Teacher In-Service Training for Roma Inclusion:
A Resource Book

Edited by
Yiasemina Karagiorgi, Loizos Symeou and Gill Crozier

Contributions by
Vasile Chis, Gill Crozier, Jane Davies, Barry van Driel, Francesca Gobbo,
Chrystalla Kaloyirou, Yiasemina Karagiorgi, Barbara Liegl, Mikael Luciak,
Georgios Nikolaou, Stavroula Philippou, Rastislav Rosinský, Eleni Roussounidou,
Loizos Symeou and Kim Szymanski

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Universitatea Babeş-Bolyai, Facultatea de Psihologie și Științe ale Educației (Romania)

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This book is dedicated to all those Roma children and their families around the world whom education has failed.
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PREFACE

This resource book is one of the outcomes of the European Commission funded project entitled INSETRom In-Service Training for Roma Inclusion (134018-LLP-1-2007-1-CY-COMENIUS-CMP), which was implemented within the framework of the Lifelong Learning Programme. The INSETRom project brought together a team of scholars with expertise in intercultural education and/or the education of Roma from educational institutions in eight European countries: European University Cyprus in Cyprus - the coordinator, the Università di Torino in Italy, the International Association for Intercultural Education (IAIE) in the Netherlands, the University of Ioannina in Greece, the Universität Wien in Austria, the Universitatea Babeş-Bolyai in Romania, Roehampton University (from 1.12.2008 to 30.11.2009) and the University of Sunderland (from 1.12.2007 to 30.11.2008) in the United Kingdom, and the Univerzita Konštantína Filozofa V Nitre in Slovakia.

The INSETRom project was developed against a background of barriers and unequal access to education, faced by Roma people, resulting in educational disadvantage. The project was based on the assumption that the development of adequate in-service teacher training, the improvement of classroom practice and the enhancement of family-school relationships, foster educational inclusion and equity. Therefore, empirical research was conducted in the countries of the partner institutions to gain insights into the views and experiences of teachers, parents and Roma children themselves. This research phase was followed by the development of a core curriculum which included nine modules for in-service teacher training. The development of the curriculum was undertaken through a collaborative process of critical discussion. However, the module topics were selected and written by the respective individual partner teams and each of the teams takes responsibility for the perspectives and understandings expressed within their module.

This resource book which is available in all partner institutions' national languages (Dutch, English, German, Greek, Italian, Romanian and Slovakian) presents the training modules of the core curriculum prepared by the partners which were then used for the teacher in-service training that took place in their countries. The teacher in-service training aimed at enhancing teachers' awareness of Roma cultures and teachers' ability to support Roma parents to become active agents in their children's education. The nine modules address the following issues: the problematisation of culture, enculturation, stereotypes and prejudices, Roma history, Roma cultures, cultures of the schools and the arts and cultural diversity, intercultural education, classroom management and methodology, curriculum design and development, and teacher-parent communication. Each training module presents its training goals and a proposed methodology. As occurred in
the teacher training sessions in the course of the INSETRom project, the users of this resource book should use and/or adapt the modules according to teachers’ own needs, priorities and local contexts.

The English version of the resource book also includes the project’s summative report. This comprises the study of the needs of teachers and Roma families in the participating schools in the partners’ countries which underpinned the development of the training modules. The report appears at the beginning of the resource book in order to contextualize the subsequent modules.

The resource book in all seven languages can be also found in its electronic version on the project’s website (http://www.iaie.org/insetrom).

Finally, I would like to provide a brief explanation of some key terms, as agreed by the project partners, used throughout this resource book. The term Roma is the dominant term used to describe people of Romani heritage. However, occasionally because of historical or local reasons, the terms Gypsies and Travellers have also been used. In addition, whilst we refer to teachers, the book is also aimed at other education professionals, including educators in and out of school settings.

This resource book would not have been possible if it wasn’t for the hard and diligent work of all contributors whom I would like to thank in naming them again here: Vasile Chis, Gill Crozier, Jane Davies, Barry van Driel, Francesca Gobbo, Chrystalla Kaloyirou, Yiasemina Karagiorgi, Barbara Liegl, Mikael Luciak, Georgios Nikolaou, Stavroula Philippou, Rastislav Rosinský, Eleni Roussoundou and Kim Szymanski. I would also like to thank the teachers, the parents and the children and young people who participated in this project. Finally, I would like to extend my gratitude and appreciation to the European Commission and its Lifelong Learning Programme, as well all partner institutions, for funding the INSETRom project which resulted in this resource book.

Dr. Loizos Symeou
Coordinator of INSETRom Project
Department of Education Sciences
European University Cyprus
INSETRom Project Summative Report
By Mikael Luciak & Barbara Liegl
University of Vienna

Acknowledgements
This summative report is based on seven country reports, whose main authors are: Mikael Luciak & Barbara Liegl (Austria), Eleni Roussoudou, Chrystalla Kalogirou, Yiasemina Karagiorgi, & Loizos Symeou (Cyprus), Georgios Nikolaou (Greece), Francesca Gobbo (Italy), Vasile Chis (Romania), Rastislav Rosinsky (Slovakia), Gill Crozier, Jane Davies, & Kim Szymanski (United Kingdom). We would like to thank all authors as well as a number of other people, who contributed in various ways towards the country reports, in name: Sotirios Voulgaris (Greece), Giulio Taurisano, Snezana Volertic, Erica Larchter, Margherita Longo, & Demir Mustafa (Italy), Olga Markus, Carolina Hategan, Monica-Laura Rasinar, & Sebastian Rasinar (Romania), Vladimir Klein, Blandina Sramova, Tibor Loran, & Eva Poliaková (Slovakia), and Stephen Crossley (United Kingdom).

1. Aims, Methods and Scope of the Summative Report

This report is based on information collected by the respective teams from seven of the partner countries through qualitative research studies. The countries were Austria, Cyprus, Greece, Italy, Romania, Slovakia, and the United Kingdom (UK). The main aim of the research studies was to undertake a needs assessment of specific target groups in regard to the schooling of Roma students. Research teams from the partner institutions conducted semi-structured interviews with teachers of Roma students, with Roma parents and with Roma children at primary and secondary schools as well as at a special school. To some degree, ethnographic methods, such as participant observation, expert interviews, and collection of relevant materials were also used to elicit information. In particular, the collected data provided a basis for curriculum development for teacher in-service training.

This summative report aims at addressing and comparing specific topics and themes that came up in the course of the country studies and reports. It describes and analyses, how members of the target groups understand, explain, and deal with certain phenomena concerning the educational situation of Roma students. Given the small scope of the studies, the results must not be regarded as representative of the entire schooling situation of Roma students in the individual countries or regions (unless this is specified, e.g. in the case of the Greek-Cypriot educational system) and thus cannot be generalized. For reasons of confidentiality and privacy, the names of schools and interview partners are not disclosed.

A description of the educational situation of Roma group members in a summative report bears risk of generalizing and stereotyping, even if within-group
and between-group differences are pointed out. In addition, the fact that individual
group members have agency, i.e. take a stand and reflect on their group-
membership and culture, can hardly be accounted for in such a report. Group
members have varying degrees of identification or lack thereof with culture and
group membership. While it is one of the goals of research about groups and
group cultures to become aware of this individual agency and in this way to
contribute to the demise of stereotypes and simplified explanations of group
behaviour, any description or comparative research approach to a group still
might encourage generalizations about collective behaviour. However, self-
ascription to group membership and ascription by others that one belongs to a
certain group, as well as structural barriers faced because of group membership,
frequently affect school attainment of members regardless of the extent of their
identification with Roma culture. We think that this justifies the attempt to explore
and describe the educational situation of Roma groups.

2. Roma Groups (who participated in the studies)

Austria: The Roma groups participating in the study have a migrant background
and (unlike the autochthonous Roma in Austria) do not have the status of
belonging to an officially recognized ethnic minority. Most families migrated from
Serbia to Austria, some from other countries, such as FYR Macedonia, Romania
or Bulgaria. They came as labour migrants and as refugees or asylum-seekers.
Most Roma students in this study are born in Austria and belong to the second
generation. Some are born abroad (first generation); others have parents, who
are born in Austria (third generation). The study took place in an urban area with a
small Roma community.

Cyprus: Roma, who were studied in Greek-Cypriot schools are officially
considered as being Turkish-Cypriots. They are not recognized as a separate
ethnic minority group. Members of the Roma population of Cyprus are officially
considered since 1960 (establishment of the Republic of Cyprus) to be part of the
Turkish-Cypriot community. Following the invasion of Turkey in 1974, Mandi
(Greek Orthodox Christian Roma) living in the north of the island were forcibly
moved to the south and Ghurbeti (Muslim Roma) were forced to move to the
north. Since 2000, nonetheless, many Muslim Roma from the north part of
Cyprus moved to the south. Some of the interviewed Roma parents stated that
they were born in Cyprus, while others mentioned Kurdistan as their place of birth.
The study took place in urban and semi-urban areas with rather small Roma
communities, but the larger in the areas controlled by the Official Republic of
Cyprus.
**Greece:** Roma, living in an urban area in Larissa in northern Greece, are members of a settled, autochthonous group, who speaks a Romani-Wallachian dialect. Some families travel to work seasonally in rural occupations. They constitute a majority in the area named “Nea Smyrni” in Larissa where also the school's population is in its majority Roma.

**Italy:** The research took place in two different urban areas. Roma living in both regions are for the most part migrants from former Yugoslavia (Kosovo, Macedonia, Bosnia, Montenegro, Serbia) and from Romania. Many of the Balkan Roma came as refugees during the Yugoslavian civil wars. There is also a local Italian-speaking Sinti minority. The report does not mention, where most Roma children in the schools where studies took place come from, but it is said that all parents interviewed in one of the two urban areas were born abroad. Frequently, Roma hide their identity. It is stated that among the pupils in the schools are Roma originating from Romania, who more recently arrived, Roma from Kosovo as well as local Sinti. In one urban area many Roma live on authorized campsites.

