The EWC Statement Series

Fifth Issue

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Please contact: post@theewc.org

The 5th issue of the EWC Statement Series

Highlighting current trends, research and scholarly debates

Contents

Editorial

Welcome to the 2015 issue of the EWC Statement Series.

Being able to publish the collection of statements for the 5th time makes a small anniversary. We are happy to see that some of the statements from recent years still are frequented on the EWC website and that they appear in reference lists of scientific articles and reading lists for university students alike. We also think that this year's contributions are worthwhile to be used in a range of educational contexts.

For the first time, several EWC statements have a specific focus on Higher Education, including pre-service teacher training.

On the occasion of the Higher Education for Democratic Innovation World Forum which took place in Belfast in June 2014, two statements dealing with service learning were released. Both contributions focused on the function of service learning in enhancing civic competence and engagement in learners while allowing educational institutions to be actors of local community life and civil society.

In **Service Learning: Education's Most Powerful Civic Pedagogy**, Caryn Musil introduces service learning in American higher education institutions while Sandra Zentner and Carla Gellert describe experiences with service learning in German secondary schools in their contribution **Service-learning in German schools: A promising way to get youth involved – in active learning and in civic engagement.**

Another statement with a Higher Education focus was published under the title **The Role of Universities in Peacebuilding**. The author Enver Djuliman explores the role of universities in the peace building processes in the Western Balkan countries. Based on the experiences from the Norwegian Helsinki Committee`s project Lets Build Bridges, not Walls – Roles of Universities in Peace Building in Serbia, Kosovo, and Bosnia and Herzegovina, efforts to inspire universities to re-define their role in peace building are presented. The statement ends with an outlook on how the implementation of Human Rights Education principles and approaches in Higher Education can support these processes.

The remaining two statements explore approaches and dilemmas of intercultural and inclusive education.

In **Transnational social spaces and its impact on teacher education** Doris Edelmann addresses the challenges of education in 'transnational spaces' – contexts in which learners with varying migration experiences are prepared for a life which most likely will encompass mobility and/or migration? What kind of approaches and tools does training of pre- and in-service teachers need to give future teachers at hand? As one of the most important issues, Edelmann highlights the competence to handle the 'dialectic of difference' in classrooms and school environments – the tension between the goal of equal treatment regardless of background on the one hand and the need to acknowledge difference that leads to disadvantage and discrimination on the other.

Along the line of Edelmann's argument, Paul R. Carr's statement **Critical Studies in Whiteness and Racialization: Seeking Social Justice in and through Education** asks how inequalities and

discrimination should be addressed in teacher education in order to prevent future teachers from perpetuating existing discriminatory patterns. In his view, the capacity of the members of the majority – to which most of the teachers belong – to critically reflect on their own privileges and the ways in which education contributes to reproduce injustice is a crucial precondition for overcoming discrimination in education. Carr argues that education cannot contribute to social justice without a 'critical Whiteness' approach, deconstructing deeply rooted cultural notions of white supremacy.

As always, we end this introduction by inviting scholars, educators and other experts to come up with suggestions for further statement topics, potential authors – or right away: to offer us a statement of your own!

In case you have further questions, please contact: c.lenz@theewc.org

Best regards, on behalf of the whole EWC team,

Claudia Lenz

Head of Research & Development

Service Learning: Education's Most Powerful Civic Pedagogy

By Caryn McTighe Musil

In the face of widespread concern about political disengagement of youth, overall embarrassingly low levels of civic literacy in the American public, and dangerous inequalities across race and class that threaten diverse democracies , colleges and universities in the United States have increasingly embraced their historic civic mission with a 21st century twist.

Since they now educate 75% of students who graduate from high school, U.S. colleges and universities are preparing students not just for political positions of power but also for working across differences in everyday life to address shared public problems, both at work and in their communities.

With renewed vigor, universities are aiming to educate students to become democratically engaged to serve larger public ends beyond their own personal advancement. To do so, academic institutions have extended the boundaries of classrooms and campuses into local, national, and global communities.

In the past quarter of a century, one of the most powerful civic pedagogies to emerge has been service learning. Its multiple benefits to students and communities alike only keep expanding.

The U.S. national report released at the White House in 2012, A Crucible Moment: College Learning and Democracy's Future, assesses the status of these efforts and more importantly issues a National Call to Action to make such learning expected rather than optional, pervasive rather than partial, and intentionally, progressively designed over time.

Among the broad spectrum of civic pedagogies identified in the monograph, service-learning is currently the most wide-spread and its positive effects along multiple dimensions more thoroughly researched.

What is service learning?

Its seeds were laid in the volunteerism that swept U.S. high schools and colleges in the latter part of the eighties and into the nineties. The growth of service during college years was bolstered through new campus infrastructures needed to organize all that good will.

For today's students that spirit of giving has only solidified. The Higher Education Research Institute reports that 85.3 percent of first-year students performed some kind of volunteer service frequently or occasionally as high school seniors (Pryor et al. 2009).

But unlike volunteer engagement in communities that is often episodic, overseen by student affairs professionals or student-run campus organizations, and experienced as an add on to one's real purpose in attending college, high quality service learning integrates community-based learning into the structure, aims, and content of a course.

Service learning earns academic credit and requires students to reflect on what they are learning through the hands-on experience. As the pedagogy has evolved, service learning has focused more

on addressing critical problems than piecemeal service per se, examining systemic causes and systemic solutions, and developing more reciprocal, generative relationships with community partners.

While the early years of service learning focused almost entirely on the benefit of the pedagogy to the students, later years have also begun to assess how much communities themselves are benefitting—or not—from service learning.

By some estimates, of graduating U.S. college seniors sixty percent has been involved in some form of service learning (Finley 2012) involving academic credit. It is also a pedagogy that can be adopted across almost any academic discipline and designed in complexity and scope so it can be incorporated across all four years of college in differential ways.

Although it is most firmly established in colleges and universities where faculty members have greater flexibility over what and how they teach, service learning is visible in K-12 sectors as well where studies show it similarly has positive effects across multiple dimensions of learning, student development, and the all important retention and graduation rates.

Effects of Service Learning

Even though there are many different civic pedagogies to choose from, service learning has been assessed more thoroughly than others. The results continue to be impressive, in all likelihood because of the layered nature of the pedagogy.

Service learning requires students to work or do research in unfamiliar places that challenge existing knowledge and attitudes; it exposes them to multiple perspectives and myriad differences; it asks them to apply academic knowledge in unscripted situations; it asks them to work with others toward solutions for complex, messy issues; and it requires them to reflect upon what they were learning and observing in the process.

Outcomes associated with service learning include "complexity of understanding, problem analysis, critical thinking, and cognitive development" (Eyler et al 2001, 4) and social development like "personal efficacy, personal identity, spiritual growth, and moral development" (1).

