

## **Minority Seminar 2020: Curriculums for Social Justice**

May 6<sup>th</sup>-8<sup>th</sup>, Åbo Akademi University

### Programme

<b>Wednesday 6<sup>th</sup> May</b>					
<b>9:00 - 10:00</b>	<b>Registration &amp; Coffee</b> , C0301 Foaje				
<b>10:00 - 10:15</b>	<b>Opening talk</b> by Fritjof Sahlström, Dean of the Faculty of Education and Welfare Studies at Åbo Akademi University, C0302 Akademisalen				
<b>10:15 – 10:45</b>	<b>Welcoming words</b> by the Minority Research Profile at Åbo Akademi University, C0302 Akademisalen				
<b>10:45 – 11:45</b>	<b>Keynote 1</b> , C0302 Akademisalen Nancy Commins & Kara Mitchell Viesca: <b>Humanizing Pedagogies in Working With Multilingual Learners</b>				
<b>12:00 – 13:00</b>	<b>Lunch</b> , Svenska Klubben, Rantakatu 4				
<b>13:15 – 14:15</b>	<b>Keynote 2</b> , C0302 Akademisalen Vanessa de Oliveira Andreotti: <b>Beyond Inclusion: Gesturing Towards Decolonial Futures</b>				
<b>14:15 – 15:00</b>	<table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <b>Workshop 1</b>, Room TBA   <b>Feminist and trauma sensitive pedagogy for safer spaces and accessibility</b>                      Anu Laukkanen &amp; Hanna Dufva                       Chair: Anaïs Duong-Pedica                 </td> <td style="width: 50%; vertical-align: top;"> <b>Workshop 2</b>, Room TBA   <b>Language awareness as a tool to promote social justice in education: curriculum level perspective</b>                      Katri Kuukka                       Chair: Heidi Katz                 </td> </tr> <tr> <td style="vertical-align: top;"> <b>Workshop 3</b>, Room TBA   <b>Anatomy of Ostracism</b>                      Amiirah Salleh-Hoddin                       Chair: Hasan Habbes                 </td> <td style="vertical-align: top;"> <b>Workshop 4</b>, Room TBA   <b>Enhancing active global citizenship through learning materials</b>                      Sanna Rekola                       Chair: Heidi Henriksson                 </td> </tr> </table>	<b>Workshop 1</b> , Room TBA  <b>Feminist and trauma sensitive pedagogy for safer spaces and accessibility</b> Anu Laukkanen & Hanna Dufva  Chair: Anaïs Duong-Pedica	<b>Workshop 2</b> , Room TBA  <b>Language awareness as a tool to promote social justice in education: curriculum level perspective</b> Katri Kuukka  Chair: Heidi Katz	<b>Workshop 3</b> , Room TBA  <b>Anatomy of Ostracism</b> Amiirah Salleh-Hoddin  Chair: Hasan Habbes	<b>Workshop 4</b> , Room TBA  <b>Enhancing active global citizenship through learning materials</b> Sanna Rekola  Chair: Heidi Henriksson
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<b>15:00 – 15:45</b>	<b>Extended coffee break &amp; Poster presentations</b> , C0301 Foaje  <b>Curriculum of the commons: anthropological knowledge for an activist pedagogy</b> Jasmin Immonen				

	<p><b>Leading Diverse School Communities: Exploration of Principals Views on Diversity</b> Anita Jantunen</p> <p><b>Value Education a Need for a Better Future</b> Vikram Bhardwaj</p>	
15:45 – 17:15	<p><b>Session 1, Room TBA</b> <b>Cultivating practices of care &amp; compassion</b> Chair: Audrey Bryan</p> <p><b>Decolonial feminist pedagogy: Flipping the classroom towards healing</b> Nadira Omarjee</p> <p><b>The politics of care, compassion and concern: pedagogies designed as practices for social justice in the inclusive academy</b> Suanne Gibson &amp; Delia Baskerville</p> <p><b>Fostering compassionate partnerships between early childhood educators and parents of minority children</b> Antti Rajala, Jaakko Hilppö, Juhana Rantavuori &amp; Lasse Lipponen</p>	<p><b>Session 2, Room TBA</b> <b>Pedagogies of peace and anti-radicalisation</b> Chair: Pamela Slotte</p> <p><b>Preventing radicalisation by building community resilience? Explorations into a cross-professional and interfaith collaboration</b> Pia Rauff Krøyer</p> <p><b>Teaching the Mechanisms of Radicalization and De-radicalization</b> Class Pollmanns</p> <p><b>Critical aspects of help-giving in the local and global context – An excerpt of a seminar on peace psychology</b> Nadine Knab</p>
	<p><b>Session 3, Room TBA</b> <b>Linguistically and culturally responsive education (1)</b> Chair: Nancy Commins</p> <p><b>Student teachers' reflections on linguistically sensitive teaching and language</b> Siv Björklund, Mari Bergroth, Linda Storås &amp; Jenny Haagensen</p> <p><b>The E-factor: Culturally and Linguistically Responsive Engagement</b> Holly Arnold</p> <p><b>Linguistically sensitive teaching and language brokering for social justice</b> Júlia Llompert-Esbert</p>	<p><b>Session 4, Room TBA</b> <b>Border crossings</b> Chair: Mariana Souto-Manning</p> <p><b>Acculturation profiles and inclusion of students with immigrant background</b> Cristina Petreñas Caballero, Úrsula Hinostroza, Clara Sansó &amp; Judit Janés</p> <p><b>Recovering our history: Border pedagogies and the war against poor immigrants</b> Selfa A. Chew</p> <p><b>International mobility of African students from Portuguese speaking countries: What answers of social and academic inclusion have being provided by the Higher Education Institutions in Portugal?</b></p>

		Ana Raquel Matias & Vera Rodrigues
	<p><b>Session 5, Room TBA</b>  <b>Examining textbooks</b>  Chair: Jenni Alisaari</p> <p><b>Teaching toward a culture of peace: Textbook analysis of Ethics and Islamiat</b>  Ashar Khokhar</p> <p><b>How does the linguistic landscape of textbooks meet the linguistic diversity of classrooms?</b>  Salla-Maaria Suuriniemi &amp; Henri Satokangas</p> <p><b>Constructed groups as identity options in geography and religion textbooks</b>  Henri Satokangas</p>	<p><b>Session 6, Room TBA</b>  <b>Pedagogies of Empowerment</b>  Chair: Heli Vigren</p> <p><b>Supporting Students in Becoming Active Agents of Positive Change</b>  Wendy Farkas &amp; Rachel May</p> <p><b>Empowerment in human rights education: A typology of adult students' answers</b>  Antti Kylänpää</p> <p><b>Exhibition as Pedagogy of Freedom</b>  Ramieza Mahdi</p>

<b>Thursday 7<sup>th</sup> May</b>		
<b>9:15 – 10:15</b>	<p><b>Keynote 3, C0302 Akademisalen</b>  Audrey Bryan: <b>Affective Pedagogies: The Role of Emotion in Social Justice Education</b></p>	
<b>10:15 – 10:30</b>	<p><b>Coffee break, C0301 Foaje</b></p>	
<b>10:30 – 12:00</b>	<p><b>Session 7, Room TBA</b>  <b>Challenging academic knowledge production</b>  Chair: Leonardo Custódio</p> <p><b>Envisioning the dis-  abjectification of Roma-related educational knowledge production</b>  Ioana Țișteea</p> <p><b>Activism, engaged ethnography and the co-production of knowledge at university</b>  Maya Acharya, Lærke Cecilie Anbert &amp; Gritt B. Nielsen</p> <p><b>The presence of Asian Britain in the British Curriculum</b>  Kavyta Raghunandan</p>	<p><b>Session 8, Room TBA</b>  <b>Critical pedagogies and teaching methods in practice</b>  Chair: Vanessa de Oliveira Andreotti</p> <p><b>Social justice, Social Media and the learning “place”</b>  David Webster</p> <p><b>Decolonial Peace Education: Transnational, Systemic Rejoinder to Peripheralization</b>  Hakim Mohandas Amani Williams</p> <p><b>Tools used to advance the understanding of race, privilege and inequity in UK HE</b>  Constantino Dumangane Jr</p>

	<p><b>Session 9, Room TBA</b>  <b>Migration and educational inclusion (1)</b>  Chair: Magdalena Kmak</p> <p><b>The Positioning of Teachers with Migration Background in Germany</b>  Oktay Aktan</p> <p><b>‘Walking a tightrope’ between sameness and otherness: diversity discourses of school staff in Portuguese compulsory education</b>  Sandra Mateus</p> <p><b>Perceived ethnic discrimination, aggressive behavior and school connectedness among the adolescents in Finland: Role of immigrant background and sex</b>  Isik Ulubas &amp; Kaj Björkqvist</p>	<p><b>Session 10, Room TBA</b>  <b>Exploring equality and diversity in education</b>  Chair: Pamela Slotte</p> <p><b>The role of schools in providing educational opportunity: A systematic review integrating grounded theory</b>  Heidi Katz &amp; Emmanuel Acquah</p> <p><b>The discourse of cultural diversity sustains normalisation and othering in social studies: exploring two different calls for action</b>  Ingvill Bjornstad Åberg</p>
	<p><b>Session 11, Room TBA</b>  <b>Hegemonic intersectionalities vis-à-vis empowerment quality educational programs</b>  Chair: Cesar Rossatto</p> <p><b>‘Making it’ when the system is design to fail you: College readiness educational programs, a quantitative and qualitative longitudinal study</b>  Myrna Avalos &amp; Cesar Rossatto</p> <p><b>The displacement of Indigenous communities: Bio-diversity and epistemologies of the global South</b>  Saray Argumedo</p> <p><b>Critical multiculturalism/pedagogy and transformative quality education for the empowerment of borderland communities</b>  Cesar Rossatto</p>	
12:15 – 13:15	<p><b>Lunch, Svenska Klubben, Rantakatu 4</b></p>	
13:30 – 14:30	<p><b>Keynote 4, C0302 Akademisalen</b>  Pigga Keskitalo: <b>What Can We Learn From Sámi Education?</b></p>	
14:30 – 15:00	<p><b>Coffee break, C0301 Foaje</b></p>	
15:00 – 16:30	<p><b>Session 12, Room TBA</b>  <b>Critical approaches to teacher development</b>  Chair: Kara Viesca</p>	<p><b>Session 13, Room TBA</b>  <b>Education for student groups “at risk”</b>  Chair: Greg Wiggan</p>

	<p><b>Decoloniality as pedagogy: Delinking global issues in Northern Europe Classrooms</b> Karen Pashby &amp; Louise Sund</p> <p><b>Creating spaces in Teacher-Education for Often-Silenced narratives</b> Rawia Hayik, Yaser Awad, Lina Boulus &amp; Amal Taha-Fahoum</p> <p><b>Expanded Notions of What “Counts”: Benefits of a Teacher Professional Development</b> Laura Szech</p>	<p><b>An Uphill Struggle: Accounting for school resistance in Swedish detention homes</b> David Wästerfors</p> <p><b>Ethno theatre: a justice-orientated pedagogy offering opportunities to present authentic stories, question and reflect on the issue of truancy</b> Delia Baskerville &amp; Karl Payne</p> <p><b>“Learning Norwegian School”: A Study of Teachers’ Practice</b> Ingrid E. Elden</p>
	<p><b>Session 14, Room TBA</b> <b>Politics of Curriculums</b> Chair: Leonardo Custódio</p> <p><b>The new Brazilian high school: challenges and possibilities</b> Eulália Soares Vieira</p> <p><b>Negotiating the position of Romani in the Norwegian curriculum</b> Vidar Fagerheim Kalsås &amp; Jenni Helakorpi</p> <p><b>A Critical-Pedagogical Proposal of Social Inclusion Through Curricular Justice</b> Rogerisson da Silva Caetano &amp; Thomaz Antonio Santos Abreu</p>	<p><b>Session 15, Room TBA</b> <b>Pedagogical interventions for Indigenous knowledges and students</b> Chair: Pigga Keskitalo</p> <p><b>Decolonial imaginings of Sámi knowledges in teacher education</b> Michelle Francett-Hermes</p> <p><b>Strong language models in Sami curriculum</b> Sandra Nysto-Ráhka &amp; Wenche Ronning</p> <p><b>Designing and implementing a culturally-responsive, socially just curriculum for student actors to change their attitudes towards truancy</b> Karl Payne &amp; Delia Baskerville</p>
	<p><b>Session 16, Room TBA</b> <b>Language education and social justice</b> Chair: Mats Wickström</p> <p><b>Inclusive language materials for students fluent in stigmatized varieties</b> Paulo Feytor Pinto</p> <p><b>Ethnic mainstreaming as a political basis for Southeast Asian language curriculum in Taiwan</b> Fen-Fang Tsai &amp; Han-Pi Chang</p> <p><b>Decolonizing discourses in dual language education</b> Gabriela Dolsa</p>	
<p><b>19:00 – 21: 00</b></p>	<p><b>Dinner, Strampen, Rantakatu 6</b></p>	

<b>Friday 8<sup>th</sup> May</b>					
<b>9:15 – 10:15</b>	<p><b>Keynote 5, C0302 Akademisalen</b></p> <p>Greg Wiggan: <b>Nurturing Minority Student Success: Disrupting Curricula and Pedagogical Violence While Promoting High Achievement</b></p>				
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	<p><b>Session 21, Room TBA</b>  <b>Re-thinking special education</b>  Chair: Hasan Habbes</p> <p><b>Monitors far beyond special: the curriculum as a life path</b>  Alessandra Valéria de Paula</p> <p><b>Why am I restricted to special school? Narrative from children living with physical disabilities in Akwa Ibom State, Nigeria</b>  Louis Okon Akpan</p> <p><b>Re-considering ‘Disability’ and student experience: questions of equality, social justice and embodied subjectivities in Higher Education</b>  Suanne Gibson</p>	<p><b>Session 22, Room TBA</b>  <b>Linguistically and culturally responsive education (2)</b>  Chair: Heidi Katz</p> <p><b>Integrating cultural diversity in Higher Education</b>  Kia Lundqvist, Timo Halttunen, Zahraa Al Take &amp; Emmanuel Acquah</p> <p><b>Proposing a Social Justice Framework for Reframing School Mathematics through Culturally Responsive Pedagogies</b>  Kathleen Nolan</p> <p><b>Teaching course about indigenous minorities in regional university in Russia</b>  Tatiana Vlasova</p>
<b>12:15 – 13:15</b>	<b>Lunch, Svenska Klubben, Rantakatu 4</b>	
<b>13:30 – 14:30</b>	<p><b>Keynote 6, C0302 Akademisalen</b></p> <p>Mariana Souto-Manning: <b>On the Abolition of Belonging as Property and its Politics of Exclusion: Toward Justice for Immigrant Children and Children of Immigrants of Color</b></p>	
<b>14:30 – 14:50</b>	<b>Closing ceremony, C0302 Akademisalen</b>	

# List of abstracts

## Keynote speakers

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**Nancy Commins & Kara Mitchell Viesca**

University of Denver, USA, & University of Nebraska, USA

### **Humanizing Pedagogies in Working with Multilingual Learners**

Informed by research from Indigenous scholars (e.g., Kimmerer, 2013; Simpson, 2017) and Scholars of Color (e.g., Ladson-Billings, 1995; Paris, 2012), we argue for engaging in humanizing pedagogies to work successfully with multilingual students. We suggest that some of the common cultural and pedagogical practices currently advocated for working with multilingual learners fall into what we call “evasion pedagogies.” While often well intentioned, evasion practices do not call out the fundamental structural inequities characteristic of marginalization, and thus limit humanizing work with diverse populations of students, particularly multilingual learners. Part of moving away from evasion pedagogies towards humanizing pedagogies requires attention to and an embrace of various complexities in teaching, learning and the interactions between the two. Recent research (Viesca. et al., 2019) illustrates how these complexities can be thoughtfully accounted for with regards to context, orientations and pedagogy. This research suggests that teachers must deeply understand the external realities that affect their students, examine their attitudes towards their students and how they can act to disrupt these inequities to frame their pedagogical practices. We contend that a variety of practical approaches to both teacher development and working with multilingual students can impactfully humanize everyone involved in a variety of teaching and learning processes.