**Romania:** The Roma population in Romania is highly diverse. The majority of Roma are settled; only Kalderash preserve a semi-nomadic life-style. There are Vatrashi, Leyasha, Kaldarari, Gabori, Spoitori, Ursari, Lautari, Zlatari, Rudari and others. The students at the schools where the research was conducted belong to Gabori and Ursari and some did not identify themselves as belonging to any particular Roma group. The percentage of autochthonous Roma in the schools is 10-25%.

**Slovakia:** The research took place with autochthonous Roma groups in towns and villages in two geographically differentiated regions in Eastern and Western Slovakia. There is a large community of Rumungro Roma in the Eastern part of Slovakia. Rumungro Roma are also in the higher developed Western part. In one school there were also Vlach Roma (Olas).

**United Kingdom (UK):** The UK study focussed on two suburban primary schools in England, both with a significant minority of Czech Roma migrants. The Czech Roma originally came to the UK as asylum seekers prior to European accession during a period when they experienced overt discrimination in the Czech Republic. Since accession in 2004, new Czech Roma families and individuals have arrived. It is difficult to know the exact size of the population of Roma, either locally or nationally since many prefer to remain unidentified as Roma.

**Comments:**
The Roma groups in the seven countries are quite diverse. There are not only differences among Roma between these countries but also within the individual countries. There are autochthonous Roma as well as various Roma migrant
groups (labour migrants, refugees, asylum-seekers etc.). Among Roma with a migration background first, second, and third generations can be distinguished. The Roma groups follow different cultural traditions and life-styles. Most groups are sedentary and if they move between or within countries they do this mostly because of economic or employment reasons, family reunification or, at times, because of war and persecution. In general, the groups are not living a traditional nomadic life-style. Some Roma groups live in larger Roma settlements, some on Roma campsites, and others in urban or suburban housing with little affiliation to a specific Roma community.

Roma groups that participated in the research studies reflect diversity even though not all Roma groups of a given country were included in the studies. For teachers and school officials knowing more about the background of the Roma families and communities is essential in order to better understand their life situation and perspectives; this includes the historical and current relationship between members of the Roma communities and the majority populations, the reasons for Roma migrants to leave or move to a country, their current life circumstances and living situations.

3. Demographic Characteristics of Schools and Neighbourhoods

Austria: The schools – one primary, one general secondary, one special school - are in an urban area and have a high percentage of students with a migration background (95%) as well as a relatively high percentage of Roma students (7-10%) if compared to the small size of the Roma population in the country. The neighbourhood has a high rate of people with a migrant background as well as a lower socio-economic background.

Cyprus: The three schools – two primary and one secondary school – are in urban or semi-urban areas. They belong to the Zones of Educational Priority (which target disadvantaged students facing educational difficulties) and have a high enrolment of Turkish-Cypriot, Roma and non-Greek speaking students, as well as students from low socio-economic backgrounds. All teachers interviewed had Roma children in their classes, numbers ranging from 30-35% of the class population to only a couple.

Greece: The study was conducted in two primary schools that are attended by Roma students. In all classes the number of Roma children has increased in the last years. Presently, Roma students are the majority in these two schools.
Italy: In one urban area, the selected schools where the interviews were carried out - 5 primary schools and 3 lower secondary schools - are located near an authorized campsite. Campsites have started to be established in the mid-seventies. Living in campsites has favoured (or responded to) the trend toward settledness of Roma and Sinti, and thus besides the mobile homes there are now cabins and small brick buildings constructed by the residents. Continuous residence often required that families send their children to school. About 1/3 of Roma and Sinti in the area live in campsites. A trend is developing among both the Roma and Sinti, to buy a small piece of farming land and to park their mobile homes there in order to live with members of their own extended family but apart from other families, thus forming a “horizontal”, homogeneous community. In the second urban area, interviews took place with teachers from seven schools (primary and secondary; including special education teachers) in two school districts with a higher number of Roma pupils (11% and 1% of the foreign student population).

Romania: The study was conducted in three schools (all offer primary and secondary education) where the percentage of Roma among the student population is between 10-25%. Some schools are also attended by other minority groups (e.g. Hungarians). One school, in particular, has classrooms with large numbers of Roma pupils. Also, another school participated before in the Phare project “Access to education for disadvantaged groups”, which had a focus on Roma.

Slovakia: The study took place in primary and secondary schools (and included an interview with a special education teacher) with high numbers of Roma students. The towns/villages are inhabited by many Roma, in the Eastern part of Slovakia, which is less developed and in the Western part, which is more developed.

UK: The two primary schools where the study took place are situated in a suburb of a Northern city. In one of the schools data show a high degree of educational disadvantage, generally. The schools are located within an economically disadvantaged area. In one of the schools a greater proportion of pupils from different ethnic backgrounds, most of whom are learning English as an additional language have fairly recently been enrolled whilst in the other school which is also ethnically diverse, the school population has been longer established. The ethnic minority pupils in both schools represent about a fifth of the student body. Also, there is a relatively high degree of pupil mobility in both schools. Over the past 4-5 years there have been increasing numbers of Eastern European children, many of whom are thought to be Czech Roma, but there are some Latvian, Slovakian, and Polish children, too. There are also children from some African countries, who are likely to be asylum seekers or refugees.
Comments:
The demographic characteristics of schools and neighbourhoods show that Roma frequently live in less developed or poor areas. Schools often have a lower status, low-income populations, and/or high numbers of migrants. These structural factors have to be considered to better understand why Roma pupils are disadvantaged. It also needs to be explored how this affects teachers’ motivation and expectations.

Sometimes special priority is given to these schools and they get extra support but often the resources provided for these schools are lacking and teacher training (see below) is not adequate, given the diverse school populations and the students' particular needs.

4. Language

Austria: Depending on the time of stay in Austria, Roma with a migrant background understand and speak different languages aside from German – Romani, Serbian, Macedonian, Romanian or other languages spoken in their countries of origin. According to teachers, overall, the Roma students have a rather good comprehension of German – the language of instruction. While most Roma students are said to be competent in communicating in German, writing and the use of certain terminology constitutes a problem for some of them. New immigrant students are offered German as a second language classes for up to two years. This support is sometimes not enough for older students entering the school system, in particular, if they have had little schooling before. Native language instruction and support is offered in various languages. Even if Roma students have some competency in one of these languages (e.g. Serbian) they often do not want to attend these classes, because they regard Romani as their first language or for other reasons. Despite the fact that there are a couple of Roma native language teachers (who have however only partially received professional trainings), Romani native language classes are not offered in a systematic way. These teachers at times support Roma students in class and teach Romani in after-school classes to some extent. Given the different dialects of Romani and various levels of competency of Roma students speaking the language, it is generally difficult to organize Romani native language classes. Several parents would like Romani to be included in the curriculum, but not all teachers agreed that native language instruction was important. Teachers have a general lack of knowledge about students’ language competencies in Romani or in other foreign languages.
Cyprus: Roma children attending Greek-Cypriot schools were treated as Turkish speaking students and their mother tongue was assumed to be Turkish, despite the fact that except from Turkish they also speak Kurbetcha, a Romani dialect. According to the teachers, Roma have difficulties with the use and understanding of the Greek language. In general, students receive extra hours in Greek and their native language. Two Turkish-Cypriot teachers were appointed in one of the primary school participating in the project to teach culture, religion and literature in the students’ native language. However, the parents did not seem to know about these teachers and made no reference to them. The children regard language as one of the major barriers to their learning progress; therefore, they would appreciate Turkish-speaking teachers.

Greece: The children speak Romani (Wallachian), which is their native language. At school, they have to speak Greek, which is more difficult for the younger students. The report does not say whether students with another native language than Greek have the opportunity to get support either by mother tongue instructors or by teachers who teach Greek as a Second Language.

Italy: In the schools of one urban area the teachers considered language difficulties as the main problem, as the students’ vocabulary was rather poor “since children speak their own language within the family and among themselves”. All parents interviewed were born abroad. Roma pupils get support in learning Italian at school; however, there are no classes for teaching Romani. The report about the second urban area does not determine what languages the Roma students speak and whether language competencies are an issue. However, teachers were of the opinion that they needed further support in teaching Roma children. In general, teachers' expectations of Roma students are not very high. With regard to the language spoken by Roma, Italian teachers often mentioned "Slavic", which is striking since some of them had taken courses on Roma culture.

Romania: All of the parents and students are born in Romania and speak Romanian. About two-thirds of the parents and students speak Romani (traditional Roma families generally speak Romani), some Roma speak Hungarian. At school, Roma students are taught in Romanian. In general, schools do not offer additional support for non-native speakers; however, two of the schools participating in the project employed a Romani language teacher. Roma parents did not seem to be in regular contact with these teachers. There is a high illiteracy rate in the Roma community. Teachers said that Roma students face learning problems most of them speak Romani at home and their Romanian language competence is rather poor.
**Slovakia:** All parents and students speak Romani and Slovakian but Roma living in the Eastern part of Slovakia tend to speak Romani more regularly, whereas in the Western part most speak Slovakian. Teachers nevertheless report difficulties with the Slovak language in both areas. Overall, the ability of Roma students to express themselves is below the ability level of the majority population. Elementary schools with higher numbers of Roma students have the opportunity to engage an assistant, who mainly explains the teacher’s instructions. None of the schools participating in the project employed such an assistant. Some of the parents stated that their experiences with these assistants had not been very good as most of them are not Roma themselves. Children, who are slightly mentally retarded and who are integrated in the school also receive support by a special needs teacher.

**UK:** Teachers are concerned about the (Czech) Roma students’ lack of English competence. In both of the participating schools a teacher goes into the schools several times a week to teach English as an additional language (EAL). In one of the schools the allocation of days has not increased in spite of the school’s changing population. In the other school, where the ethnic minority children are more established, teachers have received more EAL training and support. The teachers largely adopt a withdrawal model. In one of the schools at least only the children, who speak no English, get support. There is limited support for language enrichment. However, the teachers did feel if they had key concepts translated into the Czech language, this would help the children to better understand. Even though the school would like to use interpreters more, particularly with parents, they do not have sufficient resources to do so. Teachers suggested that parents were not willing to learn English themselves, although special courses had been offered to them.