Important to democratic engagement, A Crucible Moment reports that service learning is linked to "increasing students' sense of social responsibility and citizenship skills such as religious and racial tolerance. . .the ability to work well with others; leadership and communication skills; and. . .a sense of being able to effect change in their community" (61).

The Higher Education Research Institute reports that service learning is a positive predictor of five outcomes that include critical consciousness and action, social agency, integration of learning, civic engagement, and political engagement"(Hurtado, 2012, 12).

In another survey of the literature, Ashley Finley found additional positive outcomes including "cultural awareness, tolerance for diversity, altruistic attitudes, moral development, sensitivity and reasoning, and self-esteem" (2012).

There is mounting evidence from studies that service learning correlates with outcomes that are associated with greater retention and increased graduation rates. Students at a US community college, for example, reported 20% higher retention rate from fall to spring persistence among students who had taken a service learning course (A Crucible Moment, 13).

The quality and intensity matter in successful service learning pedagogies. One study, for instance, found that "students who engaged in more intensive service-learning experiences scored higher on all five measures [retention, academic challenge, academic engagement, interpersonal engagement, and community engagement] than did students who engaged in less intensive service-learning experiences"(Cress et al. 2010, 6).

A recent publication, Assessing Underserved Students' Engagement in High-Impact Practices (2013) by Ashley Finley and Tia McNair, confirms earlier research about the positive impact of service learning on students' academic engagement.

Forms of Service Learning

At the college level, some of the most common service learning courses are part of what in the U.S. is called general education, a broad preparation across multiple disciplines that comprises about two-fifths of most students' academic study in a four-year program.

More of these general education programs are outcome driven rather than discipline driven, but American education is distinguished by its commitment to provide both a wide foundation with multiple disciplinary lenses and more specialized study within a major.

Some colleges like Tulane University or California State University, Monterrey Bay actually require a general education service learning course of every student. In fact, both institutions require a second course connected to the student's major.

More universities are shifting to ambitious, more sustained, and comprehensive community partnerships in order to create both the range of kinds of civic engagement and service learning as well as to meet the needs of the communities they work in.

At Syracuse University, students from English, computer science, and history departments work with older African American city residents who want to digitize familial and historic documents in order to create a digital library offering testimony to their long struggle for full democratic rights from the 19th century Anti-slavery Movement to the 20th and 21st century civic Rights Movement.

Indiana University-Purdue University at Indianapolis (IUPUI) has established decades' long partnerships with the school system in the city, streaming their students in a variety of schools, levels, and subjects to draw from their different expertise that might be more valuable to the community.

Other universities have cultivated vibrant partnerships through which students can connect their community-based service with their majors that address health related issues or focus on sustainability.

While it is more challenging to incorporate off-school property service-learning experiences for kindergarten through high school students, individually innovative teachers have nonetheless established service learning for all the positive reasons colleges have.

Guardian of Democracy: The Civic Mission of Schools (2011), a publication advocating that schools aggressively embed education for democracy within its offerings, identifies service learning as one of the most effective pedagogies for doing that.

Kelly Granito, who was a teacher at South Plaquemines High School, related how she and her colleagues used service learning to turn a crisis into a teachable moment.

South Plaquemines High School in Port Sulpher, LA responded to the devastating BP Oil Spill, which had occurred off shore on April 20, 2010 in the neighboring town of Venice, LA, but took more than a month to contain. Its effects on the region economically were catastrophic.

South Plaquemines High School taught routine subjects with a community-based grounding and helped students understand in depth the consequences of the local oil spill by adopting service learning pedagogy across multiple disciplines.

In Free Enterprise, for example, tenth graders explored the economic impact of the BP Oil spill on their community by performing qualitative research. They surveyed local small business owners and fishing/shrimping industry workers about their productions and the expected long-term economic impact of the spill. They then compared the data with findings from primary research on the other global oil spill catastrophes of a similar scale.

In Earth Sciences these same students learned about the impact of oil on local wildlife and evaluated the different scientific mechanisms proposed for clean-up. They followed up their research with several trips to the Gulf Coast as a class to help clean the beach and its local wildlife.

Rounding out the curriculum, students in a journalism class wrote op-eds about the impact of the spill and reported on the status of events in their community to students in other states through Skype.

Challenges of Service Learning

Despite its widespread adoption across many campuses, service learning poses challenges. It is labor intensive, often undertaken without being acknowledged in the reward system, and dependent on having a strong infrastructure with professional staff who can help identify, coordinate, and sustain strong community-based partnerships.

The most successful universities invest operating funds in such structures that also offer faculty professional development opportunities so the circle of practitioners can widen. Generating first from service learning but then in spurred by other civic pedagogies and civic inquiries, an expanding body of scholarship, sometimes labeled public scholarship, has emerged that is helping promotion and tenure committees articulate ways such community-based investigations are expanding where and with whom new frontiers of knowledge are being produced.

For students, faculty, staff, and colleges and universities alike, service learning overall has proved to ignite positive transformations. It has reinvigorated learning and teaching, plunged students into constructive hands-on work where they can make more sense of classroom learning to understand and address big questions and urgent issues, and defined new arenas for scholarly investigation. Service learning has also helped re-establish education for democratic engagement as a core purpose of 21st century higher education.

As José Z. Calderón explains so poignantly, "The way we run our classrooms and the way we connect those classrooms to our communities can have a lot to say about whether our teaching and learning practices are advancing a more diverse, socially just, and democratic culture"(Calderón, xxi-xxv).

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Online Resources with definitions, examples, additional resources

Service Learning Clearinghouse: http://www.servicelearning.org/what-service-learning

Campus Compact, a national organization of 1200 US colleges and universities committed to service and civic engagement: http://www.compact.org

Community-Campus Partnerships for Health: Promoting Health Equity and Social Justice: http://depts.washington.edu/ccph/servicelearningres.html

Chicago Public Schools Service Learning Site: http://www.servicelearning.cps.k12.il.us/guidelines.html

The Service Learning Institute at California State University-Monterrey Bay: http://service.csumb.edu/sl-basics

Diversity& Democracy: Civic Learning for a Shared Futures, a quarterly journal in print and online from the Association of American Colleges and Universities that features campus-based practical examples of educators putting theories into practice: http://www.aacu.org/diversitydemocracy/index.cfm

Service-learning:

A promising way to get youth involved – in active learning and in civic engagement

By Carla Gellert and Sandra Zentner

The teaching and learning method service-learning is still a rather new and innovative pedagogical approach in German primary and secondary education. But ever since the first German pilot project on service-learning was carried out by the Freudenberg Foundation in 2001 with 10 schools participating, a steadily growing nation-wide service-learning movement has been gaining momentum and an increasing number of schools are embracing the teaching and learning concept. The German Freudenberg Foundation has been promoting service-learning since then and initiated and now coordinates a national network of dedicated schools and partners implementing service-learning and aiming for high pedagogical quality and a long-term institutionalization in the German educational system. This paper shall give an overview on the development of service-learning in German schools, its current state, challenges of implementation and an outlook what still needs to be achieved.