**Vanessa de Oliveira Andreotti**

University of British Columbia, Canada

### **Beyond Inclusion: Gesturing Towards Decolonial Futures**

Addressing global justice in education is complex and multi-faceted: what if the systems that create our sense of prosperity and that give us hope, enjoyment and a sense of safety are both inherently violent and unsustainable? Facing the magnitude of the task of enabling a world without violent and unsustainable relations requires more than a change of values, narratives, convictions or protocols: it requires an interruption of conscious and unconscious harmful desires hidden behind promises of entitlements and securities that people hold on to, particularly when they are afraid of pain, loss, scarcity and belittlement. This presentation offers a snapshot of the work of the arts/research collective “Gesturing Towards Decolonial Futures”, which addresses these questions and focuses on enabling healthier possibilities of (co)existence that are viable, but are unthinkable/unimaginable within our dominant frames of reference.

**Audrey Bryan**  
Dublin City University, Ireland

### **Affective Pedagogies: The Role of Emotion in Social Justice Education**

This paper advances a conceptual framework through which to explore the centrality of feeling, emotion and affect in social justice education. More specifically, it examines the role that emotion plays in teaching and learning about some of most critical challenges and social injustices facing the world today, including global poverty, racialized systems of oppression, climate catastrophe and the global refugee crisis. While the political consequences of more established emotions such as fear and hate of the Other is well-documented, evolving global trends such as the climate and contemporary global refugee crises are giving way to new forms of trauma, guilt, fear, despair and helplessness as well as indifference and denial. Because emotion has until recently been largely neglected in education, how learners *affect* and are *affected* by education remains under-explored. Conceptualising learners as feeling-thinking beings, I make the case for foregrounding emotion in social justice related teaching, and suggest that coming to a deeper understanding of how learners *feel* about various social injustices – as well as how they actively negotiate, contest and interpret them – is a necessary starting point for effective social justice education. Central to this is a consideration of the pedagogical challenges associated enabling learners to think more deeply about their own involvement in, and connection to, both past and present social injustices in order to derive new ways of seeing, and being in, the world.

**Pigga Keskitalo**  
University of Lapland, Finland

### **What Can We Learn from Sámi Education?**

In my presentation, I will describe the long path of Sámi education from church measures until today's school practices. Cultural colonialism, assimilation, accepting the linguistic and cultural needs, revitalisation, and regularization of equity and education are issues that describe the Sámi education development. I will also present key research and what needs to be done in the near future to be able to build a healthy future for Sámi children and youth. In addition, I will present what mainstream education has to learn from Sámi education.

**Greg Wiggan**  
University of North Carolina, USA

### **Nurturing Minority Student Success: Disrupting Curricula and Pedagogical Violence While Promoting High Achievement**

Curricula and pedagogical violence occurs when academic programs and pedagogical processes are manipulated in ways that compromise the intellectual and psychological well-being of learners. In this sense, curricular omissions and falsification must be disrupted with inclusive multicultural and social justice oriented practices. As such, while there has been a great deal of attention on minority underachievement, less is known about high performing urban schools and processes that promote minority student success. The African proverb is precise, it does take an entire village. However, the village must become whole, inclusive, committed, and culturally responsive to promote students' growth and development.

**Mariana Souto-Manning**  
Columbia University, USA

## **On the Abolition of Belonging as Property and its Politics of Exclusion: Toward Justice for Immigrant Children and Children of Immigrants of Color**

Belonging deeply impacts young children's social, emotional, and psychological development, being linked to self-concept, self-esteem, and identity. As such, belonging must be regarded as an undeniable right of all children. Due to the longstanding subjugation of intersectionally-minoritized individuals and the importance of belonging, in this talk, Professor Mariana Souto-Manning maps the relationship between majoritarian conceptualizations of belonging and young immigrant children of color. After unveiling how belonging is marked by a politics of exclusion, she employs critical race methodology to center the lived experiences of immigrants of color, offering insights for the pursuit of justice in and through belonging.

## **Workshops**

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### **1. Feminist and trauma sensitive pedagogy for safer spaces and accessibility**

Anu Laukkanen (University of Turku) & Hanna Dufva (TCTSY)

Both feminist pedagogy and trauma sensitive approaches are interested in power relations and their manifestations and materialisations in human experience. In feminist pedagogy, the role of emotions, affects and embodied experiences in teaching and learning has been acknowledged and discussed. Trigger warnings in teaching and traumas which have their roots in experiencing racism, ableism or transphobia, for example, are areas which are relevant issues in creating safer environments for learning. Trauma sensitive approach is a method based on neuroscience, trauma theory and attachment theory supporting communication and participation for people with complex trauma, complex PTSD or other invisible challenges. Method offers tools such as the use of invitational language and non-coercion based on social justice. In this workshop, we reflect on the possibilities of bringing these two traditions of social justice work together 1) by giving a short paper on the joint objectives and conceptual roots of feminist pedagogy and trauma sensitive approach and 2) welcoming participants to explore with us how invitational language may change the learning situation not only safer for those having experienced trauma but to all of us with individual bodily experiences and preferences.

### **2. Language awareness as a tool to promote social justice in education: curriculum level perspective**

Katri Kuukka (National Agency for Education)

The Finnish education system has raised language awareness as one of the key principles that guide the development of the school culture. I'll explore it as a three-dimensional tool for promoting social justice in the core curriculum for basic education (2014). The broad understanding of language education – included in every language subject - pinpoints the development of the pupil's repertoire of mother tongues as well as other languages or dialects of different skill levels. The pupils are guided to become aware of and value the multi-layered linguistic and cultural identities they and other pupils have, i.e. increase their own language awareness. The second dimension can be seen from a more systemic level: The school is understood as a learning community, being part of a culturally transforming and diverse society. It recognizes the right to one's own language as a constitutional right and acknowledges each community member as a plurilingual individual. The parallel use of various languages is considered as natural, and all languages are appreciated. This manifests in the school values, practices and procedures. Attitudes towards languages are discussed, and the

key importance of language for learning, interaction and cooperation and for the building of identities and socialization is recognized. The third, and the most important dimension is that of the language aware teaching. The matter-of-fact is that each subject has its own concepts, languages and symbol systems which open different viewpoints to the same phenomenon. Teachers must understand their profession also as teachers of the language of the subject they teach. The instruction should progress from the use of everyday language to the language of conceptual thinking. In a language-aware school, each adult is a linguistic model, and each teacher also a teacher of the language typical to the subject he or she teaches.

### **3. Anatomy of Ostracism**

Amiirah Salleh-Hoddin (The Peace Education Institute)

This participatory workshop is a teaser of a training module for a reflective process to recognize not only discrimination and exclusionary practices in educational settings, but also one's own prejudices, biases, privileges, and position of power within the society. It would also spark ideas on transforming discrimination and exclusionary behavior.

### **4. Enhancing active global citizenship through learning materials**

Sanna Rekola (Fingo)

Changing world throws us a challenge us to think about learning in a new way. We must ensure that children, youth and their teachers are provided with critical thinking and global competences. Learning for sustainability is in the core of Finnish national curricula. How to ensure that learning materials used in schools enhance active global citizenship and sustainable future? In the workshop participants will learn how Finnish civil society organizations in national Global Education Network have worked together with researchers and textbook publishers in order to enhance active global citizenship through learning materials. Real materials used in Finnish schools will be screened by using a tool produced by the network.

## **Poster presentations**

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### **Curriculum of the commons: anthropological knowledge for an activist pedagogy**

Jasmin Immonen (AntroBlogi)

In a world described as increasingly polarised in terms of the distribution of wealth and public opinion, yet more connected than ever, there is a growing need to generate discussion on another way of 'telling the world' and forming interdisciplinary collaborations. The rapid rises in worldwide educational levels in the past century have been accompanied by increases in expectations, while at the same time fickle economic forces require educational discourses to shift towards concepts of 'lifelong learning' and 'adaptability'. The predominant view that promotes education as a route to full-time wage employment has not only proved its unviability in the Global South but increasingly also in countries of the North. At the same time, we are living times in need of ecological reconstruction. Young activists like Greta Thunberg express youth's desire to create alternatives to the messages of competition at the cost of environmental destruction. This requires some rethinking of the traditional modes of inclusion happening through the school. A reorientation towards a curriculum for the commons that stresses youth's capacity to think beyond the state and citizenship, and create ideas suitable to global and local concerns is timely. In this demand anthropological expertise can prove important. Anthropology's longstanding engagement with topics like egalitarianism in hunter-gatherer societies or practices of the so-called informal sector show how people have long engaged in their daily practice with rationalities that are not purely economic and in this vitality lays power to make non-hegemonic claims. Using anthropological knowledge as a tool, a

curriculum for the commons finds meaning in matters outside of production and consumption, stresses collective and individual activism as a mode of participation and places solidarity and empathy as a goal.

### **Leading Diverse School Communities: Exploration of Principals Views on Diversity**

Anita Jantunen (Centre for Educational Assessment, University of Helsinki)

This poster presents how diversity is perceived in Finnish basic education from the perspective of leadership. The increasing diversity within schools is a global phenomenon which is a consequence of globalisation and immigration as well as transnational education export and marketing (Santoro 2015). Within that context it is worth noting that leadership in schools has a strong impact on the school culture, teachers and pupils alike (Bush & Glover 2014; Thapa 2013). In the field of education the questions of diversity leadership are generally related to gender, worldviews, ethnicity, sexuality, social justice and equality (Coleman 2012). The common challenges are stereotyping and categorisation based on interpreted otherness (Coleman 2012; Dervin 2016). The concept of diversity itself is context-dependent and challenging to define and understand (Dervin 2016). In this study leading diverse school communities is regarded within frameworks of sustainable leadership (Hargreaves & Fink 2006), broad based pedagogical leadership (Lahtero et al. 2015) and culturally responsive school leadership (CRSL) (Khalifa et al. 2016). As the Finnish basic education schools are not free from hierarchies related to background, ethnicity or religion (Riitaoja 2013), the principal must be sensitive to perspectives, attitudes and beliefs in order to lead the school community towards valuing diversity (Räsänen et al. 2018). The data consists of a quantitative questionnaire and qualitative interview data. The purpose of the study is to open up the debate in the scientific community and in Finnish society into how diversity in the school context is defined and understood. The current research will bring new insight into diversity leadership in education in Finland. Moreover, it examines the research-based definitions of the concept of diversity in the context of Finnish basic education.

### **Value Education a Need for a Better Future**

Vikram Bhardwaj (Himachal Pradesh University)

A society without values will cease to be human. The more human values are cherished; the better will be the growth of society, the nation, and the world. We cannot rest content with an educational system that is confined to academic achievements. It has to promote human virtues simultaneously. The main problem of our education today is how to adapt the spiritual and cultural traditions we have inherited from the past to our present-day life. The philosophy of education should be based on the appreciation of the need to provide full scope for the development of body, mind, and heart. Value education cannot be confined to specific programmes and to specific students. It has to be presented as a part and parcel of each discipline and should be incorporated into the subjects so that they may be appreciated and practiced in day-to-day life. For a better future for the mankind educational courses must be developed by bringing out value education in an appropriate manner so that science and spirituality may blend and provide interaction between heard and heart through self-reliance programmes and co-curricular activities.

## Panel sessions

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### 1. Cultivating practices of care & compassion

#### **Decolonial feminist pedagogy: Flipping the classroom towards healing**

Nadira Omarjee (Nordic Africa Institute)

Paulo Freire's seminal work 'Pedagogy of the Oppressed' (1970) opposed the banking model of learning through conscientisation and by rethinking the relationship between coloniser and colonised, collapsing the hierarchy between teacher and student, pushing-back against the coloniser's hold on the education system. Freire's work has been the cornerstone for bringing lived experiences of scholars into the classroom as part of the process of co-producing knowledge. With the advent of Rhodes Must Fall (#RMF) in 2015, at University of Cape Town (UCT), South Africa, the decolonial programme identified the need for rethinking curricula development with a need for challenging the power/knowledge nexus towards decolonising the curriculum. UCT experienced high levels of suicides amongst Black scholars in 2016/7/8. A decolonial feminist pedagogy addresses the gap of mental health and care that is left as the aftermath of a colonial system of education. Scholars have addressed cognitive and affective dissonance (Fanon 1961, Ahmed 2004) as a need for healing through building caring communities. The classroom lends itself towards a feminist ethics of care and a safe space for healing through shared lived experiences. The practice of mutual recognition (recognition of self and other) builds into notions of voice and community. To this extent, coffee chats (at the University of the Western Cape, South Africa), as opposed to seminars were created as part of the course funded by the Mellon Foundation on New Imaginaries on Social and Sexual Justice. Coffee chats broke the divide between the scholar and the activist through bridging art, activism and scholarship with results such as exhibitions and poetry readings that were then shared at conferences, extending the space of the classroom into larger social networks.

#### **The politics of care, compassion and concern: pedagogies designed as practices for social justice in the inclusive academy**

Suanne Gibson (Plymouth University) & Delia Baskerville (Victoria University)

In a world of uncertainty and constant change driven by neo-liberal values, there exists a culture that values performativity, the inequitable distribution of cultural capital and economic resources, and individual success. The academy has a moral responsibility to not accept the world as it is, but imagine and work towards a world that is different. A world that operates within pedagogies that practice social justice and provides an environment that educates students to be critically informed citizens working towards individual and community transformation. This paper highlights care, compassion and concern as being core to social justice-orientated pedagogies. We argue such a core can promote cultural engagement and philosophical reflection to transform academic practices for a socially-just and inclusive space. We present findings from an international project (Gibson et al, 2016; 2017), specifically acknowledging United Kingdom and New Zealand tertiary student voices and what they tell us about the complex nature of their education. The work questions where place, roles and responsibilities lie in relation to the affective domain of students and faculty learning and working, these seems to have less consideration in an increasingly impersonal academic world. We consider links to a progressively unwell student and faculty body and argue for a human and critical lens to be cast upon our working spaces and culture. We explore stories of turbulence, frustration and failure to consider the complexities of student experience; and how to address equity concerns. We identify challenges on a local and international scale- in particular considering and exploring how neo-liberalism has distorted education, resulting in student experiences that do not reflect an inclusive ethos. We argue for more political and critical approaches to be adopted in HE when considering pedagogies for social justice, in

particular what is meant by contextually-relevant care and whose voices are framing the debate?