**Comments:**
The Roma groups speak different languages with varying competence. Many Roma speak or understand two or more languages, at least partially. Their daily language use varies, depending on the context, i.e. families, peers, and school. Many speak a version of Romani, but some do not speak Romani at all.

Frequently, teachers mention a lack of language competence in the language of instruction. This is true for autochthonous Roma, who often lack language skills to succeed in school as well as for migrants, who arrived more recently. In some cases second and third generation migrants have good communication competencies but still they have at times problems with writing.

In general, schools are not equipped with sufficient (Romani) native language programmes and teachers. Even second-language programmes are often insufficient or lacking.
5. Roma Identity – Self-identification

**Austria:** Roma identity seems to be more of an issue among older students. In primary school, hardly any of the children consciously show their identity but by participating in after-school activities and projects organized by the Roma native language teacher they disclose their identity. The older students reveal their identity by showing that they are proud of being Roma or by saying that they speak Romani. The awareness among teachers that Roma students are part of the student body seems to have increased, partly because of after school classes offered by the Roma native language teacher. Teachers sometimes identify Roma students by the “parents’ behaviour”, by the “parents disclosing their identity”, by “their appearance” or “the students’ behaviour”. The parents would like teachers to address Roma culture; this could help their children to better accept their Roma identity.

**Cyprus:** The report does not display whether Roma students readily unveil their identity or not, but several characteristics/stereotypes that are associated with Roma students are mentioned: they like fighting, music and sports – especially dancing.

**Greece:** The Roma pupils openly display their identity and they don’t try to hide it in spite of being aware that this might lead towards discrimination in the Greek society. Teachers talk about events in school, which include the Roma community, especially when there is a focus on music and dancing.

**Italy:** Teachers said that especially Romanian Roma would deny their Roma identity and the students were criticized for not wanting to display “the most picturesque aspects” of their culture. One family explicitly stated that they would not disclose their Roma identity to the teachers. The Roma children of Romanian origin said that, since they started attending school, they would no longer disclose their Roma identity. The teachers said that Roma students were not excluded by their classmates but that they rather excluded themselves. They were not perceived as different but rather felt being different, a factor especially affecting girls. The authors of the report stated that children not showing their Roma identity at school were more satisfied with the school and the teachers. When students deny belonging to the Roma community teachers seem to stop perceiving them as Roma.

**Romania:** School statistics differentiate by Romanian, Hungarian, and Roma ethnicity. The long list of negative characteristics associated with Roma students suggests that ethnic identification is frequently based on the detection of presumed student characteristics. Parents said that including Roma culture and
language in the curriculum could help children to embrace their Roma identity.

Slovakia: The report does comment on the issue of Roma identity and self-identification. Taking into account that teachers differentiate between classes having a higher and lower share of Roma students, they must have developed some kind of identification mechanism which is seemingly influenced by rather negative attitudes towards and perceptions of Roma.

UK: Roma students are described as rather reluctant to disclose their identity and as reticent to share aspects of their culture. Little is done to encourage Roma pupils to reveal their identity as teachers themselves lack understanding and awareness of Roma identity but also that parents may not wish to disclose this. Teachers used criteria such as “distinctive looks”, “darker skin” or “non-engagement with school” for identifying students as Roma.

Comments:
Not all reports are explicit about the fact whether Roma students openly disclose their identity or try to hide it. The willingness of members of communities often discriminated against to reveal or show their identity depends on how welcome and comfortable they feel in the respective settings. Students, who have been to school for a longer time and who have been able to develop confidence in their teachers and peers, seem to be less worried about revealing their identity and can demonstrate that they are proud about being Roma. Students belonging to Roma communities more likely to be discriminated against (e.g. Romanian Roma in Italy or Eastern European Roma in the UK) are rather reluctant in disclosing their identity. The inclusion of Roma history, culture and language was mentioned as an essential element in helping Roma students to be proud of their ethnic belonging.

In many of the schools under study, the teachers’ identification of students as belonging to Roma communities is based on positive and negative stereotypes. Ethnicity is not a category used in most education statistics and most of the teachers do not seem to know the ethnic origins of their students. Teachers’ knowledge about Roma traditions and cultures seems to be informed by books, movies and by experience with Roma students. This way of learning and these kinds of experiences promote the development of positive and negative stereotypes. Positive stereotypes used to identify Roma are their allegedly above-average musical/artistic talents, negative stereotypes are based on their appearance and/or their own or their parents’ behaviour. The description of parents’ behaviour is heavily linked to teachers’ perceptions about attitudes of Roma parents towards child-rearing and schooling.

The reluctance of Roma to reveal their identities might also influence their readiness to participate in projects or afternoon-activities especially geared to their (alleged) needs. The presence of Roma native language teachers, and of
Roma assistants or mediators, who can bridge the gap between schools and Roma communities, can contribute positively to identity formation of students, and also allows teachers to see Roma in a more positive light.

6. Academic Achievement and Attendance

Austria: Teachers in the primary and secondary school frequently say that Roma students are just as talented as any other children, but since they study less at home, do not prepare for lessons and tests, get little support with learning at home, and miss school more often than others, they fall behind. Differentiations are made between Roma pupils that were born in Austria, and whose parents are well integrated, and those, who attended school in their countries of origin. Often, the latter have not attended school regularly and there are many gaps, which makes it difficult to put them in classes corresponding with their age. However, one teacher says that not even those parents, who have attended school in Austria themselves, give enough support to their children. Some teachers state that Roma pupils are underachievers, have a negative attitude towards doing their homework, toward being active in class or keeping their things in order and are more likely to finish school without a school-leaving certificate. Many parents have a rather low educational level and – from the perspective of teachers - do not regard education as being important. They want their children to be responsible for themselves and do not put any pressure on them to do fulfil their duties for school. Still, some teachers say that Roma students are like other pupils – they differ in their talents and in their motivation. They do not support the statement, that most Roma do not finish mandatory schooling. According to several teachers, it is not a language barrier that negatively effects Roma students’ academic achievement. Also, in class, Roma students are generally cooperative and liked by their peers and some are said to really like going to school. Teachers at the centre for special needs education express more often that students have language problems. Some students have been ill for a longer period of time and are therefore behind in their learning. Others have a hard time concentrating in school. According to special education teachers, most of the children in special education are not disabled, but they have learning difficulties and attend a special school because of their disadvantaged social/family situation. Some children have attended school irregularly so that they have severe gaps and others have not acquired basic knowledge for school entry. The majority of teachers spontaneously mentioned irregular school attendance or absenteeism as one of the main problems associated with Roma pupils. However, some teachers said that attendance has improved over the years and that some parents now even call the school, when their children cannot attend. The general impression
that Roma students are more likely to have low attendance rates does not always coincide with the actual experience of the teachers. There were expressions such as “My Roma students do not have lower attendance rates” or “There are also other students who frequently miss school.” And some teachers clearly differentiated between Roma students for whom absenteeism is an issue and others, who attend school on a regular basis. But several said that Roma girls more often than boys do not attend school regularly and one expressed that it is the older children that are more likely not to come to school on a regular basis. Teachers at times resort to the threat that State allowance for families can be cut if parents do not send their children to school or they involve the Roma native language teacher as mediator or a welfare officer if worse comes to worse. One teacher makes those students, who come late to school, stay longer and explains to them why being late has consequences also later on in life when they are holding a job. Another teacher claimed that over the years she has educated the parents, so now they are more likely to make sure that their children attend school regularly. Quite a few teachers added that Roma pupils are actively involved in class, even those who do not attend school on a regular basis. The teachers do not think that Roma students’ absenteeism influences negatively their integration in the classroom community, i.e. acceptance among their peers. Those teachers that stated that Roma would miss school more frequently gave various reasons for this, such as a lack of parents’ interest in schooling, a lack of parents’ pressure that children go to school, a lack of knowledge what their children are doing or a lack of supervision. It was also said that life in the streets seems to be more interesting for the students than studying. Some teachers also stated that parents would at times leave the country to visit relatives unannounced or keep their children at home, if they themselves or their children feel uncomfortable (in particular during events that took place outside of school, such as skiing week etc.). However, they would come up with various excuses why their children did not attend. Control seemed to be an issue, at times a lack of control by parents, at other times over-controlling to protect their children. One teacher says that it took her quite some time to understand the “Roma mentality” and accept that they are late and do not have all their things with them. Having friends and a good classroom community are seen as two factors influencing school attendance in a positive way.

Cyprus: The particular schools have a low reputation and are considered ‘disadvantaged’. The interviewees support that most of the Roma children are predestined for failure in school. Teachers’ expectations appear of minimal concern for the achievement and performance of Roma children. Roma students’ school attendance is sporadic and they have more absences compared to other school children. The teachers proposed several rationales for this phenomenon: families return to the ‘other side’ (occupied area, where Turkish-Cypriots live) in order to participate in religious festivals or get involved in seasonal agricultural work (such as
collecting fruits); sometimes families go for a whole year to European countries (in particular the UK.) as they get special financial allowances when moving to another European country. The school would not pursue the reasons behind disappearance. This ‘disappearance’ phenomenon has diminished lately, since, as teachers noted, now nearly one third of the children attend the school on a daily basis. Interestingly, school attendance maximizes, when there are school trips.

**Greece:** In some cases there are problems regarding Roma students’ learning ability and their full understanding of the language of instruction. Some Roma children do not attend school regularly. Absenteeism relates to the fact that parents are seasonal workers and have to travel. Besides, teachers see it as a challenge to convince parents and students of the value of education. In general, there exist a very tense relationship between Roma pupils and the schools. It is rather unusual to meet Roma in the ordinary Greek schools, because other pupils often dislike them.

**Italy:** In one school area teachers report that Roma pupils have difficulties in achieving satisfactory results and in the most of cases need an adapted plan of studies with minimum requirements that are much lower than those provided for non-Roma pupils. Roma pupils attend the school in a more irregular way in comparison with their non-Roma peers. Also, in another area teachers recognize that Roma pupils encounter many difficulties with regard to learning, due to difficulties with concentrating, lower interests, little capacity to memorize, difficulty with abstraction, or slowness. These problems, together with limited and irregular attendance plus limited involvement with homework (also caused, according to the teachers, by the families’ limited concern for the school experience of their children), make it very hard for Roma pupils to follow instructional activities.