What is Service-learning – "Lernen durch Engagement"?

"Lernen durch Engagement" (learning through civic engagement), as we call academic service-learning in Germany, is a teaching and learning method that combines civic engagement of students with their cognitive learning in school (Seifert, Zentner & Nagy, 2012; Zentner, 2011). For example: Students learn about immigration, foreign culture and societies and become learning mentors for young immigrant students in a nearby elementary school. Or students study the basic principles of science in their physics class and develop interactive science experiments for kindergarten children. Or students of a biology class learn about the eco-system and build an educational nature path in their community.

As the examples show, service-learning always combines two components: A service for others or the community itself, where students address real needs (which are researched and explored by the students beforehand) and the learning part in school, where students' engagement in the community is connected to appropriate curricular goals and cognitive reflection in school. If both parts ("service" and "learning") are well balanced, students are able to enhance their academic competencies as well as their social, personal and civic competencies; and the community wins an active youth who help to solve real problems and learn to acknowledge the benefits of an involvement in society.

The extensive research in the US and our long-term experiences in Germany have repeatedly proven that these positive effects are closely linked to the quality of implementation of service-learning (e. g. Billig, 2007, 2009; Billig, Root & Jesse, 2005; Root & Billig, 2008). Therefore, a number of quality standards were developed as underlying core principles, which have now been fully adapted for the German school context (Seifert, Zentner, Nagy, 2012). These are:

1. Service-learning addresses real community needs and the students' service is meaningful for themselves and all other participants in the process.

2. Service-learning is structurally integrated into school and has clear connections to curricular content.
3. Continuous and deep reflection of students' experiences is an integral part of service-learning.
4. The students are actively involved in the planning, preparation and design of their service-learning projects.
5. The civic engagement ("service") of students takes place outside of the school – and in corporation with one or more community partners.
6. Students receive continuous feedback for their service and their achievements throughout the service-learning process and are especially acknowledged at the end of the project.

The implementation of these quality indicators is a challenging task for teachers and schools. Our experience has shown that external support makes it easier for schools to deal with these pedagogical challenges. That was one of the main reasons why we founded the Network "Service-Learning – Lernen durch Engagement" in 2007 as a supporting structure for schools – and to connect practitioners and supporters of the approach nation-wide (see www.service-learning.de).

Background and development of service-learning in Germany

The roots of service-learning are located in the Anglo-Saxon countries, especially in the US. There has been a long tradition of engaging students in various forms of civic engagement, such as community service or service-learning to promote social, democratic and civic skills in children and youth. Being able to receive a (free) education is regarded as a highly valuable good and hence it is common understanding to share this and "give something back to the community." In Germany, however, public schools have always had more of a traditional pedagogical approach, educating children and youth in terms of knowledge and less on civic skills. And although volunteerism is quite common among German adults, it wasn't until the recent decade that civic engagement and volunteering have been explicitly placed on the educational K-12 agenda.

There are a number of reasons why innovative teaching and learning concepts such as service-learning are becoming more and more popular and part of German schools' curricula. On the one hand, Germany was forced to rethink its educational system. The so-called "PISA-shock" prompted by the PISA study 2001 sparked a public debate on the quality of German secondary education. A demand for alternative learning and teaching strategies became apparent; especially more hands-on, practical learning approaches to improve students' abilities to apply their cognitive knowledge to real-life situations. This also meant re-thinking schools as traditionally "closed systems" in their community and how they could benefit from opening themselves more to the community and engaging in partnerships with other organizations. On the other hand, there is an ongoing public discussion about growing social tensions in terms of social justice, education, and race relations which also causes a debate on how to improve democratic values in society. In the last years, it has become more apparent that schools have an important role in supporting and promoting civic skills for children and youths.

Service-learning can be seen as an answer to these challenges as it has a two-fold aim – which is closely linked to John Dewey's theories on democracy and experiential education (Dewey 1916/2000): One is to promote civic attitudes by engaging young people in a service that benefits

society or the environment. Students take responsibility by finding solutions for real needs in their communities; they reflect how their service makes a difference and how they are adding value to society. Research has shown that young people who have positive experiences with civic engagement are more likely to become engaged in later years, too (e. g. Düx, Prein, Sass & Tully, 2008; Youniss, McLellan & Yates, 1997). In Germany, however, the willingness to volunteer depends on a number of factors such as educational and social background (e. g. Autorengruppe Bildungsberichterstattung 2010; Bundesministerium für Familie, Senioren, Frauen und Jugend 2010; Christoph & Reinders 2011). The German national education report 2010 showed that nearly every second student of a "Gymnasium", the German form of a high school (i. e. classes 5-12/13 with university preparation), is voluntarily engaged in his or her leisure time. In comparison only around 20% of students visiting a "Hauptschule" (general secondary school, classes 5-9/10) are voluntarily engaged. Service-learning has the potential to reduce this gap: service projects tied to regular classes in school can be a starting point for the engagement of youth who can only hardly be reached otherwise. As a 15-year-old student in one of the first service-learning projects in Germany puts it: "I would never have volunteered to do this, but now I would do it again at any time", (Sliwka, 2001).

Another aim of service-learning is to improve teaching and learning. By giving students the opportunity to address real problems and finding solutions for them by applying their classroom knowledge and reflecting on their experiences, the students have a deeper and more sustainable cognitive learning experience. They can immediately see the usefulness of academic learning, which can enhance their motivation to learn and their commitment to school. The service experiences provide a rich "real-life" context, which makes learning more interesting and leads to a constructivist way of learning.

The German service-learning-network

As already mentioned above, in 2007 we initiated a nation-wide network as a supporting structure for schools and partners engaged in service-learning. Common goals of the Netzwerk Service-Learning – "Lernen durch Engagement", which is funded and coordinated by the Freudenberg Foundation, are to connect the pioneers in the field, to continuously improve the quality of service-learning practice and to increase awareness of service-learning in public and (educational) politics. As of today (June 2014), the network is active in 14 out of 16 federal states and about 140 schools, representing all types of German schools, from grades 1 to 12, are participating. They are in regular contact with each other to exchange ideas, reflect experiences, receive further qualification and work in depth on the quality of their service-learning-pedagogy (for example at our yearly held national conference).

The network also consists of 21 so-called "competency centers" for service-learning. These are local organizations, such as (community) foundations, volunteer agencies or other non-profit organizations promoting democracy and civic engagement, which assist schools in implementing service-learning – either locally, regionally or state-wide. This means they introduce service-learning to the schools, do teachers' trainings, coach them and help with organizational tasks. In 2013 and 2014 we received a grant from the Federal Ministry of Family Affairs, Senior Citizens, Women, and Youth to qualify about 70 trainers working at those competency centers in assisting schools with the

implementation of service-learning. The experience in the recent years has shown that schools benefit widely from this form of external assistance.