### **Fostering compassionate partnerships between early childhood educators and parents of minority children**

Antti Rajala (University of Helsinki)

This paper examines collaboration between minority parents and early childhood educators. We report findings from an ongoing formative intervention (Engeström, 2011) aimed to foster compassionate practices in a Finnish kindergarten. Building on a novel, cultural-historical approach for investigating compassion and care (Lipponen, Rajala, & Hilppö, 2018) we understand compassion as both constituted in and constitutive of social practices. We conceptualize compassion as a caring response to others' unmet needs (see also Taggart, 2016). The data consist of a series of change laboratory sessions (Engeström, 1996) conducted with the staff of a Finnish public kindergarten. Change laboratory is characterized by a collective effort to question and analyze the existing practices, re-envision what the activities are about, and to create new tools and practices to realize the enhanced vision. The intervention was preceded by a 15 months long ethnography (Hammersley & Atkinson, 2007) including interviews staff (n=20) and parent (n=29) interviews. This study focuses on three pilot projects to build more inclusive practices for parental participation. Our analysis focuses on the expansive learning actions (Rantavuori, Engeström, Lipponen, 2016) in the sessions. The findings shed light on three staff and parent concerns and their transformation. These were everyday racism, school transitions, and building shared understanding between families and kindergarten staff. An early finding is the emergence of critical compassion, which involved acts that identify and seek to dismantle institutional causes of distress and injustices; for example, the kindergarten groups were renamed, because the old names were considered implicitly racist. In all, our study advances a new holistic and transformative perspective to parent-educator partnerships in early childhood education, with the potential to develop shared understanding and address systemic discrimination of minority families.

## **2. Pedagogies of peace and anti-radicalisation**

### **Preventing radicalisation by building community resilience? Explorations into a cross-professional and interfaith collaboration**

Pia Rauff Krøyer (VIA University College)

International research has explored the conditions under which communities show resilience to poverty, crime, violence, extremism and radicalization. In contexts encountering such challenges, community resilience has been identified as a key tool and factor for the creation of safety and security (Ellis and Abdi 2017). As a way to strengthen community resilience research recommends a focus on the inclusion of young people in positive local community relations and social groups, particularly in schools, youth clubs, and associations, where they can experience acceptance and acknowledgement for who they are. (Trygfonden og CERTA 2016). These research observations have informed a newly initiated development project called "Diversity Education". The project is based on a cross-professional and interfaith collaboration between two primary schools, a local mosque, a local church and the interest group Danmission in a social housing area in Aarhus, Denmark. The project will develop teaching materials that support the strengthening of lower secondary school students' digital literacy, i.e. understanding and tolerating diversity online and offline, and engaging critically with offline and online influences. Building on multiple ethnographic data such as participant observation, interviews, informal conversations in two primary schools, and three action-based workshops, this paper explores on the one hand, how the cross-professional and interfaith collaboration between teachers, priests, imams, Danmission consultants, and researchers evolves and what challenges and opportunities it gives rise to. On the other hand, the paper

explores how the concept of community resilience is adapted to and promoted in the project collaboration as well as in the project outcomes of pedagogical interventions and teaching materials. Finally, the paper engages in a critical discussion of how – and if - community resilience promotes diversity sensitivity, critical thinking as well as inclusion.

### **Teaching the Mechanisms of Radicalization and De-radicalization**

Class Pollmanns (University of Technology Chemnitz)

The city of Chemnitz has been a center for right-wing activism and Neo-Nazi structures for decades: It has been an epicenter of the latest far-right protests in Germany. But how do people get radicalized, what are the underlying mechanisms and how can this be prevented? My seminar is a project-based flipped classroom - aiming to provide students with the tools for understanding and seeing patterns of radicalization in groups across extremist ideologies. It fosters the understanding of how perceived social injustice can lead to activism - but might under certain circumstances also lead to extremist behavior and violence. I understand the university not only as a place of academic and professional learning, but also as a democratic and civil space. The seminar gives students the opportunity to engage with delicate and controversial societal topics on an academic level but also the chance to meet with professionals working in the field of de-radicalization of convicts and to receive hands-on knowledge and experiences from activist groups. From a methodological perspective students 1) gain knowledge in the causes and mechanisms of violence and violent behavior working with material from historical sources and news. 2) Over the term students conduct qualitative/historic research in teams on one of several extremist organizations while different team members provide 3) knowledge from small expert groups on social psychological theories. Students learn to present and structure their knowledge in different academic formats: discussion, poster presentation. A final written report brings all learnt aspects together. In my talk I will present you my curriculum and the methods I use to engage students with the topic as well as my understanding of teaching.

### **Critical aspects of help-giving in the local and global context – An excerpt of a seminar on peace psychology**

Nadine Knab (University of Koblenz-Landau)

Helping is mostly seen as socially desirable and psychological research has focused on how to support helping between individuals and social groups. But more recent research has proposed that a closer look at helping situations is necessary. In general, helping relations symbolize an unequal resource distribution as the help-giver seems to have resources that the help-receiver does not have – this power imbalance can be sustained depending on what kind of help will be provided. More specifically, this power imbalance can be sustained if only a certain type of helping, called dependency-oriented help is offered. This type of helping offers the help recipient the full solution to the challenge they face without enabling autonomy. In my seminar *Peace Psychology* I discuss with my students different types of help giving and their respective psychological antecedents and consequences in the intergroup context. For example research has demonstrated that perceiving a threat to the social order makes it more likely that dependency-oriented help is provided. Simultaneously, providing dependency-oriented help deepens the perception that the help recipient lacks agency and autonomy in general. In the class we further discuss, why and how internalized system-justifying tendencies of disadvantaged groups themselves can prevent tackling the inequality and how to support their empowerment. We translate this empirical knowledge to real-world phenomena like gender inequalities, help in the refugee context and development policies by using videos showcasing critical aspects of development support or foreign aid and role plays with the students to experience privileges in every day circumstances. I will present parts of the module on intergroup helping and how it relates to sustaining power hierarchies in local and global contexts.

### 3. Linguistically and culturally responsive education (1)

#### **Student teachers' reflections on linguistically sensitive teaching and language**

Siv Björklund (Åbo Akademi University), Mari Bergroth, Linda Storås & Jenny Haagenzen

In an increasingly multilingual society with growing transnational mobility, initial teacher education in different European contexts faces the challenge of changing monolingually framed policies to linguistically sensitive teaching in teacher cognition and pre-teacher education (cf. European Commission, 2017). It is within this educational framework that the Erasmus+ Key Action 3 Project LISTIAC (Linguistically sensitive teaching in all classrooms, see web page [www.listiac.org](http://www.listiac.org)) aims at redefining initial teacher education curricula towards multilingual pedagogies in mainstream classrooms. The project recognizes that linguistic diversity is often considered a burden in classrooms and there is a risk for reinforcing negative stereotypes against ethnic minorities and newly arrived students. Therefore, multilingual pedagogies concerns all teachers, not merely language teachers. The Listiac-project is a policy-for-change project where the main need is to reach out to teacher educators, student teachers and in-service training to make all parts more linguistically sensitive in their beliefs, attitudes and actions. In order to reach the desired change, the project is methodologically based upon action research and action learning. Multifold data (online survey, log books, observation protocols, group discussion protocols, structured interview protocols) are designed by the project research team who acts as facilitators and draws collective learning from collective experience. However, the project is also designed to allow each participant of the project to draw different learning from different experiences and, thereby, strengthen both participatory and emancipatory dimensions in their own teaching. In Finland, recent studies show that teachers' beliefs are influenced by experience in teaching migrants, teaching area and training in language awareness (Alisaari, Heikkola, Commins & Acquah, 2019). In our presentation we investigate local student teachers' attitudes, beliefs and expectations towards linguistically sensitive teaching, based upon their teaching practice in pre-service education.

#### **The E-factor: Culturally and Linguistically Responsive Engagement**

Holly Arnold (Kennesaw State University)

Due to the intercultural evolution of student populations, education programs are faced with the need to provide equitable learning opportunities for linguistically and culturally diverse students at all levels. While the differentiation of instruction is imperative for comprehensible input and overall content mastery (Krashen, 1989), effectively teaching students is grounded in building rapport and ultimately knowing the students (Arnold, 2018; Nieto, 2013). It is through culturally and linguistically responsive engagement that students are drawn into the curriculum and become active learners in the classroom. This type of engagement provides a lens through which the students see themselves both in the content material and as engaged participants in the lesson. This is how justice-oriented pedagogies commence. In order to bring about social justice through education, all students must be acknowledged and given a voice. This has to begin in the classroom, where student experiences, backgrounds, cultures, and differences are known, valued, embraced, and included both in the pedagogic presentation of content material and in the student-centered evidence of learning. For linguistically and culturally diverse students, this means that culturally and linguistically responsive teaching must occur in a manner that equips and empowers the students to share their identities, voices, and values through engagement. Because culturally and linguistically responsive engagement does require active preparation from the educator, educational materials and strategies will be embedded throughout this presentation. By implementing engaging pedagogy that is specifically designed to connect to the backgrounds and experiences of linguistically and culturally diverse students, all students receive pedagogy that provides them with the necessary tools to master content and develop higher order skills, as they vocalize their presence in the learning process.

## **Linguistically sensitive teaching and language brokering for social justice**

Júlia Llompart-Esbert (Universitat Autònoma de Barcelona)

As a result of migration, globalization and mobility phenomena, schools in Barcelona today are complex sociolinguistic settings where many languages coexist, but where teachers focus on teaching local languages (Catalan and Spanish) and one or two foreign language (mainly, English), following a rule of 'one language at a time'. This monolingual conception of language teaching and learning clashes with the reality of the students' plurilingual uses, which can aim at learning new linguistic forms (Masats et al., 2007), language brokering –translating and interpreting– for peers or adults (Llompart, 2017) and participating in social activities by deploying a plurilingual mode. A large body of research has proved that not valuing the plurilingual and pluricultural competences of the students results in poor academic trajectories (Moore & Vallejo, 2018) and, thus, also in social inequalities among students. Although many efforts have been put in place in Catalonia to reverse this situation there are still some challenges that need to be tackled in education, such as how to deal with the naturally occurring linguistic mediation the plurilingual students carry out and, moreover, how to consider this competence in their linguistic education. In this paper, we will present data collected during the fieldwork phase of the European project LISTiac (Linguistically Sensitive Teaching in all classrooms, 606695-EPP-1-2018-2-FI-EPPKA3-PI-POLICY) that aims at turning teachers into linguistically sensitive professionals in their beliefs, attitudes and actions. The data presented will focus on the linguistic mediation activities of students and on how student teachers, in-service teachers and teacher educators conceive this activity. We will address three relevant issues: 1) the relationship between language brokering activities and learning –presenting data as an example; 2) conceptions/misconceptions about language brokering in official documents and in teachers' ideas; 3) future steps for a more linguistically sensitive teaching and social justice in education regarding language brokering.

## **4. Border crossings**

### **Acculturation profiles and inclusion of students with immigrant background**

Cristina Petreñas Caballero & Úrsula Hinostriza (University of Lleida)

The Catalan educational system has been transformed by the high number of arrivals of immigrants during the last years. This migratory phenomenon has impacted on the attitudes both of the immigrants as well as the members of the host society. Regarding to the acculturation strategies adopted by the immigrant students, it has been identified that students who assimilate tend to have educational advantages and better academic outcomes (Álvarez-Valdivia, Scheider & Villalobors, 2016; Schachmer, et al., 2017). The educational pathways of students with immigrant background are usually affected by their low socioeconomic status (OECD, 2012; Picot, 2012) and the inadequate attitudes of teachers towards linguistic and cultural diversity. Consequently, these students are on risk of school segregation, early dropout and presenting a poor academic performance. The present is a pilot qualitative research whose main objective is to identify which are the most relevant educational measures for high school students with an immigrant background on the region of Catalonia, focusing on the acculturation profiles adopted by these students. The data was collected through 12 life stories conducted to students with immigrant background and 10 semi-structured interviews to teachers. A thematic analysis was carried out through the software N-Vivo 12 and it was found that the most relevant educational measures are: the reception classroom, the organization of the classroom on flexible groups, teacher's support and the relationship between family and school. Despite of these findings, it was observed that these measure not necessarily promote an educational inclusion process, in fact it was found that flexibles groups and specific attitudes of the teachers contribute to school segregation.

## **Recovering our history: Border pedagogies and the war against poor immigrants**

Selfa A. Chew (University of Texas at El Paso)

President Donald Trump has utilized different rhetorical artifices to blame Latinxs for the cyclical crisis of capitalism that affect the working class. Joining the Alt-Right movement, and even helping build "The Wall" that is expected to deter immigration or approving the establishment of immigration camps, some Latinxs are increasingly expressing support to a white supremacist capitalist mode of life that allows them to identify as white, distancing themselves from a new generation of immigrants that is placed in concentration camps, separated from their families (Resto-Montero, 2017). Ideological fractures within the Latinx communities reflect the ethical issues of violent geopolitics implemented in the borderlands. In spite of their own origins and historical experiences, lack of solidarity within some Latinx sectors towards immigrants can be partially attributed to the state of war declared by the federal government, the erasure of their history, and limited access to inclusive and equitable quality education. The trend of this presidential administration, is to deprive marginalized students from programs that foster creativity and critical thinking, preserving policies and practices that result in the reproduction of class differences through educational institutions and a blind allegiance to a dehumanizing nationalist system of ideas. This paper proposes that anti-immigrant geopolitics that erase a history of colonization affect educational processes within borderland communities and the projected role of students in political arenas outside of school. Currently, the schooling of Latinx students is designed to deprive them from a complex historical perspective of their place in society as inhabitants of a colonized landscape. As Giroux calls for the recognition of the historicity of borders, thus for a true border pedagogy in which students will become "border-crossers" of "borders constructed around coordinates of difference and power." (Giroux, 2005, p. 22), this paper calls for the application of border pedagogies conducive to the critical historical examination of the relation neoliberalism/immigration to foster solidarity among Latinxs rather than individualism as a method to overcome oppression.

## **International mobility of African students from Portuguese speaking countries: What answers of social and academic inclusion have being provided by the Higher Education Institutions in Portugal?**

Ana Raquel Matias (ISCTE-ISCTE-Instituto Universitário de Lisboa) & Vera Rodrigues (ISCTE-ISCTE-Instituto Universitário de Lisboa)

This paper examines the existing answers of social and academic inclusion provided by a Higher Education Institutions (HEI) to African international students from Portuguese speaking countries, whose mobility to Portugal dates from the 1980s. The relevance of this analysis relies on an ongoing action research project called 'Trovoada de Ideias - Linguistic and social inclusion of Students from the Portuguese Speaking African Countries (PALOP) in the Portuguese Higher Education (HE)\*', conducted at ISCTE-IUL since 2016. The project was set up on a previous focus groups diagnosis applied to students and professors in ISCTE-IUL (2016). These discussions highlighted that the sociolinguistic context of these students lends to unexpected and ignored situations of incomprehension among speakers of different varieties of Portuguese, hindering the social inclusion of a significant number of these students and, consequently, their academic performance. Based on these evidences, and the need of ISCTE-IUL to build a frame for improving responses to multicultural challenges implied in the social dynamics of language variation, a partnership was established with two internal services, namely, the Laboratory of Languages and Transversal Competences (LLTC-IUL) and the Social Action Services (SAS-IUL). This lead to the implementation of the following actions: 1) the creation of a course unit (UC) on transversal skills in Portuguese language, called 'Academic Portuguese' (since May 2018); 2) the creation of a team of mediator-mentor students (since September 2019). Additionally, the members involved in the partnership have participated in different focus groups with African Students Associations from Portuguese HEIs, where discussions have focused on measures aiming to improve the inclusion of these

students, an specifically working together to produce a brochure of pedagogical guidelines for professors from Portuguese HEIs. Finally, through an in-depth analysis of these actions, we expect to contribute to the linguistic and social inclusion of these students in the academic context of ISCTE-IUL.

