%20at%20School%20ONLINE_3.pdf

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