Some competency centers also cooperate with the educational ministry in their state, receive funding through them and are official trainers for service-learning in teacher education. In three of the federal states (Sachsen-Anhalt, Thüringen, Baden-Württemberg) the network has an official cooperation contract with the educational administration meaning that the ministries support the institutionalization of service-learning in the state, by either incorporating service-learning in the curricula, teachers' education, school administration and other instruments and structures of the educational system.

Outlook

It is our long-term goal to cooperate more closely with the educational ministries in all federal states as we see that a sustainable implementation and institutionalization of service-learning is only possible if schools are surrounded by an educational system and a public opinion that appreciates and encourages this specific kind of teaching and learning and a democratic development of schools in general. To reach this goal we will continuously strengthen the good practice of service-learning to show how it works and how schools, students and society can benefit – and we will simultaneously work on convincing more politicians and administrators in more federal states to integrate service-learning in the regular educational system. This means that service-learning should be part of the curricula, state standards and indicators for school evaluation; it should be also integrated in teachers' education and schools should be officially acknowledged for implementing service-learning (and similar civic learning concepts). It will be a joint effort with all our committed network schools and partners to reach these goals so that more and more children and youths in Germany will experience the rewarding effects of being actively engaged – not only in our democratic society but also in their own cognitive, civic and social learning process.

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The Role of Universities in Peacebuilding

By Enver Djuliman

In this statement the role of Universities in the peace building processes in the Western Balkan countries will be explored. Based on the experiences from the Norwegian Helsinki Committee`s project Lets Build Bridges, not Walls – Roles of Universities in Peace Building in Serbia, Kosovo, and Bosnia and Herzegovina, I will introduce the present situation regarding Higher Education in these countries and describe efforts to inspire the universities to re-define their role in peace building. Finally, I will also present a future outlook.

During the war in the Balkans in the 1990s, many universities justified politics, ideologies or decisions that led to an escalation of the conflict (for instance – studies that justify the breakup of the former state, often justifying violence and glorifying those committing violence).

How does the situation look like today, almost 20 years after the outbreak of the war?

Present situation

Based on a range of sources, studies, and experiences, including my own, the following picture emerges:

- Higher education institutions have to a great extent maintained the negative past practices, including the communist approach to the organization of education, fear, corruption, lack of liquidity of the institutions, forgery of professorial diplomas (academic titles are granted. based on ideology and not academic achievements) as well as limited academic freedoms
- There is hardly any cooperation between higher education institutions across the ethnic borders. Unless requested by the donors - but even in that case the cooperation is very slow. Presently the cooperation tends to be established only with the institutions from the "suitable" states.
- Higher education institutions are "cleansed" of representatives of other nations. This practice may be considered academic racism.

Furthermore, higher education is generally:

Politicized - Political influence on all those who shape the educational process. (Organizations, foundations, student clubs etc). This also results from the practice of hiring active politicians as lecturers at universities and vice versa.

Ideologized - Education has become the most powerful weapon in the hands of national ideologies.

Ethnicized -Serves the purposes of constructing the national identity/national being, as well as group and nation self-victimising (which may ultimately lead to militarization).

Ethno – nationalist approach to education - Serves only the interests of its own ethnic group. It restores national sentiments and pride, while the curriculum is ethnicised in order to construct national history, language, tradition and religion. Construction of national identity in Bosnia and Herzegovina is the most apparent in the phenomenon of ethnically segregated primary, secondary and university education. Ethno-political parties have created the so called community of national subjects, ensuring privileged status of their respective ethno-political narrative.

Undeniably, there is no willingness to transform the social convictions that lead to the conflicts (to transform our convictions about ourselves and the others, the need to redefine our goals, into the convictions that will lead to peace), as there is no willingness to adopt a new system of values based on human rights and acceptance of the others and diversity. Such education does not contribute to development of transitional or transformational society.

An aggravating circumstance is certainly the fact that the CEFTA agreement rendered the education a market commodity. Sadly, as the educational institutions capitulated to politics and capital, the knowledge and skills necessary for the education of active citizens and social advocacy have been removed from academic circles.

Cooperation between educational institutions and civil society is almost absolutely absent. Despite the fact that civil society has valuable practical experience and skills, the higher education institutions tend to refuse to cooperate with them on the grounds of lacking academic background.

The results of a survey conducted in Bosnia and Herzegovina (BIH) about peace work indicate the consequences of the situation outlined above:

"In BiH, only 13 % of young people claim they had a chance to learn about peace and human rights at the universities. Only 30% of young people believe what their teachers and professors say about war past and conflicts in BiH. 31% of young people think they should engage actively in peace activities while 54% believe they cannot make any particular changes. 34% of young people support ongoing peace initiatives of NGOs but they think their work should be adapted to their expectations and visions. 64% of young people think that current and future organizers of peace activities should consult and involve young people in their programs and projects. 36% of young people believe that education on peace and peace activism must be introduced in the education system.

How to redefine the universities' role in the peacebuilding?

On 20. March 2014 the Norwegian Helsinki Committee organized a Regional Conference in Sarajevo to discuss how universities may take on a more important role in peacebuilding as well as the topic of interplay between universities, civil society and local communities in the context of local development.

Around 90 university professors, students, representatives of authorities and representatives of civil society from Serbia, Kosovo and Bosnia & Herzegovina attended the conference. The conference was moderated by Mr. Bjorn Engesland, the Secretary General of the Norwegian Helsinki Committee and Assistant Prof. Amela Lukač-Zoranić, Rector for Academic Affairs of the International University of Novi Pazar and academic project coordinator and myself from Norwegian Helsinki Committee.

At the end of the conference, the participants adopted the Sarajevo Declaration on the Role of Higher Education and Civil Society in Education for Peace.

The Declaration recommends universities to:

- Deal with the past legacy and their own role in the preparation of wars and the determining the course of war (where this was the case).
- Accept to be a part of the process of rebuilding of relations and trust in the region.
- Promote trans-border cooperation in education
- Determine Education for Peace and Civic Mission as the mainstay of the academic profession and to undertake actions needed to integrate it into academic work. The Civic Mission at University Concept articulates the set of values and principles to direct core activities of a university as well as various advocacy activities of university teachers and students in a community, towards educating socially responsible and active citizens, civil society development and democracy, and even improving the quality of life in the community.
- Base education on values as Human Rights, Multicultural understanding and Peacebuilding, and promote social equality and cohesion. It should be aimed at de-collectivization and re-humanization of "the others" and it should affirm the value of "the others".
- Education for peace and its civic mission should not be subordinated to a market oriented paradigm of higher education.
- Provide education and knowledge that is de-politicised, de-ideologised, and de-ethnicised, and promote the culture of reflection and engagement of both teachers and students at their respective universities.
- Work on introducing new thematic fields, thematic modules, and lectures and units (within the individual modules) that enhance the Culture of Peace, Human Rights and Intercultural Understanding, Transitional Justice and Reconciliation. The basic educational topics should not only serve to enhance the general knowledge of the participants, they should also foster their readiness to engage, individually or collectively, in the reconstruction of their societies while building mutual understanding and trust.