## 5. Examining textbooks

### **Teaching toward a culture of peace: Textbook analysis of Ethics and Islamiat**

Ashar Khokhar (Forman Christian College)

Textbooks are not only meant to deliver subject knowledge; they are also a medium to convey universal and community-specific values. This study reviews the content of the textbooks (Islamiat and Ethics) classes 9-10 published by the Punjab Textbook and Curriculum Board (PTCB) and Sindh Textbook Board (STB). The textbook content analysis method is used to analyse and study the textbooks. The textbook content was analysed using the following criteria; (a) positive self-concept; (b) good health and compassion (inner peace); (c) tolerance, solidarity and social responsibility (social peace); (d) respect for life in all its forms (e) care for the environment (peace with nature). The analysis of Ethics and Islamiat textbooks reveal that the content focuses on (c) tolerance, solidarity and social responsibility (social peace) and (d) respect for life in all its forms. The other aspects are not given place in the textbook. The content of Ethics textbooks also shows that the purpose of the books is to inform students about other religions and this is achieved by writing short texts about major religions but STB textbook does not have a chapter on Jesus Christ while it has included a chapter about all other major religions and their prophet. It is recommended that all students Muslims and Non-muslims should study content developing holistic human beings and promoting universal ethical values. The content should be re-written keeping in mind the cognitive developmental level of 14-16 years olds. The current content has a very high philosophical tone especially the Ethics textbooks.

### **How does the linguistic landscape of textbooks meet the linguistic diversity of classrooms?**

Salla-Maaria Suuriniemi (University of Helsinki) & Henri Satokangas (University of Helsinki)

The purpose of this paper is to explore the representation of different languages and multilingualism in textbooks for basic education in Finland. Furthermore, this study aims to discover how textbooks reflect the language policies set in the national core curriculum as well as the multilingual reality of Finnish classrooms. The textbooks chosen for analysis are textbooks on five subjects (environmental studies, Finnish, mathematics, religion/ethics, and social studies) in comprehensive schools in Finland. In this paper, textbooks are examined in the framework of the study of linguistic landscapes (LL). Hence, textbooks are viewed as an influential forum that mediates a certain LL and thereby conceptions of linguistic diversity. Finnish schools are in the process of coming more and more linguistically diverse. Even though Finland is officially a bilingual country with the two national languages, Finnish and Swedish, in school policies languages are kept separate. However, only recently and due to the growing migration into Finland, have Finnish schools become notably multilingual, especially in large urban areas. Linguistic diversity and multilingualism of schools are emphasized in the newest national core curriculum for basic education in Finland (National Board of Education 2014) which came into effect in 2016. During and after the curriculum reform the discussions about linguistically diverse students and the need for multilingual education and pedagogics have been raised. In this context, this paper sets out to answer to one main question: 1. To what extent does the linguistic landscape of textbooks support the multilingual emphasis of national core curriculum and increasing multilingualism of Finnish classrooms? The preliminary results of this study show that the contents of the textbooks indicate ideological tensions and even contradictions between the linguistic diversity of classrooms and the goals of the new language educational policy.

## **Constructed groups as identity options in geography and religion textbooks**

Henri Satokangas (University of Helsinki)

This paper examines textbooks of two subjects taught in Finnish basic education: geography and religion (including Evangelical Lutheran, Islam and Orthodox Catholic religion). We look at the textbook text as a dialogic space (see Martin & White 2005), created by the writer, where the writer's linguistic choices construct and provide a reader position (e.g., Thompson & Thetela 1995; Hoey 2001). This position is seen as an identity option, a position constructed in the text for the reader to identify with (cf. Shardakova & Pavlenko 2004). From this perspective, we look at specific linguistic features that are central in this discursive activity: naming of and referring to cultural groups and the first person plural references (for the choice of features, see e.g. Riggins 1997; Reisigl & Wodak 2009). Personal references are the primary grammatical devices of constructing ingroups and a common ground for interaction in text. Moreover, named groups of people (ethnic, religious or other) and named cultures (for example Finnish culture) create the cultural landscape in which the reader can position themselves. Establishing a common ground may, however, also become a rhetoric of othering (e.g. Riggins 1997). The main task of geography as a school subject in Finland is to support the construction of the pupils' worldview. According to The National Core Curriculum for Basic Education (NCCBE), pupils familiarize themselves with cultures and people's way of life in Finland, Europe and 'other parts of the world'. The task of religion, respectively, is to provide an extensive general knowledge and ability of religion and other worldviews. Diversity of religion and understanding of the relationship between religion and culture, as well as religion-related discussion, are pointed out in NCCBE. This paper provides a linguistic view on how these goals are met in textbooks.

## **6. Pedagogies of Empowerment**

### **Supporting Students in Becoming Active Agents of Positive Change**

Wendy Farkas (Northern Michigan University) & Rachel May

The presenters will describe their lived experiences and instructional practices while teaching within a critical social justice framework. For example, how they encourage and support students in reflecting on their own biases to help students broaden their worldviews and to recognize systemic oppression through a critical approach to reading text. When students are actively engaged in critically examining texts, their notions of what is viewed as normal, fair, and just is disrupted. Session participants will engage in activities that have helped students to develop critical literacy skills, as well as provide a foundation for becoming agents of change. The presenters trust that educators must believe they have the power to not only tell their own stories when those stories are so often silenced in society, but they must also learn how to become agents of change 'to transform voicelessness into being heard and to understand the role that literacy can play in that transformation. Educators need resources and instructional strategies to help students and themselves navigate conversations and instructional practices; instructional practices that disrupt the 'isms: racism, classicism, ableism, sexism, etc., the 'isms that so often take center stage in classrooms and are intricately tied to identity, power, and equity. Educators do this work by scaffolding students' learning while implementing socially just and culturally relevant pedagogies. By having students read young adult and adult literature that explores the intersection of their lives and the impact of societal power structures, we ask students to do coursework that challenges their worldviews. We help facilitate students in removing their blinders to see that they may not be as open-minded as they thought before doing the work. We help students understand and thus see the evidence that 'inequality not only exists, but is deeply structured into society in ways that secure its reproduction' and 'contrary to what [they] have always been taught, categories of difference (such as gender, race, and class) rather than merit alone, do matter and contribute significantly to people's experiences and life opportunities' (Sensoy & DiAngelo, 2018, p. 1).

## **Empowerment in human rights education: A typology of adult students' answers**

Antti Kylänpää (Tampere University)

According to the United Nations Declaration on Human Rights Education and Training (2011) human rights education should empower students. Still, human rights education literature only rarely addresses how this objective can be accomplished. This paper is based on six human rights courses, which lasted 20 lessons per course. In total, 170 students aged from 18 to 30 attended these lessons. 22 of them were interviewed afterwards. The courses were organized at the Non-military service Centre in Finland during the years 2017 and 2018. Students are young men who were completing their non-military service, which is a voluntary option for Finnish men who do not want to complete military service. All of the interviewees participated in one of the courses. Interviewees were chosen in order to reach as diversified understanding of different human rights attitudes as possible. Four different student types were formed from the answers with the help of theories about empowerment. Types are 'narrow' ideal types; they have been created to represent individual answers as good as possible, but different interviewees inside same type may still have minor disagreements with each other. \*Listeners\* had considered human rights issues during the course but stated that they do not see themselves as human rights actors. \*Enthusiastics\* stated clearly that they want to do more after the course. \*Interested\*'s answers had elements from both of these previous types; they both wanted to act for human rights but felt it difficult also. \*Experienced\* said that human rights had already been important issues for them before the course. This typology is valuable for adult educators and for teachers in secondary education. It clarifies different starting points students have and may help teachers to take students' various backgrounds into account in selecting effective teaching methods.

## **Exhibition as Pedagogy of Freedom**

Ramieza Mahdi (Vasa stad)

"People of color and immigrants are often so familiar with navigating white spaces that even when there's a possibility of bringing more of ourselves into a room, we simply don't know how. We've assimilated to white cultural conditioning, and that assimilation has become part of our identity. While this can help us "get ahead," the compromise is that we forget what it feels like to be our whole selves." Kelsey Blackwell, 2018

In this presentation, I explore how photovoice enabled me to explore my daily experiences and life in Vasa, Finland. In a sense the photovoice group, the writing, the taking of pictures, the collective discussions, the collective curating of an exhibition allowed me to connect with my whole self. A self that very much knows how to navigate white spaces. Photovoice as the method we know today have been developed by many, starting with Wang and Burris (1997). Today the method is used in inspiring ways in South Africa (Kessi, 2018, Boonzaier & Kessi, 2018). The method draws on Paulo Freire's writings on pedagogy, as well as feminist autoethnographic documentary photography (Jo Spence, 1988), and participatory action research. I ask how the writing and the art of taking photographs and working collectively in trying to make at least a little bit of the world more liveable allowed me to locate my own experiences in relation to power structures. I ask if and how the method can contribute to the un-silencing of violence in public and institutional spaces and making possible alternative ways of knowing, doing, resisting and producing knowledge. With pedagogy of freedom, I mean, to put it very simply, creating a space of solidarities, where one can, to quote Freire dream differently, dream of utopia.

## 7. Hegemonic intersectionalities vis-à-vis empowerment quality educational programs

### **'Making it' when the system is design to fail you: College readiness educational programs, a quantitative and qualitative longitudinal study**

Myrna Avalos & Cesar Rossatto (The University of Texas at El Paso)

El Paso, Texas is a poor working class community, where only 23% 'make it' to higher education; in 2001, it was only 13%. The majority do not 'make it'. Those that 'make it' to higher education are not prepared for the academic rigor. Based on this study, a \$1.4 million dollar grant funded under the U.S. Department of Education; students that undergo a special program for college readiness/dual credit are successful in enrolling and completing a college education. Only 25.2% of targeted students living in the Segundo Barrio, the poorest community in El Paso bordering Ciudad Juarez Mexico, earn a college degree compared to Texas residence at (57.4%) when USA residence is at (59%). The highest number and percentage of low-income families that resides in this El Paso community are classified as 89% economically disadvantaged. According to the Texas Education Agency 67.6% of students are economically disadvantaged across the U.S. and 58.8% across the state of Texas. Thus, this presentation uses a longitudinal study through quantitative and qualitative methodologies to explain how federal grant funding provides resources to assist low-income first generation college bound students to be successful in enrolling and attaining a post-secondary education. Many students in the U.S. struggle with tuition payment and student loans some spend their entire life paying it off; hence, seeing higher education as unattainable. U.S. federal budget spend over 50% in the military, and 7% for health care but only 6% in education. Thus, this study will argue and demonstrate how resources are fundamental for student success combined with quality education, which makes a significant difference in students' academic development. Further, this presentation will show how education in inner cities in the U.S. lack quality education, making it difficult for poor working class communities 'to make it.'

### **The displacement of Indigenous communities: Bio-diversity and epistemologies of the global South**

Saray Argumedo (The University of Texas at El Paso)

In this borderland of U.S.-Mexico, the academic community does not validate Indigenous knowledge and epistemology. Most of the knowledge legitimized in schooling is Eurocentric. This presentation will examine how epistemologies of the global South can confront neo-colonization of the global North. Indigenous people are composed of 5% of the world population, assisting in the struggle to protect more than 80% of the world's bio-diversity. Without the contribution, knowledge, and voice from this community, humanity would be in serious dismal condition. Indigenous people crossing this borderland not only are forced to leave their native lands but upon arrival to this region, they are received with white supremacy violence. Indigenous children in schools have no other choice but to internalize whiteness, consequently many experience identity and language loss. How does the intersectionality of hegemonic systems, leave Indigenous peoples in liminal spaces? In the past, these communities not only suffered the historical trauma of genocide and colonization, but are nowadays suffering with neo-colonization and neo-liberalism. This presentation will also focus on the realities and experiences of two borderland Indigenous tribes on the U.S.-Mexico sides. This study uses decolonizing methodologies to analyze insider and outsider narratives and story-telling coming from these communities, revealing patterns of distress under imperialistic geo-politics. Confined to reservations, the imaginary of role models for the youth are limited, and the practice of their Indigenous knowledge is restricted. Even though El Paso is composed of 80% Latino population, with a very strong Indigenous background, very few claim their Indigeneity. Further, white colonizers failed to understand the value of Indigenous knowledge. Original Peoples of the Americas have historically resisted oppression and have demonstrated remarkable survival resilience for their sovereignty. Finally, this study expands on critical conscientization educational programs much needed about Indigenous borderland phenomenon.

## **Critical multiculturalism/pedagogy and transformative quality education for the empowerment of borderland communities**

Cesar Rossatto (The University of Texas at El Paso)

Finland, Singapore, and South Korea have the best programs of education in the world and quality education is what makes a difference in people's lives. Education is not an expense, but rather an investment. To invest in education is to pave the road for a better future so individuals can transform their lives and subsequently transform the world. By the same token, the quality of our democracy, depends on people's quality education. Hence, what is transformative quality education? This presentation will focus on theoretical studies of Freirean and critical pedagogical principals to examine current challenges of U.S./Mexico borderlands community. To talk about quality education in this context is to first denounce problematic dominant systems that prevents academic success of those in oppressed conditions; to then announce educational programs that can be empowering and transformational. Most of the U.S. public school curriculum is based on white colonizers version of history. Non-white students usually feel disempowered and develop identity crises as they are forced to internalize whiteness. In this context the call for a critical multicultural education that deconstructs whiteness is extremely crucial. For the most part much of the racial tension built up in the country consist of white people's fear of losing their privilege. The economy, politics, and history are white dominated structures and controlled. People of color often on encounter an invisible ceiling in their upward mobility. A citizenship pedagogy from the people, with the people, and for the people in the borderlands is to make connections to students? transnational experiences who can see themselves as historical agents. Through critical thinking, problem solving, and creativity this presentation will show how students develop and prosper academically.

## **8. Critical pedagogies and teaching methods in practice**

### **Social justice, Social Media and the learning "place"**

David Webster (SOAS University of London)

When the learning space is a virtual space, just as when a physical space, the social justice element of a pedagogy is not merely dictated by content but by form. While the classroom has always had porous borders, spilling into the conceptual lives of staff and students beyond, the potential and threats from pervasive Social Media use can radically blur these, and so many other, boundaries. I will open by looking to Foucault's *Discipline and Punish* where he writes:

There is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relation

How, then, does power flow in educational experiences mediated digitally? This prompts me to urge educators, filled with a pedagogic fervour for using Social Media, to take pause. A prior conceptualization needs to offer an evaluative methodology for assessing both the surface (ownership, impacts on student experience, etc.) and depth (such as algorithmic embedding of structural social inequity) factors in terms of social justice. This session will be a space for exploring how the social media conceptualisations and practices of connectivity and interaction about notions of activism and social justice. A rejection of the digitally-mediated student as a 'body-without-organs' (cf. Deleuze), will form part of this ongoing crowdsourcing of an approach to assessing learning technology which engages with the fleshy, gendered, racialised, human realities that sit at the ultimate nodes of networks, and how they interact with the systemic biases in society and in the digital realm to construct and contest meaning. These considerations will lead us, in session to collectively work towards a pedagogic and ethical evaluative mechanism for educators While tech companies are keen to unfurl discourses of 'disrupting' traditional markets, what would it mean for educators to disrupt the inequity, white

supremacy and colonial mindsets that sit, often unseen, at the heart of much of global power, and indeed, the University sector?