**Romania:** In general, Roma children are integrated in the classroom, but often they take part in the lower level groups. Teachers consider that the presence of Roma children in classrooms does not affect teaching but affects the group work. (The report does not say in which way the group work is affected). From the point of view of teachers, Roma pupils are neglected, they refuse to learn, and are “children with problems”. They have profound learning difficulties due to the lack of family support and they refuse to follow any kind of remedial or supportive programmes. However, some Roma pupils are well integrated in the school programme and have good school attainment.

**Slovakia:** The majority of teachers agreed that Roma pupils significantly (negatively) affect learning outcomes. Teachers warn that Roma pupils “change the face” of the class. The biggest problems are a lack of preparation at home, not bringing the school materials etc. There were reported problems in regard to creativity, temperament, finding an excuse under all circumstances etc. Some
teachers admitted that children attend school only because it is obligatory and if it was not, they would not go to school. In classes with a smaller number of Roma pupils, teachers reported aggression towards Roma. Also, they have to deal with stealing and fights. In classes with higher numbers of Roma, teachers reported that other students often change school or class, because parents refuse to have their children in schools with many Roma children.

**UK:** Attainment of Gypsy, Roma, and Traveller (GRT) children in England is very poor and this is replicated at the schools where the study took place, with these children occupying the lowest sets. However, attendance and behaviour appears to be seen as much more of a concern to the teachers. Roma pupils at age 11 are often seen as ‘not [being] ready’ for SATs (testing). The Roma children are perceived as lacking engagement with learning and this is seen as problematic. Many teachers feel that few of the Roma children have attended school prior to coming to the UK and this is seen as a reason for their attitude to learning. The primary teachers described the Roma children’s attendance as variable and in some cases quite poor. However, attendance at primary level is better than at secondary (high school). According to Roma young people themselves they tend not to progress on to the secondary school, even though in the UK they are not only entitled to do so irrespective of their examination results but secondary education is compulsory and a statutory requirement.

**Comments:**
In all country reports it is frequently mentioned that most Roma students show poor levels of academic achievement. They often spend time in lower ability groups, the rate of children deemed to have special educational needs is higher, they have learning difficulties, and they require an adapted plan of studies with less challenging educational goals, i.e. a reduced work load. Roma students are more likely to attend schools with lower academic achievement levels and often drop out of school early.

There are differing reports in regard to Roma students' capacities. For example, while some teachers say that Roma have difficulties with formal instruction and abstract concepts, that they are slow learners and have problems with memorization, other teachers report that, in general, Roma students are just as much capable and intelligent than any other students but for a variety of reasons do not achieve according to their potential.

Lower school attendance rates of Roma students have been mentioned in several studies. Some of the explanations for this are similar, but there are also differences.
Many statements made by teachers raise issues of concern.

1. Several teachers suggested that there should be different ways of learning for Roma students, i.e. they are more practically oriented; they need a reduced workload.

2. That teachers often have lower expectations of Roma students seems to be a rather common phenomenon. Some teachers even say that they are not concerned about the low educational performance of Roma students; all they want is that they do not disturb others.

3. Frequently, it is mentioned that Roma (in general) have no interest in formal education and schooling. This is attributed to “their Roma culture” and not, for example, to a cultural response based on past and current discrimination experienced in institutions run by the majority.

4. If teachers acknowledge that some Roma students do well in school and that some parents are cooperating with them, they no longer perceive these students and parents as belonging to the group of Roma. These Roma are regarded as assimilated or integrated and their Roma identity no longer has any relevance for teachers and schools. It is never explored or mentioned why these Roma students are performing better.

5. More often cultural (attitudinal) factors rather than social or structural factors are regarded as most relevant for Roma students low school performance or attendance rates. It is taken for granted that schools rely on the educational support given by parents or tutors. Roma parents, who often have low educational levels themselves and frequently live in very difficult social situations (lack of appropriate housing or employment, insecure legal status, problematic family situations etc.) often cannot provide this kind of support.

6. Teachers generally have very little knowledge about Roma families and culture but still, they have a variety of (unverified) explanations about Roma parents' views in regard to schooling, educational performance, and attendance of their children.

7. Behaviour

**Austria:** Quite a few teachers used positive attributes in describing Roma students: “friendly”, “endearing”, “cordial”, “approachable”; “willing”, “polite”, “open” and “talkative”. They were also described as “freedom-loving”, “lively” and “skilful – especially with practical things”. Some of the characteristics ascribed to the students related to positive prejudices towards the Roma culture – like having musical/artistic talents, being good dancers or being “full of spirits” and therefore in greater need of exercise than other students. Teachers who have a positive
image of the students’ personalities, however, distinguish between their good interpersonal skills and their problematic behaviour in regard to schooling and educational attainment. Although Roma students were more likely to study less at home, to prepare for lessons and tests or to keep their things in order, they were seen as actively participating in lessons. Parents were described as not valuing education, as not caring about issues relating to school and as wanting their children to be responsible for themselves. Parents themselves, on the other hand, said that it was important for them that their children attended school. However, they were not able to adequately support their children with homework or preparation for tests. They have little knowledge, energy and resources to support their children. The children affirmed these circumstances.

**Cyprus:** Teachers said that the greatest challenge was making Roma students follow the rules. Besides, Roma students tend to disappear during school time and have to be closely watched by the teachers. They are described as having “difficulties with socialization” and as being “fond of fighting”. Roma students involved themselves in school activities during school time, but did not do any homework. Teachers think that full integration of Roma students is an illusion. Parents were ambivalent towards education, depending on their own experiences at school. The children said that both their parents and they themselves saw school as a children’s game (school means school yard, playing football or playing computer games) that one could engage in or disengage from. They were sent to school out of an obligation and not because of the family’s educational values or principles.

**Greece:** The teachers saw classroom behaviour during lessons and breaks as well as socialization in school as more problematic in lower classes. Problems with assimilation at the beginning of the school year, in the sense of not adapting to certain rules, low attendance or not becoming an integrated member in the class community, were described. Cleanliness of Roma students was mentioned as a serious problem. Teachers seem to have the feeling that older children, who have experienced school for a longer period of time, have managed to adapt to common rules. Most of the parents interviewed could neither read nor write. Therefore, they could not help their children with their homework, besides they did not have much spare time. It was important for them that their children attended school regularly, studied, and finished school. Teachers point out that Roma students get bored and tired quite easily, which might influence their classroom behaviour. Changes in the inflexible course schedule and additional educational material would be necessary to overcome boredom and fatigue. The children saw themselves as attentive and as learning interesting things.

**Italy:** From the perspective of teachers, Roma students do not always follow school rules adequately (e.g. limited and irregular attendance, being late, not
doing their homework, not participating in extra-curricula activities, lack of cleanliness), but at the same time they saw no particular problems with their classroom behaviour or socialization. Roma students mentioned that it was hard for them to get up early and to realize that one is falling behind one’s peers, an indicator that they understand the cultural rules in the classroom better than their teachers would admit. Non-participation in school trips or swimming was due to parents not allowing their children to take part in such activities. Not obeying the rules was largely attributed to the parents’ disinterest in school and their negligent attitude towards the children, which was seen as rooted in the Roma culture. Parents considered school as a positive and important place for everyone. They claimed to pay attention to their children’s school tasks, tried to help them with their homework and stressed the importance of education for their children’s future. Many children said that their parents would not really be able to help them with their homework. Parents were aware of problems with inclusion and socialization as well as with school attendance. They admitted that they would sometimes give in to their children when they refused to go to school. They did not want to get involved in school matters.

Romania: Teachers described Roma pupils as “neglected”, “lacking cleanliness”, “having no control”, “having no shame” and “reacting instinctively and aggressively”. They break school/classroom rules (e.g. speak when they feel like it, refuse to learn), they “have behavioural disorders” and they are “children with problems”. The reasons are seen in the precarious economic status of the families, the violent and disruptive behaviour associated with lower economic status and to some extent with the Roma culture and in parents not looking after their children. The children were rather sad that their parents were not able or did not have enough time to support them. Most of the Roma students are far older than their peers. Parents expressed the wish to gain knowledge on how to maintain discipline and how to help their children with their homework (some participated in an alphabetization programme). Most of the younger children were content with what they learned and older students often felt bored.

Slovakia: Teachers mentioned Roma students’ “temperament” and “spontaneity”, their love for “freedom” and “finding excuses under all circumstances” as major behavioural problems. They explicitly distinguished between classes with smaller and larger numbers of Roma students: In classes with few Roma, their negative behaviour included stealing and fighting, which in turn caused more aggression by their non-Roma peers and created a negative atmosphere and hindered integration. Students stated that they did not like the aggression in the classes. Some of the parents saw stealing as a problem of their children. Disciplinary problems were especially reported for classes with a large share of Roma, as their behaviour negatively influences the behaviour of all students. Shouting was not judged as an inadequate way of disciplining Roma students, as it is
considered to be a standard communication style among Roma. Roma children would not prepare for school at home and would not bring relevant school materials along, which indicates that they do not stick to school/classroom rules. Teachers suppose that Roma see school as an institution they “do not like” and take as “inevitable evil”. The Roma students said that they disliked the monotony of lessons. Besides, parents would neglect hygiene and cleanliness and would not show any interest in their children. Quite a few parents had a rather bad impression of the teachers, a view not shared by the children. Parents were not convinced that education was of relevance for their children’s future, nevertheless they expected their children to go to school, study well and finish school. Children, however, expressed that they saw the need of going to school and want to finish school.