The declaration calls for reflection on a number of aspects:

The right to Justice - The attainment of justice, which is the foundation of human rights, forms the basis of the process which allows the society to deal with its "wrong" past. But what is justice and what kind of justice is "right"? The justice handed out in the courts? Retributive justice? Restorative justice? Healing justice? In conflict areas, the term "rights" often acquires different meanings, and tends to be connected to various goals; thus it may lead to different ideas of justice. How applicable is the idea of justice as promoted by human rights and other instruments of democracy in such contexts?

The right to freedom of expression - Instead of the traditional approach which is focused on the right of distribution of information and access to information, I would like to stress the importance of the right to truth about the past. What does it mean? What is the aim of seeking the truth, who is responsible to seek it, admit it, accept it or promote it? Is there a right to remembrance, as claimed

by victims and what does it mean? Who will decide what will be the part of collective memory, and what interests it will serve?

The right to education - What does this right mean in the conflict areas? Some non-governmental organizations also use the terms righteous or just education. What does it mean? Who defines the righteous or just education? And how to organize history teaching in post-conflict and/or divided societies?

What do international human rights standards say about these issues? Could they serve as valid guidelines for solving long-lasting conflicts in the region? What is the link between human rights education and transitional justice?

Some recommendations clearly emerge:

- Identify the knowledge, attitudes and skills of university teachers who are willing and motivated to implement education for peace and the civic mission of higher education institutions.
- Eradicate all forms of discrimination in higher education and create conditions of equal opportunity in education, in compliance with international documents.
- Practice humanistic approach to education where education of responsible citizens, aware of their rights and obligations within society in which they live, serves as a tool that creates "a whole, complete person", and incorporates social and emotional growth of all the participants in the learning process.
- Strengthen participatory teaching where learning relies upon communication and participation rather than one-way transmission of data.
- Cooperate with Civil Society to build social capital based upon trust, cooperation, networking, voluntarism and the participation of students and their teachers in social processes.
- Set and implement programs that enhance civic engagement and social responsibility.
- Build institutional frameworks to support students, teachers, and non-governmental sector to encourage, recognize and value good examples of cooperation between civil society and higher education institutions.
- Build partnership between higher education institutions and non-governmental sector, so as to through networking contribute to the development of individuals, groups, and communities, based on exchange of know-how and experiences.
- Establish cooperation with secondary and primary schools so as to utilize competencies existing in this field and ensure their application at the grass root levels in education.

Our future plans

As a result of the project an informal network of universities in different countries has been created. This networks aims to establish a study programme in intercultural understanding and human rights, to increase student and teacher exchange, and to give civil society organizations the opportunity to contribute with their expertise.

But this cooperation is still fragile and needs to be formalized and strengthened. The Sarajevo Declaration will serve as the valuable working framework for the network and its activities.

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Transnational social spaces and its impact on teacher education

By Doris Edelmann

> **"Transnational mobility and orientation in cross-border social cultural spaces are not special phenomena, but now simply a part of the lives of many people."**
>
> (Römhild, 2011, p. 2)

In this statement I will first of all clarify the concept of transnational spaces and what it means for the training of pre- and in-service teachers in terms of professionalization in dealing with the migration-related diversity. At the beginning of the 21st century, continuous migration processes are shaping the social reality in postmodern societies. In conventional analyses of migration processes, the assumption dominated that it was a one-time change from a place of origin to an arrival region. In contrast, the current migration processes can be understood less than ever as a one-way path from one society to another.

The migration-related diversity affects the education system as whole: Teacher training institutions, individual schools, teachers and pupils. It is therefore a permanent responsibility of all parties involved in the educational system to deal professionally with the migration-related diversity, whereby – to quote the German pedagogue Wolfgang Klafki – "the horizon should no longer be limited within the country or just to the Eurocentric world" but rather be " universally oriented" (1998, p. 240).

Teacher Universities have the central responsibility to support prospective as well as in-service teachers in the development of their pedagogical professionalism when dealing with migration-related diversity. However, in educational discourses, dealing with the migration-related diversity is still perceived as a challenge. Although since the 1960s, the intercultural educational theory deals with how children and adolescent with a migrant background can be integrated into the national education system. It can therefore be considered as an inevitable development to find new innovative ways to ensure that the training of prospective teachers leads to more successful ways in dealing with diversity.

In this statement, I will first give an overview about the concept of transnational spaces. Secondly, I will discuss what transnational social spaces mean for the professional educational approach to migration-related diversity.

What are transnational social spaces?

According to the theoretical and empirical work of Römhild (2011), international studies have proven since the 1980s that migrants do not cut off their connections, but rather maintain different forms of economic, social and cultural relationships to their countries of origin. And even the so called 'locals' and 'post-migrants' of the second and third generation develop transnational relationships.

These relationships are not to be understood as a temporary phenomenon on the pathway to full integration, assimilation or a return to the regions of origin. Rather it is 'normal' to feel nationally and/or transnationally linked at the same time and to maintain simultaneously contacts 'here' and 'there'.

Such transnational orientations contradict the illusion that individuals have to commit themselves to one territory in order to be able to develop their identity.

How do such transnational spaces arise?

Transnational social spaces arise based on intense interactions which unfold themselves across national borders as complex social relationships, characterised by durability and density.

The starting point for the emergence of transnational spaces may be continuous, temporally unlimited and circularly movements between places – real or virtual (see Pries, 2001).

Importantly, a change from one socio-spatial 'container' to another must not always really take place. Rather, the subjective self-orientation of the individual and their actual position in the transnational space is relevant. And neither are personal contacts required since the media communication and the virtual networks make it possible to get in touch with other people and places at any time and without knowing each other personally (see Gogolin & Pries 2004; Römhild 2011).

Furthermore, the development of transnational social spaces is also supported by expanding communities of national states, faster transportation possibilities as well as global organisations and enterprises. Last but not least, it is important that in the concept of transnational social spaces the concept of nation states does not lose significance per se (as expressed in its own name already). But the conventional notion of essentialist societies in terms of 'closed containers' or so-called containers which pool their culture spatially is broken with reference to social relationships which grow beyond territorially fixed units (see Edelmann 2008).

What does the social premise of transnational social space mean for the professional educational approach to diversity?

Against this background pre-service and in-service teachers are faced with the task to develop a professional approach towards the migration-related diversity of their students.