### **Decolonial Peace Education: Transnational, Systemic Rejoinder to Peripheralization**

Hakim Mohandas Amani Williams (Gettysburg College)

**Introduction:** The Caribbean--once an epicenter of extraction, slavery, colonialism and indentureship-- is now part of the fringes in a core/periphery global polity; a polity undergirded by a modernity and capitalism that were largely forged within the Caribbean. I'll envision a re-appropriation of life on the periphery of global society for Small Island Developing States and formerly colonized peoples. The main aim of colonial education was not critical literacy, endogenous development, or empowerment. Many of these effects have been internalized, rendering Caribbean education and development as unsustainable. I'm interested in a transnational (i.e. Pan-Caribbean and beyond) decolonial peace education that at once strives to liberate, heal and re-envision. I've been working on a model called Systems Restorative Praxis, which represents the theoretical crossroads of decolonization, peace education, restorative justice and dynamical systems. I use dynamical systems theory to anchor school-based violence and inequity within larger historico-colonial and global contexts, and a restorative justice framework to highlight the need for critical reflexivity and healing.

**Methodology:** I've spent 10 years on a longitudinal, vertical case study and critical youth participatory action research project; I've conducted over 60 interviews/focus groups, over 1000 hours of participant observation, over 100 hours of trainings in restorative circles, conflict resolution, mediation, and leadership development, and collected over 600 online surveys.

**Significance:** My work also has significance for Native Americans and the treatment of Latinx immigrants here in the USA, the Palestine struggle for human rights and other places dealing with the legacies of (settler) colonialism.

**Beyond:** While in Finland, I also plan to visit some schools to see how curricula are implemented, to supplement my own teaching and programs I direct.

### **Tools used to advance the understanding of race, privilege and inequity in UK HE**

Constantino Dumangane Jr (University of York)

How does a Black lecturer teach and promote the reflection and in-depth understanding of the intersectionality of race, privilege, class, inequality, inequity, discrimination and misrecognitions to students at an elite UK university? Methods and tools implemented in UK university courses where students were introduced to key aspects and perspectives related race, class, gender and inequality 'isms' in UK and American educational contexts will be discussed in this presentation. Illustration of creative and innovative instruments and activities that were implemented to actuate sometimes emotional, and often uncomfortable discussions will be introduced. Examples of some of the critical debates that were advanced in lectures and seminars to encourage students to engage and reflect upon ways that they might be proprietors of privilege, omitted or re-written histories, implicit bias and institutional discrimination will be discussed. Lastly, the presenter's reflection of the effect his black body may have had on the delivery, outcomes and co-construction of the knowledge brought to light from the use of pedagogical approaches that were usually delivered to majority white, international and middle class students will be discussed.

## **9. Migration and educational inclusion (1)**

### **The Positioning of Teachers with Migration Background in Germany**

Oktay Aktan (University of Kiel)

Even though much qualitative research has been conducted on the student performances in schools, there is a notable lack of field research on the role of teachers with migration

background and their contribution to the integration of students with migration background in schools. The collective peer-group orientations including both the students' self-presentations and their perception of the teachers constitute 'the meaning of the school' for these students. In order to discover this 'meaning' in migration context, social reconstructive research has to be implemented to figure out the common perception and orientation patterns of peer-groups and their allochthone teachers. This has significant impacts on the improvement of autonomy patterns for the allochthone students. With the aim of understanding this peculiar relation between the teachers and peers with migration background, the agenda of research literature on this issue will be introduced in my paper for your conference. The aim is to demonstrate the whole schemata of conceptualization of existing educational aspirations shaped by the teachers, students and their families in migration context. This brings the major dimensions of social inequality: social class, gender, milieu and ethnicity together into the analysis where the intersectionality approach (Winker & Degele, 2009) is selected as the main reference point. Particularly, the examination is concentrated on the reconstruction of reciprocally constituted patterns of social belonging between the teachers and the students. This particular social belonging is used as a social resource in generating autonomy against discrimination based on phenotypes and prejudices. In this context, the discrimination patterns implicitly limit the future educational aspirations of the students. And promoting autonomy opens up an opportunity for an upward social mobility for the further generations from migrant families.

### **'Walking a tightrope' between sameness and otherness: diversity discourses of school staff in Portuguese compulsory education**

Sandra Mateus (ISCTE-IUL, CIES, Instituto Universitário de Lisboa)

The significant increase in African immigration since the end of the 1980s, and that of other origins since the end of the 1990s, has diversified the school environments of the main metropolitan areas of Portugal. The way in which the presence of students ethnically diverse is perceived in the school is related to the structure of opportunities available, and with the prevailing notions of social justice in the educational field. Social justice is often considered as abstract and irrelevant to the real world of classroom practice (Schoorman and Bogotch, 2010). Discrimination based on ethnicity and race plays a central role in the school experience of children with migrant background. It affects the schooling processes, namely through the way in which perceptions about students are configured. This paper examines the perceptions of educational staff on the presence of diversity and discrimination in the school environment and its effects. The focus will be on the nexus between sameness discourses and the diversity discourses, reflecting on the role of education in relation to social justice. It draws from the results of 17 semi-structured interviews to school teaching and non-teaching staff, namely school board directors, class head-teachers, psychologists and assistants of two schools in the Lisbon Metropolitan Area. The objective is to understand how ethnic and racial diversity is perceived by school actors and implicated in learning, and to identify the prevailing assumptions about students with migrant background. This study is part of a greater body of research finished in 2014, developed in 13 Portuguese schools, and focused on the educational and occupational orientations to the future among children of immigrants, in the context of completion of compulsory schooling and transition to higher education.

### **Perceived ethnic discrimination, aggressive behavior and school connectedness among the adolescents in Finland: Role of immigrant background and sex**

Isik Ulubas & Kaj Björkqvist (Åbo Akademi University)

Equal treatment by peers and teachers promotes youth's understanding of social justice and connectedness at school, and it serves as a protective factor for their mental and behavioral well-being. Knowing how these factors are affected by adolescents' immigration status and sex would promote the efficacy of diverse learning environments. To address these issues, the study examined perceived ethnic discrimination (PED), aggressive behavior and school connectedness among 1,827 adolescents in Ostrobothnia, Finland. The participants were junior high and high school students from both Finnish- and Swedish-speaking schools. PED

was divided according to the perpetrator of discrimination: whether the perpetrators were peers or teachers. Six types of aggressive behavior were measured: psychological, verbal, indirect, cyber, physical sexual harassment, and verbal sexual harassment. The adolescents' immigration status was defined according to their parents' country of origin: as (a) immigrant if both parents were of foreign origin, (b) multicultural if one of the parents was an immigrant and the other a Finn, and (c) native if neither parent had an immigrant background. The highest PED was found among the adolescents with an immigrant background and the lowest in those of native background, regardless of the source of discrimination. Higher involvement in aggressive behavior was found among adolescents with an immigrant background compared to native adolescents. Adolescents with an immigrant background were also found to have lower school connectedness. Boys were found to have higher school connectedness than girls. Possible implementations for pedagogical methodology are discussed to reduce this gap among the adolescents.

## 10. Exploring equality and diversity in education

### **The role of schools in providing educational opportunity: A systematic review integrating grounded theory**

Heidi Katz & Emmanuel Acquah (Åbo Akademi University)

School systems worldwide share a common goal: to provide educational opportunities for their students. However, the concept of educational opportunity is ubiquitous yet ambiguous; researchers and educators constantly refer to educational opportunity without a common understanding of what it means or how to measure it. This absence of definition or consensus makes providing equal educational opportunities to students near impossible. Considering this, the goal of this review was to explore how researchers have studied and measured educational opportunity by looking at school factors that lead to positive or negative outcomes, as well as the authors' discussions surrounding educational opportunity. The review is broken into two parts: (1) the typical systematic quantitative analysis of the research articles; and (2) a qualitative analysis of the articles through grounded theory. The latter enabled us to develop a conceptual framework that educators and researchers can consider when discussing educational opportunity or the provision of equal opportunities in school. The framework consists of four input categories: responsive teaching and appropriate training, resources and opportunity to learn, inclusive culture and environment, and curriculum and instruction. These four inputs impact psychological, cognitive, behavioral, and other outcomes. Therefore, educational opportunity isn't just about academic success, but enabling growth of the whole child.

### **The discourse of cultural diversity sustains normalisation and othering in social studies: exploring two different calls for action**

Ingvill Bjornstad Åberg (Nord University)

'Diversity' is an increasingly common way of referring to ethnic, cultural, religious, and linguistic plurality. However, scholars have called for discussion on how difference is conceptualised in a 'cultural diversity' discourse, and how the discourse works to sustain normalisation and othering in education. This article takes up such a discussion, focusing on social studies. Viewing mechanisms of normalisation and othering as questions of injustice, the article moves on to explore two different frameworks for conceptualising injustice – drawing respectively on poststructuralist thought and on the virtue ethical concept of epistemic injustice. Finally, drawing upon elements from both is argued for, in order to mitigate injustice in a classroom context.

## 11. Challenging academic knowledge production

### **Envisioning the dis-abjectification of Roma-related educational knowledge production**

Ioana Țișteanu (Tampere University)

Academic infrastructures often subalternise knowledge from the (semi)peripheries of the global knowledge economy and 'abjectify' knowledge from the peripheries of the (semi)peripheries, such as Romani critical scholarship. Roma-related academic knowledge production mechanisms often exclude Romani scholars, construct them as 'incompetent', objectify/essentialise Romani people, or invisibilise critical Romani voices. In this paper, I investigate Roma-related educational research in a Nordic context. The main research question is: How and for what aim is knowledge produced in Roma-related academic research on education in the Nordic context, published in English from 1998 to the present day? Two important Roma-related academic discursive shifts occurred in Europe after 1998: a shift towards historical justice, political responsibility, and Roma rights, and more recently a shift towards a new critical paradigm that includes critical reflexivity and de-essentialising knowledge production. The new critical paradigm is laid out in several articles published in the recently founded Critical Romani Studies open access journal. Given that non-Romani scholars conduct most Roma-related research, one aim of the new critical paradigm is to grasp the methodological, theoretical, and analytical underpinnings of non-Romani researchers in particular. This paper investigates if the two discursive shifts, particularly the new critical paradigm, had resonance in Roma-related educational research in the Nordic context, and therefore contributes to the dis-abjectification necessary for critical knowledge production. By closely reading academic articles and book chapters, I explore if and how those papers employ critical methodologies, emancipatory/collaborative methods, critical reflections on researcher positionality and researcher-participant interactions, and reflexive analyses of power structures and identifications/categorisations/representations. I selected the sample for my analysis by searching through international databases used in educational research, and through snowball sampling. In the final section of my paper, I also reflect on my positionality and political implications of my work as a non-Romani researcher from Romania living in Finland.

### **Activism, engaged ethnography and the co-production of knowledge at university**

Maya Acharya, Lærke Cecilie Anbert & Gritt B. Nielsen (Danish School of Education, Aarhus University)

In February 2020, we embarked upon the research project 'Fighting for e/quality: comparative ethnographies of new student movements', which focuses on the renewed academic and activist attention paid to questions of social justice, decolonization and diversity in HE institutions in the USA, the UK and Denmark. In these three countries, student activists' actions and claims, related to the use of e.g. no-platforming, occupations, or demands for safe spaces and trigger warnings, have generated heated debates around whether or not they are a threat to or a precondition for sound academic freedom and free speech. This presentation outlines the overall aims and ambitions of the project. In particular, it focuses on our methodological approach and how we envisage working across academic and activist spaces. In general, social movements today are influential; those involved are skilled knowledge producers and practitioners, and often move between various forms of activist, academic and political spaces, locally and transnationally. As academics and researchers, we are a part of this 'crowded field of knowledge producers', who are loosely linked together through shared matters of concern (Casas-Cortes et al 2013). This means that we are not doing ethnography of 'a group of people' but rather engaging with and aiming to co-produce knowledge about specific matters of concern. Accordingly, we pay great attention to how the *process* of doing ethnography can be used to create spaces for common learning and co-production of knowledge that can prepare the ground for alternative imaginations and ways of living.

## **The presence of Asian Britain in the British Curriculum**

Kavyta Raghunandan (Leeds Beckett University)

There has long been a refusal to regard race as a legitimate category of analysis in higher education, whether from a scholarship or policy perspective. The recognition of the role that universities have played in (re)producing racial injustice is one that is being gradually taken up by scholars who challenge this ignorance by drawing attention to racialised cultures and practices. As a BAME early career researcher who has found herself at various points in her working life at these charged junctures, it is my firm and absolute belief that these conversations are overdue. Though HE is broadly regarded as a liberal and progressive space, I offer a counter-narrative in locating myself in this environment and in which racial microaggressions (Pierce, 1970) are the norm in order to "keep those at the racial margins in their place." (Pérez Huber & Solórzano, 2015). Methodologically guided by an auto ethnographical narrative, this paper seeks to illustrate some of the ways in which race is experienced through teaching and working in HE institutions with a specific focus on South Asian descent academics. There is gap in the literature on this as well a limited understanding of the diversity of the ethnic category of Asian in Britain which is often conflated with an even more limited understanding of Muslimness. As a South Asian descent and ethnic minority woman working within a system where diversity, in its ideological sense signals conformity to whiteness, I elaborate the diffuse ways in which I have experienced race through teaching and working in a broader socio-political context in which discourses on the doing of diversity and decolonization are becoming increasingly charged in the public sphere. This paper will explore the dilemmas of defining British Asian and how limited understandings and portrayals of this ethnic category and episodes of South Asian history, particularly in the British curriculum, has played in role in perpetuating racial and gender microaggressions.

## **12. Critical approaches to teacher development**

### **Decoloniality as pedagogy: Delinking global issues in Northern Europe Classrooms**

Karen Pashby (Manchester Metropolitan University) & Louise Sund (Örebro University)

As two scholars in the fields of Environmental and Sustainability Education and Critical Global Citizenship Education respectively, we were both enthused and concerned about the inclusion of education for sustainable development and global citizenship in United Nations Sustainable Development Goal 4, target 4.7. We were concerned that both fields have pointed to the way existing approaches in Global North contexts reproduce colonial systems of power. However, we saw an opening to mobilise critical approaches by mutually connecting deep theoretical work that is well-established in both fields with the day to day practices of teachers. In the winter and spring of 2018, we ran workshops with secondary and upper secondary teachers in England, Finland, and Sweden who identified as teaching global issues. We engaged the teachers with Andreotti's (2012) HEADSUP tool that identifies seven historical patterns of oppression often unintentionally reproduced in treatments of global issues in Global North contexts (hegemony, ethnocentrism, ahistoricism, depoliticisation, salvationism, uncomplicated solutions, and paternalism). Participants volunteered to try out ideas from the workshop in their classroom and to invite researchers to observe and conduct a reflexive interview. A number of participants contributed to co-creating a resource to support an ethical and complex approach to teaching global issues. We found a group of teachers who were already engaged in critical approaches and some who were new to it and very open to application. In this paper, we reflect on the data sets collected and the process/product of the teacher resource to present a working theoretical framework which will intend to take forward into future work with teachers in Northern Europe. Specifically, we draw deeply on the work of Mignolo and Walsh (2018) to explore how a pedagogy of decoloniality can serve as praxis, a speaking to curriculum that seeks to 'delink from the dictates of imperial enunciations'.