UK: As already indicated, the participating teachers expressed concerns about Roma students’ behaviour. The children were described as “poor attendees”, “inattentive”, “aggressive/conflictual” and as “reluctant to engage with school work”. Some described the children’s confidence as increasing with time, although their academic progress was regarded as slow. Some teachers felt that the children behaved inappropriately because of their disorientation to the school and the migratory process. The descriptions offered by some of the teachers seemed to draw from stereotypes, for example, reasons for the children's behaviour were said to relate to Czech, Czech Roma or Eastern European families not valuing education. There was some recognition of tensions and racism in the wider community which were thought to influence students’ behaviour and there was mention of this spilling into school. For example, in one school, it was reported that a Czech parent asked that her child was not placed next to a Roma child. However, there was no direct reference to racism in the school itself. One of the schools indicated the work that they had done around inclusion, particularly during break times. They had introduced initiatives to increase more ‘mixed’ play, i.e. minority and majority children playing together.

Comments:
Many teachers described Roma students as not obeying or not managing to adapt to the classroom and/or school rules. Sometimes teachers said that complying with rules was especially difficult at the beginning of the school year, for those that had only experienced schooling for a short period of time and for those that were often absent. Behaviour described as breaking the rules ranged from irregular attendance, aggression, inattentiveness, having a mess, stealing, finding excuses under all circumstances, to not doing their homework or not preparing for school or tests. Teachers associated hardly any positive attributes with Roma students and only at times talked about advantageous interpersonal skills, which were not seen as having a general positive effect on their compliance with other school rules. The reports sometimes indicate that the negative
behaviour is seen as pathological (i.e. behavioural disorder).

Reasons for this disobedient behaviour were often seen as rooted in the Roma culture. Parents were repeatedly described as negligent, not looking after their children, not supporting their children with their homework and not valuing education. These assumptions about the connection between a certain kind of behaviour and the Roma culture were inspired by “well-established” stereotypes. Sometimes these characteristics were not solely attributed to the Roma culture but were put into context with the lower economic status of Roma families. In quite a few reports cleanliness was mentioned as a major problem. Only few teachers identified boredom due to the curricular content and educational material as a factor influencing classroom behaviour. Rather few teachers seemed to take into account whether a students’ behaviour was influenced by feeling comfortable in a class or not.

The teachers’ impression about the parents’ attitudes towards education were only affirmed in a few cases. Those parents that had a bad impression of their children’s teachers or had negative memories about their own schooling were less prone to value education. Quite a number of parents in different countries saw education as an important factor determining the future of their children. Therefore, they expect their children to attend school regularly, to study and to finish school. Even parents, who were not convinced of the value of education, said that they expected their children to attend school. Not all of them wanted to get involved in school matters; some, however, would have liked to support their children with their homework. Several of the parents pointed out that they were not able to help their children with homework – some of them could neither read nor write, or speak the dominant language (as in Britain for example) and some did not have enough resources. It is not clear from the reports whether teachers take these factors into account, when talking about Roma parents not supporting their children with homework and studying.

In most of the countries, the children confirmed that their parents were not able to help them with their homework, although most of them would have appreciated if they had both, the ability and capacity to support them. Some of the reports did not describe the children’s attitude towards education. Therefore, it is difficult to say whether their views corresponded to their parents’ attitudes. Some children pointed out that they were sent to school by their parents, because it was obligatory, a view they shared with their parents.

This section again shows that the judgments regarding the behaviour of Roma students and the teachers’ explanations of this observed behaviour are inspired by stereotypes about Roma culture, which are – in the majority of cases – not substantiated by the statements made by Roma parents and children. Of course, what teachers, parents or children say, is a matter of interpretation and does not necessarily always correspond to what they actually do, i.e. in order to get a better informed perspective other research methodologies (such as participant observation) would have to be used as well.
8. Bullying, Marginalization, Cultural Misunderstandings

**Austria:** In general, teachers state that bullying and marginalization of Roma students hardly occurs. This is due to the rather diverse composition of the classes or, in special schools, due to the fact that all students have weaknesses. Teachers’ perceptions of the use of the derogatory term “Zigeuner” is rather ambivalent: some say that the atmosphere has changed for the better because of the presence of the native language instructor; others mention that the term “Zigeuner” is en vogue again but is used with different connotations. It is more likely that students say bad things about other students’ national rather than ethnic background. Some teachers are of the opinion that Roma students who feel less comfortable in class would be absent more often. Parents did not regard the teachers to have any prejudices; most teachers accepted them and did not seem to care about their ethnic background. Roma students talked about conflicts with peers and bullying. Sometimes, others swore at them, on a few occasions they called them “Zigeuner”. At times there are also conflicts between different nationality groups. Some said that they really did not like it if someone sneak ed on another student, as they rather dealt with conflicts themselves.

**Cyprus:** Teachers mentioned that students would reflect the attitudes of their families. Therefore, some accept students of different origins and others use derogatory language. The parents complained that their children are being bullied by their peers because of their origin or of cultural differences. Bullying would make the children feel insecure and afraid. This fact would play a crucial role in the decision of the children to abandon school. Students said that they experienced prejudices and that it was generally accepted that Roma children were more often involved in quarrels and fights.

**Greece:** Roma pupils are marginalized by other students and sometimes by the teachers. While only few Roma students said that non-Roma students would not like them, the majority said that they did not know what other children thought about them. However, most of the Roma students would share a secret with non-Roma peers.

**Italy:** Teachers are of the opinion that Roma exclude themselves. In general, parents have a positive attitude towards the majority population, but see themselves as separate from them. Children mention verbal abuses by peers but also say that teachers are taking their side. Although the Roma students described their relationship to non-Roma students as positive, they did not have an overall positive image of non-Roma children. Some see Roma as “kidnapping children” and as “being dirty”, they insult Roma by calling them “Gypsies” and they are afraid of Roma. Roma children of Romanian origin appear to experience more
of these prejudices than other Roma. Roma students seem to think that teachers share the same prejudices.

**Romania:** Teachers, as opposed to parents and students, did not mention bullying or marginalization. One parent accused the teachers of prejudices and discrimination towards students. Three students believed that Romanian students are given better grades because teachers are biased.

**Slovakia:** Teachers said that other children had never bullied Roma students. Parents thought that teachers were racist and lacked tolerance, they said that their children were afraid of teachers as they swear at them. The children said that they liked those teachers best that do not have any prejudices. They assume that other people associated the following characteristics with Roma: “dirty”, “smelly”, “bad”, “messy”, “uneducated”, “lazy”, “disruptive” and “not willing to learn”. Roma students do not perceive the whole situation as negative as their parents but realize that society as a whole views Roma quite negatively.

**UK:** Parents were reported as having complained to the school about bullying. Teachers however, tended not to recognise racial discrimination, or prejudice and felt the Roma children were themselves conflictual and at times aggressive. However, they did recognise Roma children’s anxieties on coming to a British school which is probably a very different experience from that which they are used to and especially on first arriving when they cannot speak English.

**Comments:**
In some countries teachers did not mention bullying or marginalization of Roma students at all. In one country, teachers said that other children would never bully Roma students. Quite a few teachers tried to evade the issue or identified other actors that could be responsible for the occurrence of bullying – e.g. the Roma children, who perceive themselves as different and therefore exclude themselves or the non-Roma parents, who influenced their children’s attitudes towards Roma.

Parents and children talked about bullying and prejudices more frequently than teachers. Only in two countries parents expressed the opinion that teachers had prejudices or lacked tolerance. Roma children talked about conflicts with their peers and about verbal abuses, less often they mentioned that their teachers were prejudiced.

Teachers perceive bullying and marginalization as rather sensitive issues, which are not systematically analysed and schools do not seem to develop overall strategies how to deal with these problems. As opposed to teachers, parents and children directly addressed these issues, but did not mention what they themselves or the teachers did to overcome these problems.
9. Teacher Training, Curriculum, Teaching Methodology

**Austria:** Overall, teachers received little preparation in teaching cultural and language minorities. While some teachers said that they had learned about differences regarding language use and why children make certain mistakes when learning a new language, it was mentioned by others that they were not prepared for a classroom situation in which two thirds of the pupils do not have a good comprehension of the German language. Teachers almost never received in-service or pre-service training that dealt with Roma students. Most teachers have learned about Roma by way of experience but thought that it would be helpful to be better prepared in advance and get more information on Roma culture, family structures etc. Some have visited exhibitions or watched movies about Roma. Others have read books, magazines published by Roma NGOs, media reports or searched the Internet for information. Austrian schoolbooks and curricula hardly address Roma history, culture and language and teachers say that they are not feeling comfortable to talk about these topics because they do not have the appropriate training and are unsure about the students’ reactions if they were to include issues concerning Roma. Parents, however, wish that the teachers would address Roma culture in their teaching. From their perspective, the children would benefit, if Roma culture and language were included in the curriculum. They all felt that it was important that their children develop a positive Roma identity and that they do not have to hide it because of fear to face negative reactions. Teachers in the primary school say that Roma children are not taught in any different way than other children, but they do differentiate between students based on their abilities and language skills. As Roma children are usually among the underachievers they are assigned easier tasks. One teacher says that it is important to slowly pass on to the students what is regarded as important; The mother-tongue instructor, who at times supports Roma children in class, could be a good role-model in that respect. At the general secondary school, it was said that Roma children need more attention and more support, because their parents do not support them enough but teaching Roma children differently is not possible, as there are not enough resources available. Roma children do not always participate in project weeks or skiing weeks, not because they cannot afford it, but because parents do not know what to expect from these school events; they are afraid. In the centre for special needs education, according to teachers, Roma children are not taught differently. In general, the pupils are taught in groups according to their abilities.