Especially while teaching pre-service teachers at the University of Teacher Education in St.Gallen/Switzerland, I experience every now and then that the students expect clear answers: the so-called 'right' teaching approach ('recipes') to migration-related diversity.

They want to know whether they should address the origin of the children or if it would be better to just treat all the 'same'. And they wonder, whether the countries of origin of the families ever play a role for children who are born here or not and if bi- or multilingualism is important for the children or whether it would be better for them to just learn the local language.

They are simply looking for more clarity in the context of social ambiguity. And they are often confused by the dilemma that they should treat or want to treat all the children in their classroom equally (all the same!), knowing, that they are not supposed to do so, since this leads to inequality.

Regarding professional knowledge, it is therefore important that they know how to teach local languages as second or third languages, that they understand reasons and consequences of migration processes and are aware of the causes for the above average school failure of students with a migration background.

Moreover, it is important for pre- and in-service teachers to understand that it is part of their educational professionalism to know how and when to consciously switch between moments of emphasis on and ignorance of diversity. I call this a 'dialectical perspective' on diversity.

Inspiration from the post-modern philosophy

With regard to this 'dialectical perspective' on diversity, meaning that it is sometimes important to emphasise differences and sometimes better not to do so, I consider the intellectual impulses of the post-modern philosophy as important, especially such as those of Jean-Francois Lyotard a (see Gogolin & Pries 2004, Edelmann 2009) to be an important inspiration.

Lyotard felt that in postmodernism, it is neither possible nor desirable to define an overarching position. He also denies a universal claim to truth in the area of philosophical and religious conceptions and systems.
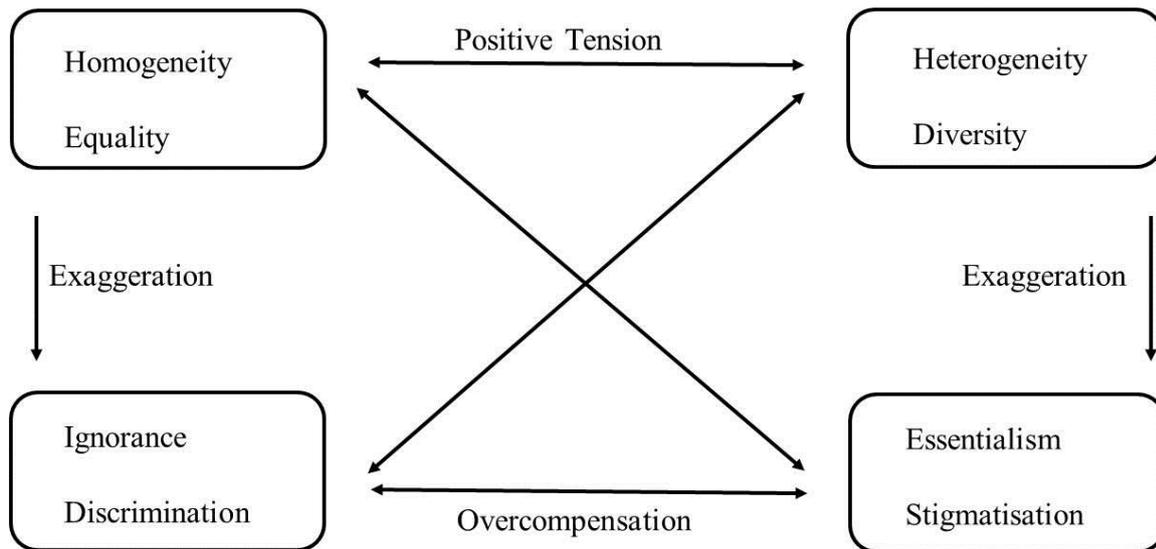
For a professional approach to migration-related diversity, this means that it is neither about the foundation of unity nor the elimination of irresolvable contradictions of various types of discourses. It is rather about having skills and opportunities to act in the space between the perception of equality and difference.

The important condition for this is, however, that teachers understand the inner logic of different types of discourses as well as their temporally limited validity and know how to integrate them accordingly into their professional activities (see Gogolin & Krüger-Potratz 2006).

In summary, it can be stated that in dealing with migration-related diversity, the confrontation with the contradictions between emphasis and non-emphasis of diversity decisively shapes the pedagogical activities. A reflexive approach to this 'dialectic of difference' is therefore a key element of educational professionalism in the transnational social space (see Edelmann, 2008; 2009).

Visualizing the dialectic of difference: a model

In the following I want to visualise this dialectic between emphasis and non-emphasis of migration-related diversity which characterises the pedagogical activities in schools in the transnational social space. To do so, I use a model which is based on the value and development square of Schulz von Thun as well as the theoretical considerations of Helwig (see Edelmann 2008, p. 233ff.).

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        Homogeneity          ◄──── Positive Tension ────►          Heterogeneity

        Equality                                                    Diversity


        Exaggeration │                                              │ Exaggeration
                     ▼                                              ▼

        Ignorance                                                   Essentialism

        Discrimination       ◄──── Overcompensation ────►          Stigmatisation
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[sources: Helwig, 1967; Schulz von Thun, 1997; Edelmann, 2008]

The logic of this model is characterised by four premises that meet the requirements of pedagogically professional dealing with migration-related diversity:

The first premise is that a value orientation can only unfold constructively if it lies in a state of sustained tension to a positive value (= visualized in the graphic with the upper horizontal connecting line).

Values, which are based on the non-observance of differences such as homogeneity, universality, and equality, must therefore be in a positive stress ratio to values such as heterogeneity, plurality and diversity. For pedagogically professionals dealing with migration-related diversity, it becomes clear that both orientations – equality and difference – can have their place.

So it is essential on one hand to address the special educational and/or social needs of individual pupils, yes, to even emphasize differences explicitly and on purpose, so that these can be met with adequate support. On the other hand, a constant emphasis on differences can lead to a particularization and thus, a continuous stress on pupils in the meaning of not being part of the so called 'normal' group of children.

Secondly, it can be assumed that an over-emphasis of a value always leads to its devaluation (= which is visualized in the graphic with the vertical connecting lines). In other words, if only the homogeneity and the equality of pupils are stressed, the special social and/or educational needs due to the migration-situation will be blinded out.

As we all know: an equal treatment of unequal individuals would ultimately lead to ignorance or even discrimination of special needs. On the other hand, it is important to acknowledge pupils with their individual characteristics, as children with a special biographical background: a migration-related background. However, if teachers always look at pupils in the context of their migration background, this leads to an essentialist perspective about their ethnic origin and ultimately to stigmatization.

Thirdly, in this model the perspective dominates that the perception of an optimal fixed point must be given up and replaced by the notion of a dynamic balance (= visualized in the graphic with diagonal connecting lines). With the diagonal connecting line, it is expressed that a reflective approach between emphasis and non-emphasis of difference is required. Sometimes it is of relevance that a child has a migrant background, at other times, it may exactly not be the case.