### **Creating spaces in Teacher-Education for Often-Silenced narratives**

Rawia Hayik (Sakhnin College), Yaser Awad, Lina Boulus & Amal Taha-Fahoum

As part of a joint European-Israeli project for developing modernized curricula on migrants' lives (DEMO), this proposed course was developed to suit the needs of Palestinian minority students in Israel. Incorporated into the English department program at an Israeli-Arab college, it was designed to offer safe spaces for minority students to share lived experiences of marginalization and family displacement. Children's literature on migrants' lives provided catalysts for students' profound reflections on reality. Art, narrative, and participatory based methods generated visual, oral, and written data that was analyzed to explore students' experiences and emotions pertaining to life challenges and family histories. The data analysis divulged experiences and feelings of marginalization, silencing, female's suppression, religious extremism, privilege, memory, and dis-belonging and brought oral testimonies of students' displaced ancestors to the public sphere. Follow-up interviews with the students revealed how their engagement in the course impacted them both personally and pedagogically. Providing a safe haven for students to reflect on their life and engage in meaningful participatory and community-based pedagogies helped them to get in touch with personal experiences of marginalization and family displacement. Students expressed that it was the only course offering them safe spaces to voice often-muted experiences, thus contributing to relief and empowerment. They especially found the interviews with the displaced an eye-opening learning and educating experience. Pedagogically, engaging in participatory and experiential teaching methodologies provided them with innovative teaching methods and skills they could employ in their teaching. They expressed increased sensitivity to the needs of students and willingness to create spaces in their future classrooms for their voices, and felt empowered to become social change agents and active advocates for their communities. They internalized the message that minority stories and history need to be given voice, which contributed to better preparing them for teaching in a challenging reality.

### **Expanded Notions of What “Counts”: Benefits of a Teacher Professional Development**

Laura Szech (University of North Carolina Wilmington)

The purpose of this study was to understand how practicing teachers can become more culturally responsive in their literacy curriculums. This study occurred in a semester-long, after-school, professional development course with nine elementary teachers in the midwestern United States. Teachers read research books and articles, discussed strength-based pedagogies, critical perspectives of hegemonic literacy practices, and read culturally relevant children's literature. The study, framed through the lens of culturally sustaining pedagogies, employed a basic qualitative design with data from observations, small group discussion transcripts, interviews, participant journals, and participant course assignments. Findings show that engaging in this work led the teachers to question their own roles in reinforcing hegemonic practices as well as an observed shift in their own perceptions of the definition of literacy to expanded concepts of literacies. As a result of these changed perceptions, the literacy practices in their classrooms shifted toward more culturally responsive and sustaining models that were more inclusive of students' cultures, languages, and families. These teachers benefited from a safe space to discuss their own literacy practices and question them, as well as the time and resources to shift their classrooms toward a more responsive environment. This study implies that offering culturally responsive coursework has direct benefits to shifting the climate of the literacy classroom to a more inclusive, culturally responsive one while creating more equitable learning spaces.

### 13. Education for student groups “at risk”

#### **An Uphill Struggle: Accounting for school resistance in Swedish detention homes**

David Wästerfors (Lund University)

Given the benefits of conventional education for young people with criminal experiences that research continually points out, it might be seen as mysterious that detention homes not wholeheartedly prioritise school work. Young people in youth care institutions want education, and if they finish school their chances to embark on non-criminal biographical paths increase considerably. This paper draws on a qualitative study of school work within Swedish detention homes run by the government (so-called "särskilda ungdomshem"), including qualitative interviews with teachers and young people as well as ethnographic observations of lessons and everyday life at the institutions. It presents an analysis of the various accounts given by staff and young people regarding school success and school failure, and it tries elaborate an explanation of how come school work still face resistance in these settings, often resulting in a distinctive struggle in and around schooling. It is suggested that youngsters in care face several obstacles in their school work due to institutional and biographical circumstances, but they are also sometimes personally engaged in avoiding or dismantling social order during lessons. It is a challenge for teachers to tie individuals to other and more conventionally oriented projects, especially in these types of institutions with depersonalising and repressive tendencies.

#### **Ethno theatre: a justice-orientated pedagogy offering opportunities to present authentic stories, question and reflect on the issue of truancy**

Delia Baskerville (Victoria University) & Karl Payne (Porirua College)

Truancy is a longstanding, unresolved educational issue in countries where there are compulsory attendance policies. Taking time out from class without permission is illegal and negatively influences future functioning for students who truant in regards to employment, family and community. Truancy represents a long-term cost to society in expenditure on health, well-being and incarceration. In response, a critical ethno theatre approach provides an opportunity to re-evaluate how truancy is understood and enacted by young people themselves. Seventeen year 12 and 13 Maori and Pasifika drama students took the opportunity to perform centre stage the stories of previously invisible participants and disseminate the results from a PhD study (Baskerville, 2019). This Mattering Project investigated (1) student actors' experiences of performing a character based on an actual New Zealand teenager struggling with truancy; (2) audience members' reactions and responses to the ethno theatre through a post-performance Talanoa/ Hui (meeting); and (3) possibilities to design an action plan that would provide a multi-disciplinary approach to address truancy in secondary schools in the local community. During this process, data was gathered from student actor's interviews, five post-performance discussions and researchers' field notes. This paper presents the justice-orientated pedagogies emerging from ethno theatre. Student actors spoke publically about their own experiences of truancy during post-performance discussions. In addressing audiences, they recognised similarities and differences with their characters and acknowledged a shift in perceptions about truancy. Audience members acknowledged the power of ethno theatre and reflected on their own life experiences of truancy. This research shows that a shift happens when stories are embodied, an awakening occurs and actors and audience members experience a change in perspective.

#### **“Learning Norwegian School”: A Study of Teachers' Practice**

Ingrid E. Elden (Nord University)

More immigrant students than native students drop out of upper secondary school in many Western countries (Hos, 2016; Lindblad, 2016; NOU 2010). In Norway, immigrants 16 years or older in need of lower secondary education, receive their education in schools for adults, or in special classes in upper secondary schools. Their right for education is grounded in the

Education Act, §4a-1 (2006), which states that adults have the right to receive lower secondary education as long as they are not qualified for higher secondary education. The students that receive this education are heterogeneous according to age, competence, qualifications, goals and background. The students also have various needs concerning their situation as newly arrived in Norway. The aim of this study is to investigate teachers' practices in their classrooms. The methodological framework is hermeneutic phenomenology (van Manen, 2014), and data is collected through video stimulated recall (Calderhead, 1981) and hermeneutical-phenomenological interviews (Back & Berterö, 2017). Six teachers, working as teachers in two different municipalities that provide lower secondary education for recently arrived immigrants above the age of 16, are participating in the study work. The data is analyzed through a six-step structure for interpretive phenomenological data analysis (Smith, Flowers & Larkin, 2012). Preliminary findings show that all of the teachers experience the need to change their students. They feel that the students don't know how to be students in the Norwegian school system. At the same time they experience the need to recognize their students. This leads to a pendulum movement, where the teachers move between wanting to change and to care for their students. The results are viewed through the lens of the theory of practice architectures (Kemmis et al., 2014). This project can thus shed light on how practices and arrangements influences the education in a globalized world.

## 14. Politics of Curriculums

### **The new Brazilian high school: challenges and possibilities**

Eulália Soares Vieira (Universidade do Minho)

The present study is the result of the researcher's concern about curricular practices in most High Schools in Pará and in Brazil. The curriculum is always a decision, a choice. A fundamental choice. Without it, everything would be important to learn in school leading to the so-called pandemic curriculum. You cannot teach everything to everyone. School knowledge starts from general but cannot be general; one selects what at one time is considered most valuable and most necessary. The aspects just mentioned lead us to the idea that the curriculum is a social, cultural and ideological construction. That is why its importance in the development of each citizen both personally, socially and professionally. During this study about the new Common National Curriculum Base (BNCC), to be implemented soon in Brazilian schools, we seek to analyze and understand how the New High School will be configured. Can the implementation of a new official curriculum in Brazilian High School effectively help the creative and critical reinvention of this level of education, allowing a more qualitatively differentiated education that provides the formation of adolescents and young people able to act in the context of contemporary society? What changes will result, at the level of teaching-learning and assessment processes, from the implementation of the new BNCC in Brazilian High School? The answers to these and other questions that may arise in the course of this study may contribute to the understanding of challenges and possibilities of implementing a new curriculum as for curriculum development as for improving teaching in High School.

### **Negotiating the position of Romani in the Norwegian curriculum**

Vidar Fagerheim Kalsås (Western Norway University of Applied Sciences)  
& Jenni Helakorpi (University of Helsinki)

National curriculum and teaching materials play a significant role in how pupils learn to understand issues such as majority-minority, power relations and difference. However, the ways curriculum content make these issues tangible will also influence the phenomena they aim to unpack. In this paper we analyse one such phenomenon. Our aim is to investigate how the curriculum content about one minority group in Norway, the Romani, has been used in ongoing negotiation over the groups position in Norwegian society. In the green paper *NOU 2015: 7 Assimilation and Resistance: Norwegian policies towards Tater/Romani people from*

*1850 to the present* it is suggested that the curriculum should include more knowledge about Romani, in order to combat ignorance and prejudices. In this paper we analyse the consultation process that was initiated after the publication of this green paper, and focus on how the submissions are referencing and discussing the current curriculum content concerning the Romani. Our analysis illuminates how specific curriculum content can have effects and play a part in ongoing issues outside of the school context. We have particularly focused on how the positions on the curriculum content can be read in light to two interconnected contexts: The politics of historical justice and multiculturalism in education.

### **A Critical-Pedagogical Proposal of Social Inclusion Through Curricular Justice**

Rogerisson da Silva Caetano & Thomaz Antonio Santos Abreu (Secretary of Education in Brasília/School: Escola do Parque da Cidade – PROEM)

The article 26 of the Universal Declaration of Human Rights guarantees that each human being has the rights to education. With this perspective, this paper analyzes the pedagogical approach of Escola do Parque da Cidade - PROEM, a public elementary school found in Brasília-Distrito Federal, Brazil. This school welcomes children and adolescents who did not have access to education at the right age, or failed at their previous schools, repeating the school year many times, or were expelled, or ended up abandoning their studies for while, but were able to later return to schooling. Therefore, all students at Escola do Parque da Cidade - PROEM are in discrepancy between age and school year. Moreover, all students enrolled there are in social and/or psychological vulnerability circumstances. We claim that the pedagogical work at the school prioritizes equity, in order to consolidate the subjective rights of the students, provided that such work delineates a pedagogical practice which seeks educational peculiarities of each student. Such practice assumes the common base curriculum in Distrito Federal, which is called Currículo em Movimento, and takes for granted that this base must be rearranged, according to the students' educational demands, regarding their need for renewed processes of broader learning and socialization in and out of school. We advocate that this proposal is intertwined with a dialectical comprehension a propos of education, taking into account the paradigm shift stated by Paulo Freire's work, which is internalised by the Currículo em Movimento as well the school's pedagogical organization and its practices. We also advocate that the school succeeds in tackling students' vulnerabilities. Finally, we advocate that the didactic procedures and the pedagogical organization at Escola do Parque da Cidade - PROEM, which is the only one of its kind in Brazil, states a proposal of social inclusion by means of curricular justice.

## **15. Pedagogical interventions for Indigenous knowledges and students**

### **Decolonial imaginings of Sámi knowledges in teacher education**

Michelle Francett-Hermes (Giellagas Institute, University of Oulu)

In this conceptual paper I present imaginings of decolonial pedagogies in teacher education based on making space for Sámi knowledges in the onto-epistemological foundations of educational theory and practice. I turn to reports on projects of decolonization taking place in settler-colonial states, theorization on the logic of the gift in Sámi scholarship, and draw from an analysis of powers operational in upholding and resisting coloniality in the process of negotiating making space for indigenous content in a teacher education program, Ketterä Korkeakoulu, for in-service teachers in Sámi contexts I was involved in developing (2019-2020). Making the coloniality of education curricula in Finland explicit I am critical of simple solutions for complex structural issues that involve allowing business to go on as usual and conditional inclusion of non-threatening Sámi content. To begin to decolonize education in Finland, we must grapple with the unsettling acknowledgement of our colonial relationship with the Sámi. With this article I wish to contribute to the development of decolonial pedagogies in situated historical and geo-political contexts.

### **Strong language models in Sami curriculum**

Sandra Nystø Ráhka & Wenche Rønning (Nord University)

Fagfornyelsen (Curriculum Renewal) is the name of the new curriculum that will be implemented in Norway from autumn 2020. Research into previous curriculum reforms has shown that there are particular challenges involved in implementing the Sámi curriculum, particularly in Lule and South Sámi areas, but also in North Sámi areas outside of the core Sámi areas of inland Finnmark (Solstad, Nygaard & Solstad, 2012; Keskitalo et al., 2013). The challenges are related to lack of qualified teachers, few teaching resources, and the fact that the general language situation is weaker than in the core Sámi areas in inner Finnmark (ibid.). The new curriculum aims to strengthen the new Sámi curriculum considerably, compared to the previous version from 2006, LK06S, by introducing so called 'strong language models'. Strong language models imply that schools should facilitate use of Sámi language in other subjects and on other arenas than just in the Sámi language subject. The current paper will present findings from a pilot project to investigate the current situation and develop approaches to the implementation of the new Sámi curriculum. The project employs a bottom-up approach where researchers cooperate closely with teachers and students in Lule, South and North Sámi schools outside of inland Finnmark, to reflect on and analyze the current situation and subsequently develop new approaches to implement strong language models in the schools from autumn 2020. This is done through seminars where schools and researchers meet to reflect on and discuss data collected in the schools through interviews and video observations. Strengthening the Sámi language and culture through the education system is crucial to the minorities within Sápmi, in particular to ensure that young Sámi are supported in their efforts to develop a strong Sámi identity so that they can engage in further developing Sámi language and culture.

### **Designing and implementing a culturally-responsive, socially just curriculum for student actors to change their attitudes towards truancy**

Karl Payne (Porirua College) & Delia Baskerville (Victoria University)

Maori and Pasifika students are identified by the Ministry of Education as priority learners: two groups of our most vulnerable students in New Zealand. Historically they have been identified as not experiencing success in our schooling system and are over represented in under achievement statistics. We argue there is an urgent need to address such negative outcomes for these students and offer a theatre form to do so. *Mattering* is a play about truancy based on a recently completed PhD study (Baskerville, 2019). We provided a creative process that placed the students at the centre of, and partners in, the learning and catered for their strengths and interests. Students composed music and choreographed ensemble movement. The Maori and Pasifika student actors, who truant during the process, found the play a meaningful context for learning. This paper focuses on the student actors' experiences of performing a character based on an actual New Zealand teenager struggling with truancy and their developing ability to speak with authority about contributing factors in their own lives. Nurture, pocket of power, 'vaa' (the space between people), connectivity and mentoring were the components that represented this culturally responsive, socially-just curriculum and the teacher practices that supported students to perform these stories to their wider community. We discuss these components and identify the challenges and successes that strategically address the achievement of priority students.