**Cyprus:** Since many teachers have no sufficient background in intercultural education, there is a need for these kinds of programmes and for developing a better understanding of the differences between intercultural and mainstream education. Some teachers pursued training on intercultural issues on their own
initiative and in one school a school-based training was also organized on intercultural education, conflict resolution, as well as Roma education. Teachers’ goals for Roma children appear very basic. They try to keep Roma children in class as much as possible and some use individualized instruction. They try to focus on basic skills, such as the Greek language or basic numeracy. The children work in groups or the teachers use cooperative learning. Sometimes, they put Roma students together in one group, sometimes in mixed groups. Two teachers felt that any achievement depended on teachers’ special efforts. There are a number of special programmes that run during morning time but also during afternoons. The teachers’ job is overwhelming as the school ‘functions like an army’ and teachers have to report on Roma students every hour, since sometimes they may disappear or they may stay in the school yard to play after school breaks. Most teachers said that Roma children have special educational needs, but nevertheless the pedagogical methods employed belong to the traditional spectrum. They use traditional methodologies since nobody taught them ‘what would be appropriate to use for these pupils’. The absence of the Romani language at school coincides with the absence of Roma cultural elements in the school. All the parents asserted that their cultural background is completely unknown to the teachers and generally to the school. This seems to make them feel culturally “invisible”. ‘I want the school to know more about my children’.

**Greece:** None of the teachers has been academically qualified in cross-cultural education or has ever been trained or specialized to teach Roma children. Thus, teachers know little about the Roma culture. Their knowledge comes from books, voluntary work and their teaching experience at school. All of the teachers are therefore interested in specialized training on issues related to Roma children. This specialization should be a service qualification in order to avoid the lack of trained and specialized teachers. Similar efforts in the past have disappointed the teachers because they were fragmentary and did not work as expected. Teachers prefer organized one- or two-year seminars in the form of postgraduate studies, and they want the opportunity to gain experience at schools with such student populations. At times school events take place, which include the Roma community (especially music and dancing). According to parents, teachers should learn about Roma, their habits and lifestyle. Currently, Roma students attend classes with mixed groups, i.e. with non-Roma students. The method of teaching is adjusted in a way to make teaching more accessible. The teaching method that the teachers use and find very successful is group-work. In regard to further improve the situation, some teachers suggested adult education programmes for Roma parents, some mentioned the alternative of forming parallel classes (i.e. dividing Roma and non-Roma students) and others the establishment of a reception class. They all mentioned the need for building a new school and the distribution of the student population to all the neighbouring schools.
**Italy:** In one urban area, 9 out of 19 teachers attended courses in intercultural education in the past and 4 teachers took specific courses for teaching Roma pupils or other minority language groups. In another urban area, 9 out of 14 teachers attended a number of courses organized by the city administration and 7 say that they attended trainings on the education of Roma pupils. 3 municipal teachers also stated that they participated in courses related to intercultural education and education of Roma. Parents say that teachers know little or nothing about Roma families and their Roma pupils' lifestyle; since they reside in the area for over 15 years, teachers should have this knowledge by now. Teachers need certain knowledge in order not to discriminate against Roma pupils. There is a request that Roma culture be a topic in schools, without putting Roma children on the spot to talk about their culture. Most teachers use personalized programmes, simplify the contents and set lower standards for Roma students compared to their non-Roma peers. 10 teachers believe that Roma students need an individualized approach and special support by an individual teacher.

**Romania:** While teachers have many years of experience in teaching Roma pupils, none of them received any particular training on that matter. Teachers' knowledge about Roma is surface knowledge: about dance, music, marriage and clothes; they lack knowledge in regard to Roma cultural and spiritual life. According to parents, teachers do not know too much about Roma traditions and culture. Including Roma culture and language in school would be supportive for creating a better link between schools and families and foster children's Roma identity. Teaching is generally the same for all students, however, some individualization takes place. Teachers consider that “collective teaching methods” are adequate for all students; they get supported by an assistant teacher, a school mediator, and a speech therapist.

**Slovakia:** Teachers in schools with higher numbers of Roma have more experience with intercultural education and educating Roma students compared to teachers working in schools with lower concentrations of Roma pupils. However, both groups have little formal training on these matters and express interest in further education. While there is willingness to work with experts on Roma issues, there is also certain scepticism - “experts are remote from the common reality”. Children in schools do not learn much about Roma culture. Topics on Roma are marginal, e.g. in history and civil studies courses. While some Roma parents reported that teachers do not know anything about life and culture of Roma people, others stated that teachers know sufficiently enough about Roma and their mentality. Sub-groups in classes with Roma students are not formed according to ethnic categories but according to skill level (mental or motor skills). Roma pupils are said to require more visual aids (also in secondary schools). Also, teachers say that they have to use a more directive style with
Roma students and that in subjects with prevalent cognitive components Roma students slower the dynamics of the class. Furthermore, their lack of discipline negatively influences their peers. They show more enthusiasm in subjects such as music, art, or physical education. In general, teachers’ expectations of Roma students are low.

**UK:** Some teachers, who received teacher training more recently, had undergone a more generic ‘diversity’ training. The specialist EAL teachers attended courses on meeting the needs of refugees and asylum seekers. None of the teachers interviewed had undergone any training, as part of their Initial Teacher Education (ITE) which focused on the needs of GRT pupils; there also seems to be a paucity of locally available training related to GRT pupils. There are, however, a number of national and government led initiatives focusing on GRT pupils and their academic underachievement. In the schools, as yet, there is no curricular content with a focus on Roma history, culture or language. In the schools, children, especially the older ones, are often organised in different ability groups within the classroom. The Roma children tend to dominate the lower ability groups.

**Comments:**
Teachers have for the most part little or no training in intercultural education and, in particular, they lack training in regard to the education of Roma students. In general, teachers express interest to receive training that provides them with more insight into Roma culture and teaching methodologies for heterogeneous classrooms. Currently, most of the teachers do not have the knowledge to integrate Roma history, culture and language into their curriculum. Parents and students would, however, appreciate if teachers knew more about their way of life and their culture. Some of them would even welcome a curriculum that includes Roma history and culture. Although this would not directly result in non-discrimination, it would make Roma more visible. Furthermore, it would give students the opportunity to develop a shared and common understanding of Roma history and lead towards strengthening and valuing the children’s ethnic identity. However, teaching about Roma culture should not be reduced to certain subjects, such as musical education, as this might consolidate already existing stereotypes.

Individualized approaches, cooperative learning and group work are mentioned as methodologies most suited to teach Roma students. However, teachers frequently reduce the curriculum content and requirements for Roma students and therefore do not provide them with the same education compared to their peers.
10. Collaboration with Roma Assistants/Mediators, Roma Organizations, After-school Programmes

**Austria:** Some teachers know the most well known Roma organization in Vienna, but none of them are in contact with its representatives. When special problems occur most teachers turn to the native language instructor for support. Teachers try to motivate Roma children to attend the after-school classes, where they get support with their homework, can speak Romani and talk about Roma culture. The native language instructor is seen as having an important role by all teachers because she connects well to the Roma parents and students and often takes on the role of a mediator. She is described as valuing the rules that have to be observed in the context of school and as vigorous in passing them on to the Roma children. Her work was appreciated by both, the parents and the students.

**Cyprus:** One primary school participating in the project has a very good cooperation with several Roma organizations. The services offered should, however, be better coordinated. The two Turkish-Cypriot teachers in this primary school act as mediators between children, teachers and parents. Not all of the parents seem to know about these teachers.

**Greece:** Schools liaise with Roma organizations; representatives of these organizations talk to the teachers and afterwards try to guide parents and students to get adequate support. The report does not mention how teachers, parents, and students think about these organizations.

**Italy:** The report lists several Roma organizations but does not disclose whether schools cooperate with them. It is mentioned that some teachers do not know these organisations at all. There are assistant teachers and/or Roma linguistic-cultural mediators (service financed by the municipality) in some schools. Students consider their support as helpful.

**Romania:** Roma organizations offer Romani language courses and skills development in reading and writing. Some of the schools participating in the project employ a Romani language teacher and/or mediator. School mediators facilitating the dialogue between school, family and community are well known among parents. Teachers are of the opinion that it is very difficult to organize remedial courses for Roma students as they either hesitate or refuse to participate in these kinds of activities. The report does not say anything about the students’ relationship to language teachers or mediators.

**Slovakia:**
The majority of schools are not in direct contact with Roma organizations. Only teachers
that have organized projects are in touch with them. Teachers only cooperate when they receive an invitation from these organizations. None of the schools participating in the project employ an assistant. Some of the parents talked about bad experiences with these assistants as most of them are not Roma.

UK: Although Roma associations exist, they are not involved with the schools that participated in this project. All Local Authorities in England have a Traveller Education Service and English as an Additional Language provision. A teacher from the local Ethnic Minority and Traveller Education Service goes into both schools. In Britain under the Race Relations Amendment Act all schools are required to have policies on dealing with racial discrimination and also the Department for Children, Schools and Families has issued Guidance on the teaching of children from Gypsy, Roma and Traveller backgrounds.

Comments:
Roma organizations seem to exist in all countries. The reports do not disclose sufficient information on what kinds of services these organizations offer and how schools and teachers could cooperate with them. In general, most of the teachers are not very well informed about Roma organizations and what kind of services they offer. Almost all the reports mention native language instructors, mediators or assistant/support teachers, although not all of the schools participating in the project employ such people. It is not clear what conditions have to be fulfilled that a school can employ teachers providing additional support. On the one hand, offering lessons specifically provided for Roma students might add to the stigmatization of Roma students, on the other hand, they get support they for the most part appreciate and need. The work done by these language instructors, mediators or support teachers seems to be rather similar in all the countries. They support the students when they do not understand what their teachers are explaining, they mediate between teachers, parents and children, and in some cases they also teach Romani. Parents and children seem to be more content with the support they get when it is provided by members of their own community.

11. Teacher-Parent Relationships - Stereotypes/Attitudes/Perceptions

Austria: The relationship between teachers and parents seems to be strongly influenced by the teacher’s perceptions of the Roma culture. Working with parents is easier when it is done together with the native language instructor, who is a member of the Roma community. Parents seem not to be afraid of coming to school but they tend only to talk to teachers when they are invited several times.
Often teachers only get the opportunity to talk to parents when their children are in trouble and/or the problems have already become quite severe. Some of the parents said that they were in frequent contact with the teachers, while others said that they would only go to see the teachers if necessary. All of them were content with the teachers’ efforts and willingness to talk to them when problems arise. The children did not talk about the relationship between their parents and the teachers. Most of the teachers learned about Roma by way of experience, several teachers said that they were hesitant to address Roma culture in class, because they were either unsure how the Roma and the other students would react or because it would need a lot of preparation. Teachers did not know much about the Roma culture but attributed many of the negative characteristics as typical of this culture. Some teachers over-emphasized their Roma students’ artistic talents or stated that they were better suited for practical work. The parents would like teachers to address Roma culture.