Fourthly, the lower horizontal line connecting the two devaluing exaggerations characterises the way "which we take when we want to avoid worthlessness, but do not have the strength to work our way up to the required stress level of the upper plus value" and hence "flee from worthlessness in one direction to worthlessness in another" (see Helwig 1967).

This devaluating overcompensation is expressed for example when teachers report that at the beginning of their teaching they had asked their pupils about their origin or their family languages or cultural orientation and tried to consider these aspects in the classroom. But then they gave up, since the teachers assumed that their pupils hardly said or knew anything in this regard and sometimes even felt ashamed of their origin, so the teachers would refrain at all from addressing this issue.

In the model of 'dialectics of difference' (see Edelmann 2008) the contradiction between equality and difference is conceptually integrated. In this way, it is possible to create the difference in terms of doing difference deliberately, when aiming to support the pupils with special educational and or social needs. On the other hand, it is as well possible to resolve these deliberately created differences when they lose their contextual relevance and return to the perspective of equality in terms of undoing difference.

Summary

As the confrontation with the contradictions between the emphasis and non-emphasis of differences shapes the entire educational activities in the context of migration-related diversity, the reflexive approach to the dialectic of difference is to be understood as a fundamental element of educational professionalism in transnational social spaces.

It is certain that there are still many open questions in this area. It must be acknowledged that only empirical educational research can help to identify actual contexts and to see through ideological disguise, to eliminate prejudices, judgments of teaching, organising and educating staff and to provide orientation to the students and thus to contribute to rational arguments of educational and political decisions in the context of migration-related diversity.

As an educational society in the transnational social space of the 21st century, we must face this challenge.

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Critical Studies in Whiteness and Racialization:

Seeking Social Justice in and through Education

By Paul R. Carr

The term "Whiteness" is not very well-known, nor accepted. Whiteness immediately infers that White people are, or should be, fully part of the equation of race relations, racialization and racism, and, yet, the term is often contested by, perhaps ironically, White people. Traditionally, we have been more comfortable discussing cultural pluralism, diversity, multiculturalism, interculturalism, difference and other related themes, all of which are extremely important and necessary for us to address key concerns in our individual societies as well as at the global level. But I think that Whiteness captures other, different, overlapping and fundamental concerns about the shape and form of our societies, and I present Whiteness here as a key, over-arching framework that can be used to understand a range of social conditions, interactions, and lived realities for all people, not just those who are White but everyone. Whiteness is important because entrenched, systemic, far-reaching racial inequalities are incompatible with any form of functioning democracy.

It is extremely important when engaging in work related to Whiteness to acknowledge the importance of context, and how historical, cultural, social, political and economic factors may be different within different geographic spaces and nations. When thinking of Whiteness, the ultimate goal is not guilt and shame: that would be pointless and counter-productive. Although Whiteness work can lead to discomfort that may provoke mixed feelings, sentiments and emotions, the objective is to build a more decent society, to achieve greater levels of social justice, and to address deeply-held values, manifestations and realities that lead to marginalization, hatred, differentiated outcomes, and social realities unbecoming of our culturally diverse societies.

This short paper focuses on Whiteness—what it is, the context, the problematic, and the connection to everything we do. I mesh the background and analysis of Whiteness, power and privilege into the educational realm, and I conclude with some thoughts and proposals for teacher education, in particular. I present below some of the context outlining Whiteness.

Demographic perspective

- Whites presently make up less than 20% of the humans on Earth, and this percentage is decreasing
- Migration, immigration, inter-marriage, adoption and other factors, such as a low birth-rate for Whites and citizens of OECD countries, are contributing to the rapidly shifting demography
- Ethnocultural and racial diversity are a reality at the socio-political, economic, social and educational levels throughout Europe, North America and elsewhere

Historical perspective

- Racial diversity has always been a part of Western societies, even if the recognition was not formally made until recently
- Aboriginal/Indigenous peoples—the First Nations—were on North American soil for some 10,000 to 20,000 years before the Europeans arrived roughly five hundred years ago; Blacks arrived in Canada in the early 1600s
- The massive infusion of African slavery (12-15 million) into the Americas was meant to support and bolster White supremacy, with even Christian missionaries used to enforce the harshness of social integration and disintegration
- Slavery was enjoined by colonialism, and European powers initiated and enforced regimes of terror that exploited local and Indigenous populations in Latin America, Africa and Asia (for example, the 1885 Treaty of Berlin)

Biological perspective

- With the introduction of DNA analysis and other scientific measures, we now know that racial purity is a myth
- All people, regardless of racial origin, have the same four blood types, and race is not a predictor of ability, behaviour, attitude or potential

Economic perspective

- The norm is White(ness), and there has been traditionally economic, employment and wealth inequalities based on race
- Access to, and control of, economic power has been an important factor in defining race relations
- Some racialized groups experience higher levels of unemployment, under-employment and lower status employment, and economic marginalization

Political perspective

- Racist behaviour, actions and outcomes in society are sometimes understood as being normative "common sense"
- Institutions, legislative bodies and constitutions were developed by Whites from a distinctly White vantage-point
- Governments have introduced racist laws, and there has been a great deal of institutionalized, systemic racism throughout Western societies

Social perspective

- Myriad stories, nursery rhymes, songs, books, posters, games, school curriculum, traditions and experiences frame the social context
- Cinema, music, pop culture and the media underscore the salience of race and racialization, with "colorism" also being a key concern
- Organized and professional sports still exhibit many racialized tendencies

- White supremacist hate groups still exist

Educational perspective

- Education and schooling have traditionally ignored, omitted and/or aggravated race problems
- The philosophy and ideology of "color-blindness" has led to inaction
- Whites need to be part of the race relations equation, just as men need to be a part of the gender equity equation

Defining Whiteness and Privilege

Many White individuals conceptualize the notion of race as concerning "others," namely racial minority groups. Therefore, the ideology of meritocracy, "color blindness," the neutrality of capitalism, and the belief that social inequalities are based on ignorance more so than systemic, structural, entrenched socio-cultural and politico-economic realities, systems, processes and practices underpins Whiteness.

One of the texts that ignited and defined contemporary Whiteness in 1988 was Peggy McIntosh's "Unpacking the Invisible Knapsack". She wrote this article based on her frustration and incomprehension as a White feminist scholar with the reaction she encountered from Women "of colour" concerning gender equality. Lived experiences differed based on race. Thus, McIntosh constructed a list of fifty statements that help elucidate how White privilege works, encouraging us to consider our racial origin when we shop, when seek a bank loan, when we are stopped by the police, when we want to buy a house, when we speak out work, when we watch television, etc..

It is important to emphasize here, quite simply, that race matters. Not because of some biological, scientific reason but because it affects people, their lived experiences, and their material circumstances. Race is socially constructed, and plays out in different as well as similar ways across societies. Stereotypes are developed, there is racial profiling, some people are considered naturally suited to sports and not academics, and discussion on, and action related to, understanding what race, racialization and racism are needs to take place. Whiteness relates to power and privilege, and must take into consideration the intersectionality of identity.