## **16. Language education and social justice**

### **Inclusive language materials for students fluent in stigmatized varieties**

Paulo Feytor Pinto (CELGA-ILTEC, University of Coimbra)

Portuguese higher education has been the main destination for international students from African countries where Portuguese is the official language. One of the reasons for this choice

is the shared use of Portuguese as medium of instruction. However, once in Portugal these students experience unexpected and/or ignored situations of miscomprehension when they interact with colleagues and professors because they are fluent in a stigmatized African variety of the Portuguese language and because their schooling experience in the country of origin didn't develop linguistic and communicative competences demanded by Portuguese higher education. This paper will focus on educational language materials with a decolonial approach designed for this specific group of international students. The materials on Academic Portuguese aim at developing the students' understanding of European Portuguese and production of academic genres in whatever language variety. They result from several focus groups with international African students and their professors and were experimented with three consecutive classes of students. This on-going research activity is part of the project Trovoada de Ideias, brainstorming in Angolan Portuguese, implemented at ISCTE, University Institute of Lisbon (2016-2020). It acknowledges African varieties of Portuguese and searches for consistent linguistic and social inclusion of these stigmatized students. The topics of the educational materials are: pluricentricity of the Portuguese language; sounds of European Portuguese; phraseologies of European Portuguese; note taking; textuality; types of texts; and academic genres.

### **Ethnic mainstreaming as a political basis for Southeast Asian language curriculum in Taiwan**

Fen-Fang Tsai & Han-Pi Chang (National Central University)

In August 2019, Taiwan formally included new immigrant language curriculum as obligatory courses in language section of elementary schools. It set a precedent in the world. Besides original local language curriculum such as aboriginal language, Hakka and Minnan languages, elementary school students can select from new immigrant languages of 7 countries which are flexible courses and optional courses of the second foreign language in junior high schools and senior high schools. One of the main reasons to include Vietnamese, Indonesian, Thai, Burmese, Cambodian, Malaysian and Filipino in the curriculum is that new immigrants in Taiwan are the fifth ethnic group and there are more than 340,000 Southeast Asian marriage migrants and children. The policy shows that Taiwan marks a shift from multicultural policy to ethnic mainstreaming. Recognition of cultural difference and group rights in different countries are varied based on national contexts. Taiwan is no exception. Different factors result in multicultural discussion and policy in Taiwan. The most influential ones were political conflict, ethnicized politics and ethnic movements in the late 1980s. Multiculturalism was then announced as basic national policy during the presidency of Chen Shuibian. Nevertheless, the increasing marriage migrants from the 1990s were excluded from multicultural policy. It reveals the challenge and obstacles of multicultural policy of Taiwan and one of them is how to cope with multiculturalism in the era of globalization and social justice (Chang, 2008, 2011). In recent years, the previous issues are concerned in Taiwan which introduces the policy of ethnic mainstreaming to accomplish the goal of social equity and rethink ethnic relationship. Including new immigrant language in the curriculum is the best example and it is consistent with global citizenship education (Tarozzi and Torres 2016) which emphasizes social justice.

### **Decolonizing discourses in dual language education**

Gabriela Dolsa (University of Texas at El Paso)

Dual language education (DLE) is a powerful way to develop the acquisition of language proficiency and literacy in English and a partner language. The current 'best practice' in DLE indicates the two languages should be separated during instructional time (Thomas & Collier, 2012). DL educators need to remain faithful of the target language during instruction. The principle of fidelity in DLE presents itself as a powerful discourse that shapes educators' DL program ideologies and practices. In schools, educational conferences, and teacher trainings, fidelity refers to the faithfulness educators must have to the program model structures, it emphasizes the fidelity to the allocation of languages. The principle of fidelity in DLE is seen as silver bullet to develop successful DL programs. Evidence of success are the students'

high academic achievements measured by standardized tests, English language proficiency, the partner language proficiency- although the relevance and ways to measure this may vary from program to program- and the less clearly gauged, sociocultural competence. Throughout my research the principle of fidelity to language allocation, curriculum, and pedagogies seems to impose on DL educators and their contexts in ways that do not reflect the dynamics and needs of the community. When fidelity is uncritically demanded from DL educators, it creates tension and contradictions as there are strong feelings this principle does not help students' unique developmental goals. In my presentation I discuss what it means to be faithful to DLE according to my participants and how their discourses reveal coloniality ideologies (Quijano, 2019; Maldonado-Torres, 2007; Mignolo, 2018) about language, identities and pedagogies. The purpose of this presentation is to problematize the principle of fidelity in DL education and its unintended effects on reproducing colonial beliefs.

## 17. Student and staff collaboration in higher education

### **Working with a range of stakeholders in an attempt to decolonise the curriculum**

Danielle Chavrimootoo (Kingston University London)

This paper presents work in progress research findings on how academics, Head of Departments, Course Leaders and students work together in attempting to decolonise and create an inclusive Year One curriculum. The History Department at the University of Manchester has undertaken a critique of its current curriculum with a view to redesigning a more inclusive accessible Year One Curriculum. Historical & Philosophical Studies undergraduate student cohorts are overwhelmingly White, and have lower proportions of BME students (Royal Historical Society 2018 p8). History at The University of Manchester reflects these broader trends, recruiting low numbers of Black Caribbean and Black African students to the undergraduate programme. The paper examines how staff and students approach decentring Western knowledge in order to liberate the curriculum. More than ever academics now need to consider how to create and deliver a curriculum which is relevant and broad to appeal to a more diverse body of students (Deacy 2015). A dearth of literature which suggests that Black students feel the curriculum does not reflect issues of diversity, equality and discrimination (National Union for Students, 2016). As such this is cited as one of the many reasons why 'BAME students do not do as well at university as their White counterparts as the latest statistics shows a 13% gap' (Universities UK and the NUS 2019, p.1). Attempting to decolonise the curriculum including a diverse range of perspectives, particularly from scholars of colour and from the global south ensures the curriculum reflects and addresses a range of experiences and promotes cultural democracy (University of Kent 2019). In this context, mainstreaming decolonisation and inclusion in curriculum design, delivery and assessment signals academics responsibility to create 'barrier-free' teaching and learning environments which will work towards enabling students to flourish. Therefore, this paper will illustrate the challenges and opportunities involved in such curriculum developments.

### **Co-creating academic staff development programmes to deliver more inclusive learning and teaching practices**

Tania Dias Fonseca & Danielle Chavrimootoo (Kingston University London)

This paper will present a work in progress research project at Kingston University. Widening participation policies in the UK have facilitated access to Higher education for students from a range of cultural and social backgrounds. However the transformation of HE institutions into multicultural and inclusive environments has been slow (HEPI, 2019, Manning and Muñoz, 2011), evidenced both by the lack of satisfaction of HE from a range of 'non-traditional' student groups (e.g., BAME students, mature students etc.) and negative experiences from academic staff (Kachchaf, Ko, Hodari, & Ong, 2015). Recent studies show that students' learning and teaching experiences can be affected by the communication and attitudes towards them, due

to their personal and learner identities such as ethnicity, age, full/part-time, sexual orientation and gender identity (Berk, 2017; Palmer and Maramba 2015; Simon, Wagner & Killion, 2016). The aim of the study is to identify and understand a range of student learning and teaching experiences, including their interpretation of inclusivity and belonging to the learning community at University. More specifically, we will explore micro-aggressions experienced by students and use these experiences to design staff development programmes which raise awareness of and foster inclusive teaching practices. Using a mixed methods approach, data was collected from undergraduate and postgraduate students through an online questionnaire and focus groups. The project was grounded in staff-student collaboration, with students as research partners, allowing for a more credible and sustained engagement through students' perspectives, both as researcher and as participants. We will explore the characteristics and factors contributing to both positive and negative learning and teaching experiences in Higher Education, as well as examining the interplay between these and students' multiple identities (ethnic, age, sexual orientation and gender). More specifically we will also examine how these experiences affect students' perceptions of their academic outcomes/success.

### **Co-working as a community to enhance education**

Eeva-Mari Miettinen, Essi Katila & Ossi Pärssinen (Tampere University of Applied Sciences)

Educational system is not detached of surrounding society and its' values. Therefore it is being affected by neoliberal ideas of competition and consumerism. Besides ecological problems, neoliberal capitalism also causes social problems, and demands of growing efficiency, pushing people to margins. Likewise, normative conceptions on gender and sexuality are being renewed through education. If we fail to see the activating role of education we are in the risk of rather using it as a means to preserve status quo. In our presentation we will look into two cases of student-faculty co-operation. Students of social services in Tampere University of Applied Sciences found their teaching and curriculum lacking in diversity of sexuality and gender. Where as in the theme of sustainability the problem was that the curriculum was not implemented in the teaching. In first case student advocacy resulted in that the Diversity of Gender and Sexuality was added in the curriculum as a separate course worth 3 credits. This should result in implementing the themes in teaching. In our second case the development work was triggered by Tuija Hyyrynen's (2017) thesis where she was researching sustainable development in our curriculum, and teachers understanding of the concept. This initiated development work of implementing themes of sustainability and climate change to lessons. In order to do so the lecturers need more know-how on the subject. Working as a community has been the key in enhancing the education. Students have played an active role in getting their voices heard. Active dialogue between students and lecturers made it possible to achieve change in the curriculum. The process also provoked and inspired activism where teachers, students and alumni got together acting to promote these themes.

## **18. Migration and educational inclusion (2)**

### **Linguistic Integration of the adult migrants and refugees in Brasília**

Bianca Benini Moezia de Lima (University of Helsinki)

In this presentation, I call attention to the preliminary results of my research developed in the Intercultural Encounter Master's degree at the University of Helsinki. This study sheds light on the language integration in Brazil, focusing on the Brazilian Portuguese (BP) courses provided at the Centre of Teaching and Research in Portuguese for Foreigners (henceforth NEPPE) to migrants and refugees in Brasília, at the University of Brasília (UnB). The BP course organized is named Módulo Acolhimento (Host Module). In my research, I indicate that most of the learners in the PB courses at NEPPE were from Haiti, yet other countries of origin were present in the classroom, for instance: Togo, Turkey, Republic of Congo, Cuba, and Syrian. The significant number of Haitians in Brazil increased right after the 2010

earthquake in Haiti, in 2012, 4,278 Haitians registered at the Brazilian Federal Police, and in 2016 the number was 42,026. In this migration context, it is relevant to discuss the integration process in this specific social-historical setting, according to Lucassen (2005) 'Integration is never a neutral process; it is embedded in power relations. Its course depends on the specific configuration of various actors, including migrants themselves' (p. 19). Keeping that in mind, this research pinpoints the possible actors focusing on language learning as a crucial factor for the integration process; therefore, I analyze how *Módulo Acolhimento* and its learning material aim to develop critical awareness and agency to migrants in a vulnerable situation in Brasília. I analyze the language integration in Brazil through lenses of intersectionality approach (Floya Anthias, 2012) and Critical Applied Linguistics (Alastair Pennycook, 2001).

### **Acculturation strategies and identifications as performed by students of immigrant origin in Catalan schools**

Maria Adelina Ianos (University of Lleida)

The mass arrival of immigrants to Catalonia (Spain) in the last two decades has led to a change in the socio-demographic composition of a de facto bilingual and bicultural society. The acculturation process undergone by young descendants of migrants and their identifications are essential in order to overcome the social challenges arising in different societies. A mixed study was carried out in order to identify the acculturation profiles of descendants of migrants in the context of Catalan schools, correlating these processes with cultural, linguistic, and group identifications. A survey was completed by 212 young people of migrant origin (14-18 years old) in secondary education. The qualitative data consisted of 9 of their life stories and 6 semi-structured interviews with teachers. The findings indicate the development of complex acculturation strategies informed by the intricate duality of the Catalan context. Namely, four tendencies were identified: assimilation with Spain, assimilation with Catalonia, integration and, finally, separation in relation to Spain while integrating into Catalonia. Furthermore, the results show a complex identity construction mediated by this acculturation process. Accordingly, a series of major challenges are brought to consideration, such as the importance of examining the rejection and discrimination suffered by the Maghribi collective for maintaining certain religious practices. In this regard, it is necessary to move away from the term 'immigrant' and to consider that classrooms include increasing numbers of students who are Catalan but with different origins, something which also modifies the host culture. Finally, we focus on the urgent need to choose social policies which promote the acceptance of the fact that we live in a diverse and plural society, and that it is necessary to build bridges in order to achieve a cohesive, inclusive society.

### **Finding a way to higher education: refugee students in Portugal**

Cristina Santinho (CRIA-ISCT, Instituto Universitário de Lisboa)

Current figures by UNHCR show that only 1% of refugee youth are integrated in university-level education. Host countries have the responsibility to take measures to develop a holistic integration framework that includes higher education as part of protecting human rights and human dignity. Many of the barriers to educational achievement experienced by refugees include precarious living conditions, unprocessed experiences of traumatic events, violence or abuse, interrupted education and language barriers. Educational support needs for these students are necessarily different and need to be tailored to ensure a fair access and equal inclusion in higher education studies. Education is generally perceived by refugee students as a precious opportunity, bringing stability and new beginnings. It provides them with a sense of security, feeling of coherence, routine and predictability about life. According to the students' narratives, there is a sense of possibility, by envisioning the future: life seems more possible to be projected, with freedom and agency. Another important point is autonomy and a regained sense of control. Having been totally dependent of governments, legislation, asylum policies and host institutions that determine so many aspects of their lives, contacting with teachers, peers and the academic environment again helps foster a controlled routine, a kind of freedom

never experienced before. Portugal has been seen as a good example, among other EU member-states, in what concerns of accepting refugees. In what solidarity and hospitality are concerned, the political discourse and the public opinion assumed by Portugal certainly contrasts with those which have shown hostility to the reception of asylum seekers. Nevertheless, following the research carried out during the last 3 years, it's possible to assert that public policies aimed at refugees' integration did not contemplate, until 2018, the access to higher education. But, new and challenging projects tailored to facilitate the access of refugees are now taking place at some universities.

## 19. Educating democratic citizens in a global age

### **Education for Global Citizenship in an Age of Rising Nationalism**

Elina Nivala (University of Eastern Finland)

Citizenship education in nation states has historically been based on a strong connection between citizenship and nationality. Creating a national sense of belonging has been the basis for building up a civic identity and feelings of togetherness and solidarity between the citizens. Civic participation has been tied up to the feelings of patriotism and loyalty to one's own nation that has its roots in a shared history, culture and bloodline. The idea of global citizenship has challenged this connection: global citizenship cannot be based on cultural and ethnic sameness but on respect and recognition of diversity. However, building up a civic identity and a sense of belonging in a global community of citizens is much harder than in a more closed national community. Now that nationalism is rising again in all parts of the world, education for global citizenship needs to find new understanding of and new ways to support the 'felt citizenship', the feelings of belonging and togetherness in the global community of citizens. This presentation outlines the theoretical framework for an on-going social pedagogical research on education for global citizenship. Citizenship is understood as membership in a political community. This membership can be based on a formal status, on participation and/or on feelings of belonging and togetherness. Citizenship education has traditionally been about supporting the development of knowledge, skills and attitudes needed for participation and about building up a basis for the 'felt citizenship' in the political community. In today's globalized and at the same time more and more nationalistic societies, a big question is, what is or what are the political communities that the citizens belong to. In a social pedagogical research, it is also relevant to ask, what is the membership that education for global citizenship should be supporting and how can it be supported.