**Cyprus:** Teachers noted that parents’ attitudes towards schooling have changed for the better. Communication with Roma parents is difficult, as they do not speak Greek, the school language. The appointment of a Turkish-speaking teacher in one of the schools improved the communication with parents. Although the authors of the report say that schools played quite an important role in supporting Turkish families, parents’ cooperation with teachers was described as minimal. Schools also tried to attract parents by offering courses in the morning. Some of the parents seem to be willing to visit school in the afternoon in order to talk to the teachers about their children’s progress or how they could support them with their homework. Parents expected the teachers to know more about the Roma culture and be more aware of their way of living. As long as this is not the case they feel “culturally invisible”. Students would like both, their teachers and their peers to know more about their culture.

**Greece:** Teachers described parents as only visiting school when summoned by the teachers, as indifferent to their children’s progress and to events organized at school. Parents think that it is important to collaborate with the teachers and school. Most of the teachers know little about the Roma culture. Most of their knowledge is based on books and other sources as well as their teaching experience. Both, parents and children would appreciate if their teachers knew more about their culture and their way of life. Some teachers were said to visit the Roma neighbourhoods and their students’ homes.

**Italy:** Teachers complained that parents would not attend school meetings, did not pick up grade reports and only came to school if they were called for special reasons. This behaviour was interpreted as disinterest in school matters or shyness towards the non-Roma families. Teachers were of the opinion that parents’ participation in school life was important in order to pass on certain values and close the gap between the two worlds Roma children live in. The parents described the teachers as
competent and caring and said that they were easy to talk to. They also said that they would go to school when called by the teachers and to collect the grade records. Children were ambivalent on the matter whether cooperation between teachers and parents would be useful. Teachers have a rather negative attitude towards members of the Roma community, while they see integration into school as providing these children not only with education but also with useful tools to live in the Italian society. The Roma students' needs were compared to those of migrant children or pupils with disabilities. Parents asked for inclusion of Roma culture in the curriculum. Children would like their teachers to show more interest in finding out where and how Roma live. Also, they want them to control their biased ideas and teach about Roma history. A few teachers said that they had a superficial knowledge of the Roma culture. Several were enchanted by folk elements such as singing and dancing, whereas “massive male chauvinism” as well as crimes and violence were also associated with Roma culture. Some of the teachers had gone to the homes of Roma families. Nevertheless, teachers would know little or nothing about the lifestyle of their Roma students according to the parents; they think, if teachers would know more about Roma they would not discriminate against the Roma pupils.

Romania:
Teachers see Roma parents as reluctant to cooperate with schools. They only visited school after insistent invitations from teachers. Parents said that they would visit school from time to time. Most of the visits followed invitations for debating learning progress or discipline; some visits involve the participation in school events. The teachers think they know quite a lot about the Roma culture. This knowledge was not seen as very helpful by the authors of the report, as they see it as superficial and restricted to music, dance, clothes and marriage customs. The parents are of the opinion that teachers do not know too much about Roma traditions and culture.

Slovakia: Teachers said that Roma parents would not visit school; they would only come after several interventions. Parents would be completely uninterested in their children but would defend their children under all circumstances. All the parents have visited the school their children attend. They did so, because their children had broken the school rules. Almost all the parents pointed out that the teachers could not explain what they expected from them. Both, parents and children were unsure about the teachers’ knowledge about Roma. Teachers do not specifically talk about Roma in any subjects, except for musical education, where they teach about Roma music.

UK: The communication between teachers and parents appears to be limited. At one school where the study took place, mothers and other family members bring their children to the classroom door each morning, even older children, which in English schools is less usual. Teachers indicated that this was somewhat of a hindrance, rather than seeing it as an opportunity to get to know the families better. They thought
the parents sometimes wanted to ask something but never did because they didn’t speak English. Also, teachers complained that they didn’t always know who was a parent and who was a friend or extended family member. The authors of the report point out that although the teachers said that the parents were not very involved, this visible presence could be seen as an indication of involvement. Teachers also said that parents would not regularly attend parent-teacher meetings. In general, teachers seem to have a rather patchy understanding of the Roma communities, and tend to homogenise groups by using labels such as “Eastern Europeans”.

Comments:
Most of the teachers share the opinion that Roma parents only visit school after numerous and insistent invitations. Language problems were only mentioned in two reports as a possible factor influencing the relationship. Although a majority of the teachers seems to think that Roma parents neither value education nor look after their children and therefore do not involve themselves in school, several of them mentioned that Roma parents or other family members were present at school or participated in school events. The teachers did not always appreciate this kind of presence. In two countries native language teachers were mentioned as actors facilitating the communication between teachers and parents. They were also referred to by several parents as helpful and supportive.

Many parents do not seem ready to involve themselves in school matters or support their children with their homework. Some parents said that the teachers are quite approachable but most of them stated that they had only visited school following a teacher’s invitation. In those countries, where parents see teachers as more prejudiced, they seem less keen on involving themselves in school matters.

The reports show that teachers have a preconceived notion about Roma parents and their behaviour. An assumed Roma culture and traditions seem to inform the teachers’ attitudes. Teachers would like Roma parents to fit into the respective traditional teacher-parent relationships. There seems to be little space for giving new approaches a try. The teachers’ perceptions of Roma are to a large extent informed by their everyday experience and to some extent by books, movies and seminars. Frequently, teachers’ stereotypical attitudes and perceptions of Roma become evident and influence the teachers’ reasoning why Roma children attend school less frequently, are underachievers and do not comply with the rules and why Roma parents do not cooperate with them.

Most of the teachers acknowledge that they know little about Roma culture; there are only few exceptions. In some countries teachers tried to overcome this knowledge gap by visiting Roma students at home or by visiting Roma neighbourhoods/communities. Many teachers expressed the need to learn more about Roma history, culture and language. Although this knowledge would be important, it will not suffice to counter all prejudices and stereotypes, which lead to both, romanticizing and negative attitudes towards members of Roma communities.
12. Needs Assessment Summary

The following needs assessment summary is based on the information elicited during the course of the empirical studies in the various countries. Thus, it is not fully comprehensive but rather addresses the most relevant issues that came up during the interviews and observations made by the research teams.

Austria:
Teachers would like to
- learn more about Roma, their history, culture, customs, languages
- have teaching material about Roma and be provided with adequate teaching methods
- have a guideline on how to approach and treat Roma
- exchange experience with other teachers
- learn from Roma parents what they think about school and what they expect
- get to know representatives of Roma organizations

In addition to the desires expressed by the teachers, the authors of the report suggest that dealing with diversity and intercultural issues is made compulsory in teacher in-service trainings. Corresponding courses should raise awareness for cultural and language diversity, challenge stereotypes and support the development of strategies to work against racism and discrimination.

Parents
- want their children to develop a Roma identity and for schools to address Roma culture and language
- want to develop a good relationship with the teachers
- need the opportunity to send their children to after-school learning programmes
- should be provided with information on which school careers might result in what kind of job opportunities as well as on the variety of available professions
- should participate in parent meetings for which a safe environment for all parents has to be created

Roma Students
- need the opportunity to participate in after-school learning programmes
- need acknowledgement of their various language competencies
- need additional support when having difficulties with regular instructions rather than being sent to special schools
• need role-models, i.e. Roma, who have successfully completed school and work in more prestigious professions

_Cyprus:_
_Teachers_
• should be properly trained for teaching in a multicultural environment and to react to manifestations of racism or discriminatory attitudes in schools
• need to address bullying and victimization, so that parents get the feeling that their children are safe at school
• should adapt the curriculum to the needs of non-native Greek-speaking students

_Parents_
• want to have a better social relationship (reciprocal relationship) with the teachers and want to be able to contribute to their children’s educational achievement
• should develop a different approach to education

_Roma Students_
• need Turkish speaking teachers
• would like their teachers to know more about the Roma culture

_Greece:_
_Teachers_
• should be trained in intercultural education
• need more flexible curricula to better cover the needs of Roma students
• need support by mediators

_Italy:_
_Teachers need_
• support in communicating with Roma students and their families
• more support from additional staff in charge of the Roma pupils
• information on Roma culture; newly arrived Roma from Romania

The authors of the report point out that trainings for teaching in a multicultural environment, learning to challenge stereotypes and better stress management are essential.

_Parents_
• want teachers to pay greater attention to differences among children
• want teachers to assign the same work tasks for all children
• need support for their children when they do their homework
Roma Students
- need the teachers’ help to better understand their explanations
- want teachers to be less prejudiced
- want the teachers to know more about their way of life
- want the teachers to assign homework to them
- need support to attend school regularly (e.g. bus service)

Romania:
Teachers need
- training in inclusive and intercultural education
- exchange of good practices regarding teaching in a multicultural environment
- pedagogical training on how to deal with learning difficulties and with students of different age levels in the same class
- courses on Roma history and tradition
- courses on communication with Roma parents (to improve parents’ educational support)

Parents need
- more awareness of the benefits of education for Roma families and communities
- support to help their children with homework and studying at home
- to get more involved in school (a pre-condition would be to improve communication between parents and teachers)

Roma Students
- need more attention from teachers and parents

Slovakia:
Teachers need
- intercultural trainings
- courses on stress management
- more assistants at school
- to integrate Roma history, culture and language into the curriculum
- support in communicating with Roma families.