Whiteness in Education

I believe that it is important to deconstruct and connect the curriculum, pedagogy, educational policy, institutional culture, and epistemology in order to understand, problematize and take action in relation to Whiteness and racialization in education. No one area of interest is sufficient. Essentially, the problem of Whiteness, in this case, requires us to consider individual and collective experiences, realties, connections, challenges and possibilities as well as how power works, how institutions function, how epistemology is cultivated and considered, and, ultimately, bringing together all sorts of concepts, theories, groups, interests, and frameworks to move society forward. Education stretches past the boundaries of the school, and it is fundamental to understand what informs educational policy, the implications, the hidden messages, and the process of developing and implementing curriculum. But what we have as guidelines is only a small part of the learning process.

The context is, I believe, as important, if not more so, than the content, and this is where Whiteness needs to be understood.

What are the messages that students, educators and others receive, understand, engage, with and are influenced by outside of schooling? How do social media, reality shows, normative television, news reporting, and other broad-based, mainstream trends affect what we know, what we do, and what happens in schools? Whiteness is widely infused in our societies in diverse ways but it is often avoided, omitted, downplayed or trivialized.

The Linkage to Teacher Education

Educators are in a critical position to impart values, influence attitudes, oversee learning, and to form communities in and through their actions and comportments inside and outside of the classroom. Teachers do not simply transmit information, or impart knowledge. They frame the context in which content is debated, mastered and problematized. Knowledge is constructed, and teachers cannot exempt themselves from the myriad ways that students learn, and, also significantly, how they experience schooling and education. Thus, identity and identity formation is fundamental. Our bodies play a role in society, whether we are cognizant of this or not, and, therefore, having teachers who are representative of diverse identities matters for the students, teachers and society. There is a privilege in negating the value of race in a racialized society, and it would seem particularly important in education.

The content or curriculum of teacher-education programs also needs to be reviewed and problematized so that multiculturalism, diversity, anti-racism and cultural pluralism are not marginalized to a single course. The conditions for effective engagement must be established throughout the entire educational experience, in written materials, in visual prompts and displays throughout buildings and classrooms, in official gatherings, meetings and circumstances, in all areas of programming, including counselling, advising, administrative affairs, etc., and in all other areas, formal and informal, explicit and implicit.

The teacher-education program needs to be concerned with developing authentic, meaningful and sustained dialogs related to identity, difference and social justice, among faculty, with the community, with teachers, and with teacher-education students. Using online discussions before, during and after courses, presentations and events can be effective in gaging how people experience issues, and to work with them in a respectful way. Acknowledging discomfort is key, and students shouldn't be discouraged from engaging in this work. Difficult questions require difficult discussions, and this process is fundamental to facilitating change and social justice.

I offer these reflections, ideas and proposals with one important caveat: there is no one magic or perfect way to do this, it requires time, resources, good will, organic and structured organization, and an openness to commencing a process that may not lead to where one wishes to go. Apart from collecting data, doing research, questioning epistemological perspectives, diversifying programs, evaluations, norms and outlooks, I would emphasize that it is also very important to be humble when considering these deeply-entrenched, complex and nuanced experiences, manifestations and realities that affect all of us, whether we are cognizant of them or not.

Conclusion

This article has sought to highlight the context for Whiteness and social justice, which, I believe, are clearly linked, and then has moved more directly into the fields of education and, specifically, teacher-education. I have provided some examples and proposals of where this work might lead, knowing that it cannot be simply imposed from above or from the outside. Each specific context can learn from another. With Whiteness, its very existence is often elusive, well protected, nebulous, and extremely difficult to unravel. We have collectively been bathed in a Whiteness bath, and to reject it is to question everything we know but, epistemologically, this is a most beneficial and necessary cleansing, one that will make education more critical and meaningful for all of society.

About the Contributors

Dr. Caryn McTighe Musil is Senior Scholar and Director of Civic Learning and Democracy Initiatives at the Association of American Colleges and Universities (AAC&U) in Washington, DC. Author of A Crucible Moment: Civic Learning and Democracy's Future, Dr. Musil has been writing, speaking, and directing national projects about civic engagement, diversity, and democracy for the past three decades. Dr. Musil received her B.A. from Duke University and her M.A. and Ph.D. in English from Northwestern University and was a professor for sixteen years before moving into national-level work.

e-mail: musil@aacu.org

Carla Gellert studied English and American Literature, Linguistics and Business Administration at the University of Mannheim. From 2006-2010 she was program manager for service-learning at the University of Mannheim and has been working for the Freudenberg Foundation (Weinheim/Berlin) since 2010 as the assistant program manager for "Service-Learning - Lernen durch Engagement".

e-mail: Carla.Gellert@freudenbergstiftung.de

Sandra Zentner studied Psychology at the University of Mannheim, with a focus on pedagogical psychology, research methods and organizational psychology. After completing her studies, she worked as a scientific assistant at the Department of Educational Sciences (University of Trier) and as a research assistant in a project about the social quality of schools (University of Potsdam). Since 2007 she is working for the Freudenberg Foundation (Weinheim/Berlin), currently as project manager for "Service-Learning - Lernen durch Engagement".

e-mail: Sandra.Zentner@freudenbergstiftung.de

Enver Djuliman is a lawyer from Bosnia-Herzegovina, and has a degree in multi-cultural understanding from the University of Oslo. He is the Head of the educational programe in Norwegian Helsinki Committee. He has experience with work on education in human rights and peace-building in Norway, Ukraine, Belarus, the Russian Federation, the South Caucasus and the Western Balkans. He published several books in Norwegian, Russian and Bosnian/Croatian/Serbian language.

e-mail: djuliman@nhc.no

Doris Edelmann, Prof. Dr. phil., is a researcher in the field of education. During the first ten years of her career she worked as primary teacher in Zurich. After that she studied and received her PhD at the Ludwig-Maximilians-University of Munich. Since 2012 she is the director of the Institute of "Education and Society" at the University of Teacher Education in St.Gallen, Switzerland. Her areas of special interest are social changes and its impacts on educational processes and institutions (e.g. migration and equity), teacher education and research in the field of early childhood education

e-mail: doris.edelmann@phsg.ch

Dr. Paul R. Carr is Associate Professor in the Department of Sociology at Lakehead University (Orillia, Ontario, Canada). His research focuses on political sociology, transformative education, democracy, media literacy, and peace studies. His Social Sciences and Humanities Research Council of Canada (SSHRC) research-grant entitled Democracy, Political Literacy and Transformative Education, for which he is the Principal Investigator, has supported the research in this statement (see www.education4democracy.net for more information).

e-mail: prcarr@gmail.com

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