### **Peace education: A Qualitative Analysis on the Importance of Empowering Youth Through Global Competency**

Maedeh Pourrabi

The need to developing a pedagogical approach to educating youth on peace education and global competency is vital in the increase of globalization. With an everchanging world and the increase of global issues, learning to live together in peace is imperative for our society. Empowering youth through global themes results in an increase in peace education. Becoming globally competent about issues surrounding our world and learning about various cultures allow students to learn about different ways of life, feel interconnected, think critically, expand egocentric thinking, be motivated in taking action, and taking part in participatory learning. The United Nations' Sustainable Development Goals (SDGs), a set of 17 goals that serves as a universal call to action to protect the planet and endorse peace by 2030, is a powerful tool to implement an inquiry-based civic and social emotional learning that promotes peace education and global enhancement. It is not enough to just teach the students of the existence of the SDGs, but rather an opportunity to integrate the goals into curriculum through an interdisciplinary approach. Designing a global curriculum can become a very crucial part of our educational system and encourages sustainability and peace. The connection of global themes to educational curriculum is one of the many ways to build an empathetic generation.

Empathy promotes peace and in a world of opposing viewpoints and issues, our youth can be the catalyst to social change. As a 2020 Fulbright Distinguished Award in Teaching recipient for Finland, the focus of this presentation will be centered around my own teaching in the United States as well as the qualitative research conducted in schools throughout Finland. By touching upon school cultures in two separate countries, we can form a mutual understanding to promote peace education as a universal education curriculum.

### **Echoes of social justice: individual perceptions informing the enactment of a participatory democracy in the curricula**

Tania Dias Fonseca (Kingston University London) & Diana Sousa (University College London, Institute of Education)

In recent years, an increase of citizens' distrust in democratic institutions is becoming more visible in the western world (Klingemann, 2013; Torcal, 2006). Increasingly alienated by political actions, individuals are progressively distancing themselves from democratic processes of participation such as voting. Some authors indicate that this detachment happens due to political parties, especially centre parties, defending corporate interests rather than the public general concerns, in particular, working classes (Mair, 2013). This, combined with the raise of migrants and refugees trying to seek asylum, democratic practices and discourses are starting to show fragilities. Xenophobia, racism, and radical voices against human rights are finding their way into the popular political discourse and gaining followers. The rise of social hate discourses adds pressure to educational systems that already reproduce inequalities. Considering educational systems as one of the main ways to reproduce a dominant ideology, mirroring the social ethos, the school curricula and its enactment need to be examined to understand what is perceived as fundamental for citizens to learn about democracy and citizenship and which voices are being heard. This will highlight biases and colonial frameworks informing curriculum design and educational practice. The aim of this paper is to problematize normativity of democratic discourses using Portuguese education as an example. We discuss how teachers and policy makers appropriate dominant democratic discourses and translate them into practice. We argue that individual perceptions of teachers about democracy play a significant role on school and classroom strategies, pointing to the importance of looking at the visible and the hidden curriculum in the enactment of democratic active citizenship. This implies looking at democratic school and classroom practices, asking whose voices are heard and who are the democratic agents (e.g, adults vs children, nationals vs migrants) in this process.

## **20. Interventions in the face of “difference”**

### **Critical Engagement of Game Developers in Defining Cultural Diversity**

Kia Lundqvist, Timo Halttunen, Ellinoora Havaste (Brahea Centre, University of Turku) & Niina Autiomäki (Humak University of Applied Science)

The interest to develop pupils' and students' intercultural competences (IC) is evident not only by governments in Europe, but also in the United States, Australia and New Zealand. Furthermore, researchers have debated on how intercultural understanding should be developed within the studies (e.g. Scarino et al, 2008, East et. al. 2018). In practice, teachers struggle with how to scaffold their students' intercultural learning, either by separating or integrating it from other learning aims, e.g. communicative language use (see e.g. Piatkowska 2015, Kohler 2015). In this paper, we explore how learning intercultural competences and the understanding of cultural diversity is developed using technology-enhanced learning (TEL). Using data collected from a project group creating a gamified learning environment, we analyze the notions of intercultural competences and cultural diversity and the meaning-making of the different professionals in this process. The study describes critical engagement of game developers and educators whilst they aim to foster learners' understanding of cultural diversity

using TEL.

### **Norm-Critical Evaluation Practices in Daycare & Preschool**

Marta Padovan-Özdemir & Stine Del Pin Hamilton (VIA University College)

Nordic research has documented how majoritarian (heterosexual middleclass white) norms in Danish preschools are taken for granted and invisible to the educators (Heikkinen 2016). In spite of legislation and official values promoting equality and inclusion, such truism and norm-blindness obstruct social justice as it causes some children to experience marginalization, stigmatization and discrimination in an early age, possibly impeding their cognitive, personal, and social development. This paper addresses the question of how to make majoritarian norms a visible object of investigation in daily practices of care and education in order to consciously and creatively build more inclusive norms and educational environments. Within the methodological framework of an intervention-based ethnography in four Danish daycare institutions and preschools, the paper teases out what happens when norm-critical theory and norm-creative methods are applied in everyday professional practices of care and preschool education. Based on 'storytelling' developed in cooperation with educators involved as co-researchers, the paper identifies what happens when educators realize and denaturalize the norms they take for granted. It also discusses how educators understand themselves as carriers, breakers and builders of norms. This analytical discussion feeds into critical-constructive research (Heikkinen 2016; Kumashiro 2000; Olesen, Aggerholm, og Kofoed 2008) advising the mainstreaming of equality measures in daycare and preschool in order to promote equality of opportunity for participation, influence, and personal and social development irrespective of gender, age, sexuality, disability, and socio-cultural background. Thus, this paper develops an approach for a systematic employment of norm-critique and norm-creativity in educators' professional mindsets and in daycare and preschool evaluation practices.

### **Giving a face and voice to every child - from difference blindness to diversity as an added value**

Karmen Mlinar (University of Ljubljana)

Despite European society becoming more multicultural, state neutrality and difference blindness are still the predominant ways to cope with diversity. In the name of neutrality, differences are being excluded from the public sphere, thereby creating a false sense of equality. This social tendency is also visible in schools. To develop a society where equality can be possible with visible differences, we should start at the education of the new generations. Before this backdrop, we developed guidelines for schools to build a school ethos, based on the respect for the other as different. We implemented the guidelines in a Slovenian school in cooperation with the school leadership and teachers, and evaluated their effects. This talk focuses on one of the implemented measures to make the school's diversity visible. We placed a map at the school entrance showing all the states where children come from. Around the map pupils placed posters, representing the characteristics of the related ethnicities. The action was based on the following guidelines: pupils decide the content of the posters; the possibility of developing a positive identity; no categorization and stereotyping; seeking similarities and differences between Slovenian and other ethnicities, without condemning pupils if prejudices arise; active listening; collaborative learning; direct contact with the other as different. The results showed positive changes in the relations between pupils of different ethnicities, as well as in the image, understanding and respect for other ethnicities. A noticeable appreciation of previously neglected ethnicities was established. Furthermore, students developed a desire to learn about other ethnicities, and above all the desire to get in touch with the other and learn from him/her. With actions like the one presented, we can give a voice and face to every child and develop an environment where children know and feel they are equal without denying their diversity.

## 21. Re-thinking special education

### **Monitors far beyond special: the curriculum as a life path**

Alessandra Valéria de Paula (University of Brasília/Brazil)

We report an innovative pedagogical experience involving Students with Special Educational Needs from the Resource Room of Centro Interescolar de Línguas 1 de Brasília (CIL 1). This public school is focused on teaching foreign Languages to students of basic education and it has become reference in special educational service to apprentices with medical report of physical, visual, auditory, intellectual, mental disabilities; autism spectrum disorder; and high skills and giftedness. The CIL undertakes a project in which advanced level students have the opportunity to volunteer themselves as monitors to clear out doubts from the ones who need school reinforcement. For this, an oral and a written assessments are required as well as an interview with the pedagogical supervisor to mention their interests in this activity. Three students with special educational needs were approved in the tests and had lived the unique experience of being monitors of the so called 'normal' ones in 2017-2018. Posteriorly, the monitors were named after 'Monitors far beyond special' by the students. Two of them worked in the library clarifying doubts from those who sought them, and the other one contributed with the teacher of deaf students as an interpreter of Brazilian Sign Language. We consider this experience as a singular curricular materialization, since it corresponds to what, appropriately, Pinar (2016) outlined as the *currere* basis of pedagogical practices, where the curriculum is conceived as a life course that transcends the school space, passes through it, and contemplates the whole social existence of the person. "It was a way of showing, not only other students, but also the teachers, that the special student is as capable as the others, we just need adaptations and a little patience", said one of the participants. "I somehow felt useful, especially when I was complimented on my methodologies", mentioned another volunteer.

### **Why am I restricted to special school? Narrative from children living with physical disabilities in Akwa Ibom State, Nigeria**

Louis Okon Akpan (National Open University of Nigeria)

Disability among children in Nigeria is pervasive, but it is seldom recognised and often deliberately hidden. Children living with disability face different form challenges which adversely affect their all-round development. From all indications, the vast majority of these children receive no formal education. Few of these children who are opportune to access formal school are often restricted to special schools. In light of the above assertion, this paper seeks to explore reasons for restricting children living with disability to special schools. This paper is qualitative in nature, therefore, twelve children living with different form disabilities were purposively selected from four different special schools located in Akwa Ibom State. Because of the nature of research which is on vulnerable children, permission was sought from the appropriate quarters to carry out research with the children. Face-to-face interview was conducted, narrative analysis was used to make sense of the data. Key findings indicated that children living with disabilities are restricted to special schools because of the availability of certain instructional materials which are disability friendly. Secondly, most teachers in conventional schools are not trained on special education therefore they find it difficult to teach children living with disability. It was recommended among others that government should ensure inclusivity of these children in the mainstream primary schools in the country.

### **Re-considering 'Disability' and student experience: questions of equality, social justice and embodied subjectivities in Higher Education**

Suanne Gibson (Plymouth University)

The contemporary academy is subject to profound and incessant change, driven by neo-liberal values and an endemic culture of performativity and individual success. These values inform, disfigure and invert inclusion and equality in policy, practice and outcome. Such values

facilitate and justify in nuanced ways a dominant hegemonic culture, which marginalises minority communities and contributes towards their pervasive exclusion and the replication of oppressive structures and systems. This paper unpacks this in relation to the 'disabled' student, it re-considers the complexities and realities of what it means to be 'disabled' in HE today. It considers 'embodied subjectivity' as framed within the authors' international research studies on student experience, inclusion and equality (Gibson, 2015; Gibson et al, 2016; 2017). The work argues that 'disability' as identity has become colonised by a neo-liberal policy agenda and framework surrounding the discussion, institutionalised perceptions and positioning of 'student diversity'. This results in failed forms of inclusive provision. Burke's (2017) articulation and positioning of Nancy Fraser's 3Rs ? 'redistribution', 'recognition' and 'representation' is used to frame the paper's responses to the question of students' continued exclusion and HE's failure to provide equally responsive forms of pedagogy plus provision. From this background, the work argues for politicisation, representation and critical conversations (Gibson and Cook-Sather, 2019; Zembylas 2014) to frame the debate regarding inclusive HE provision and pedagogy. This work forms part of a wider international research study exploring and exposing the truth of institutionally positioned disabled students. It aims to re-consider, give voice to and work towards a community of praxis, where Fraser's lenses of redistribution, recognition and representation frame the discussions and actions to re-consider and re-position 'disabled' in our contemporary HE landscape.

## 22. Linguistically and culturally responsive education (2)

### **Integrating cultural diversity in Higher Education**

Kia Lundqvist (University of Turku), Timo Halttunen, Zahraa Al Take (Turku Town) & Emmanuel Acquah (Åbo Akademi University)

Historical and current migratory movements have led to highly complex, dynamic multicultural societies. This increased diversity has multifaceted effects on Higher Education (HE) and calls for closer attention in this field. This study describes the structure and outcomes of a generic course for Continuing Professional Development (CPD) aimed at providing HE institutes and professionals insights and ideas in organising staff training to promote inclusive learning and teaching in European HE and beyond. The structure of a generic course was based on the designing and piloting of the Continuing Professional Development Course (CPDC) tested in the seven partner universities within Europe. The study highlights concepts, contents and methodologies that are critical in promoting intercultural competence in HE. Data from one of the participating universities suggests that the CPD can have positive impact on HEI faculty and administration. The study is a part of a larger European project HE4u2 : Integrating cultural diversity in Higher Education coordinated by the European University Continuing Education Network (EUCEN).

### **Proposing a Social Justice Framework for Reframing School Mathematics through Culturally Responsive Pedagogies**

Kathleen Nolan (University of Regina)

Mathematics teacher education research calls for the development of culturally appropriate curricula and the education of new teachers in these curricula. The research described in this presentation responds to the call by asking the question of how school mathematics and mathematics teacher education might be reframed through critical and culturally responsive pedagogies. In doing so, it seeks to challenge that which (re)produces injustices with regard to participation in mathematics. Drawing on a three-dimensional social justice framework, this presentation introduces a critique of dominant school mathematics paradigms through a new (disruptive) form of culturally responsive pedagogy (CRdP). The research is *pedagogically* realized through a synthesis of research offered by Ethnomathematics (EM), Critical Mathematics (CM), Indigenous Education (IE), Language Diversity (LD) and Equity-based (E-b) approaches to research in mathematics education; it is *theoretically* informed by

Nancy Fraser's three-dimensional approach to social justice and participatory parity; and it is *methodologically* achieved through discourse analysis. In essence, the research claims that reframing school mathematics through CRdP is a first step toward decolonizing it— toward noticeably disrupting the unjust relations and functions of school mathematics.

### **Teaching course about indigenous minorities in regional university in Russia**

Tatiana Vlasova (Udmurt State University)

Teaching a course related to the situation of minorities in a regional university faces several problems typical for the Russian academic tradition. Russian word “minorities” has a very narrow meaning: it refers to the small peoples that inhabit the northern Russia. Thus, this term is rarely correlated with most ethnic groups living in Russian regions. In addition, if in English “Minorities” means “junior”, “being subordinate”, then in Russian these meanings are not visible. As a result, additional explanations are required in order to form students' idea of the correlation between ethnic composition in the country and social stratification in society. The same linguistic confusion is associated with the concepts of "Ethnic" and "National". In the European academic tradition, the term “national?” acquires the meaning of “state” and “civil”. While, since Soviet times, the term "national" refers to the population of autonomous territory (Republic). For instance, additional explanations are required to establish the difference between term “National project «Education»” which is mean the state reform program and the term “national education”, which refers to the practice of studying the language of an ethnic group in the territory of residence. Very slowly, students form the installation for the use of correct terminology during the semester. These semantic gaps make difficulties with understanding factor of recognition of civil rights in relation to people who consider themselves to be ethnic groups. In the educational literature, a set of rights related to ethnic identity and practices of self-attribution to the group. Cultural distance between the "Russian" and "non-Russian" populations is a regional distance between urban and rural residents, between residents of provincial cities and residents of megalopolises. And this means a difference in living standards, wages, funds allocated to social infrastructure: health and education. The rhetoric of "multinationalism" does not overcome but fixes social inequality.