The authors of the report also suggest to have teacher trainings on dealing with a multicultural environment and on challenging stereotypes of both, teachers and peers.
Parents need
  • to be made aware of the role of education in Roma families and communities

**UK:**
Teachers need
  • input on Roma lifestyle, history and culture
  • better understanding about Roma in general
  • pedagogical trainings on how to start off an older learner, who is new to English (and possibly new to school)
  • mainstreaming strategies, which support all staff
  • Czech speaking assistant teachers
  • to explore issues around identification (without homogenising, labelling, stereotyping)
  • support with identifying and dealing with racist attitudes, behaviours, and bullying
  • to adapt the curriculum to create more appeal and access for Roma students
  • analyse patterns of students’ achievement and their students’ school careers
  • support in developing startegies to involve parents

Parents need
  • More information about the Education system and what is expected of them by the school

**Comments**
Obviously, teachers and schools cannot meet all the needs expressed above. Many teachers refer to shortcomings in teacher training, the educational system, the social, political, and welfare system, and to structural/ institutional racism and discrimination. However, a variety of different needs that were assessed in the studies give reason to modify and improve educational approaches, teacher-parent work and curricular contents.

**13. Suggestions for Teacher In-service Training**

The following topics could be considered for teacher in-service trainings:
  • Teaching in diverse classrooms – intercultural and inclusive education (aims, methods, strategies, didactics, research results)
• Concepts of culture and education of minorities – perspectives regarding schooling, learning styles, cultural differences, types and reasons for cultural differences, agency, cultural vs. social factors etc.
• Learning about the history, culture and languages of the various Roma communities
• Understanding cultural, social, and structural factors that influence the schooling of Roma students (values, norms, expectations, language use, restrictions due to housing, employment, legal situation, family circumstances, effects of migration etc.)
• Challenging stereotypes and generalizations (‘myth-busting’ activities; inquiry: where do stereotypes, labelling or personal prejudices come from)
• Critical thinking – analysis of media reports and political discourse on Roma, minorities, and migrants
• Addressing teacher concerns in regard to integration of Roma related topics in the curriculum
• Collecting and developing teaching materials and methods, which can be used to integrate elements on Roma history and culture into the lessons as well as to adapt the curriculum to the needs of multicultural and diverse classes
• Collaborating successfully with Roma assistants, Roma mediators, Roma organizations, and after-school learning programmes
• Involving members of the Roma community and role models in schools (during instruction, school events etc.)
• Dealing with learning difficulties, with students of different age levels, and with newly arrived students, who lack language competencies and previous school experience
• Analyzing previous school careers and language competencies of Roma students
• Raising teacher expectations of Roma students
• Stress management; dealing with problems regarding student conduct
• Combating bullying, victimization, and racist attitudes and behaviours
• Networking with other teachers, who teach Roma students
• Communicating with Roma parents – creating a safe environment, trust building, avoiding cultural misunderstandings, providing relevant information (on schooling and employment perspectives), working with mediators, inquiring about obstacles to students’ learning and parents’ expectations, encouraging parents to ask questions, etc.
• Creating safe classroom environments, where students feel free to display their ethnic, cultural or national belonging.
In-Service Teacher Training Modules

The modules outlined in this section were developed on the basis of the INSETRom Project Summative Report, presented in the previous section of this resource book. The modules are intended as a flexible resource and are not in themselves definitive. They can and should be used selectively if appropriate and/or adapted according to local contexts and needs. These modules were developed through intercultural debates and therefore, comprise modules representing different cultural and philosophical perspectives.
Module 1

Culture – Enculturation

Francesca Gobbo, University of Turin

**Sessions**

- (Session 1) The concept of culture
- (Session 2) The concept of enculturation

**Duration**

- (Session 1) 2 hours
- (Session 2) 2 hours

**Goal**

- (Session 1)
  - Teachers:
    - To understand others’ ways, beliefs and values by reflecting on their own.
- (Session 2)
  - Teachers:
    - To understand how their ways, beliefs and values are constructed, are taught and learned by members of a cultural group; and how changes might be made or introduced by the learners.
    - To understand that the process of enculturation is a lifelong process.

**Teaching arrangements**

- (Session 1) Circle, group work
- (Session 2) Circle, group work

**Reading materials**

- (Session 1) Paragraphs or chapters from books on cultural anthropology presenting and discussing the concept of culture and the variety of definitions in relation to historical times. Internet sites dealing with the concept of culture, immigration and, so-called, second generations. Articles from scholarly journals (e.g. the article by H. Miner on the Nacirema), articles from newspapers and magazines for both general and specific public (e.g., youth magazines) [See references in APPENDIX]
- (Session 2) Paragraphs or chapters from books on cultural anthropology presenting and discussing the concept of enculturation and its dynamics. Chapters on ethnographic research about the issue of enculturation, cultural continuity and discontinuity both at the level of a so-called national culture and of part or minority cultures [See references in APPENDIX]
### Structure of sessions

(Session 1) Introduction, group work, collective and individual reflective work, wrap up session
(Session 2) Introduction, collective and individual reflective work, group work, wrap up session

**Session 1: The concept of culture**

<table>
<thead>
<tr>
<th>Analytic description of activities</th>
<th>Objectives</th>
<th>Teaching process</th>
<th>Teaching material</th>
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</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>Understanding that others' ways, beliefs and values is attained by understanding our own ways, beliefs, values.</td>
<td>Trainer's presentation of her/himself and expectations. Teachers’ presentation of themselves and expectations.</td>
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<tr>
<td>Activity 1</td>
<td>By presenting to one another the story of one’s name, teachers to reflect on their own ways to ensure continuity or to introduce changes.</td>
<td>Group work on “What is there in a name?” Teachers will compare and draw provisional interpretations on processes of cultural continuity and change. Teachers’ own knowledge and reflections</td>
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<td>Activity 2</td>
<td>Teachers to consider the characteristics of a sub-culture of their own culture, the roles and knowledge they enact in routine and non routine situations.</td>
<td>Group work on “The complexity of cultures”: Teachers will describe ‘diversity’ within their own culture and attempt to interpret to what extent, and how, beliefs, expectations, values and behaviours are, or are not, interconnected. [See references in APPENDIX]</td>
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<tr>
<td>Closing-Evaluation</td>
<td>Teachers’ feedback and reflections on how to extend this activity to classroom.</td>
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</table>


**Session 2: The concept of enculturation**

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<thead>
<tr>
<th>Analytic description of activities</th>
<th>Objectives</th>
<th>Teaching process</th>
<th>Teaching material</th>
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</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>To develop an understanding of how our ways, beliefs and values are constructed, are taught and learned by members of a cultural group; and how changes might be made or introduced by the learners. To understand that the process of enculturation is a lifelong process.</td>
<td>Trainer’s presentation of her/himself and expectations. Teachers’ presentation of themselves and expectations.</td>
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<tr>
<td>Activity 1</td>
<td>After reading Wolcott's article, teachers to describe and reflect on how they learned what they know, how it was taught to them, who the significant others (adults and peers) were. To reflect on how children they teach experience cultural transmission and acquisition.</td>
<td>Group work on “Education As Cultural Transmission and Acquisition”: Teachers will describe, reflect and draw provisional interpretations of processes of cultural transmission and acquisition. Teachers’ own experiences and reflections Teachers’ discussion and evaluation of articles [See references in APPENDIX].</td>
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<tr>
<td>Closing-Evaluation</td>
<td>Teachers’ feedback and reflections on how to extend this activity to classroom</td>
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APPENDIX

References

For Session 1


For Session 2


Module 2

Stereotypes and Prejudice

Mikael Luciak & Barbara Liegl, University of Vienna

**Sessions**
One single session

**Duration**
2.5 hours

**Goal**
Teachers:
- To reflect on stereotypes and prejudices in order to assess to what extent and in what way these stereotypes and prejudices influence their teaching and their relationships with students and parents.
- To understand how stereotypes and prejudices come into existence and that we all use them.
- To understand that stereotypes and prejudices can have negative consequences for people.
- To understand that stereotypes and prejudices can lead to discrimination.
- To understand that we can combat the use of stereotypes and prejudices.

**Teaching arrangements**
There should be enough space to have the chairs put in a circle. Some of the activities will be done in smaller groups so the chairs have to be re-arranged for these parts.

**Reading materials**
Country/Language specific e.g. Awareness Raising Literature

**Structure of sessions**
Introduction (10 min)
Activity 1: Defining stereotypes and prejudice (40 min)
Activity 2: Mutual stereotyping and prejudice (40 min)
Break (10 min)
Activity 3: Countering stereotyping and prejudice (40 min)
Feedback (10 min)
<table>
<thead>
<tr>
<th>Analytic description of activities</th>
<th>Objectives</th>
<th>Teaching process</th>
<th>Teaching material</th>
<th>Evaluation</th>
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<tbody>
<tr>
<td>Introduction</td>
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<tr>
<td></td>
<td>To provide the rationale for the module.</td>
<td>Trainers explain the goals of the module.</td>
<td>Agenda of the module</td>
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<td></td>
<td>To ask for teachers' expectations.</td>
<td>Teachers talk about their expectations which are taken down on a flipchart by the trainers.</td>
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<td></td>
<td>To identify which expectations can and cannot be met.</td>
<td>Trainers specify which expectations this module can meet and which have to be fulfilled in other modules.</td>
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<td></td>
<td>To establish workshop rules.</td>
<td>Negotiate do's and don'ts.</td>
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<td>Activity 1</td>
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<tr>
<td>Defining stereotypes and prejudices</td>
<td>Teachers to collect stereotypes held by the general public about their profession (teachers).</td>
<td>Trainers explain the activity.</td>
<td>Worksheet with definitions (e.g. Stereotypes Prejudices definitions) [APPENDIX]</td>
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<td></td>
<td>To establish a common working definition of stereotypes and prejudice.</td>
<td>Collection of stereotypes held by the general public about the teachers' profession in small groups; write each stereotype on a separate piece of paper.</td>
<td>Flipcharts</td>
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<td></td>
<td>To identify elements that are missing in the definitions established.</td>
<td>Discussion in the plenary after displaying all collected stereotypes on a pinboard.</td>
<td>Pinboard</td>
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<td>Prepare two flipcharts with the following questions:</td>
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<td>- What are useful aspects of stereotypes/prejudice and why?</td>
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<tr>
<td>Analytic description of activities</td>
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<td>- What are negative aspects about stereotypes/prejudice and why?</td>
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<td>All teachers provide their ideas about these concepts/Discussion.</td>
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<td>Trainers add aspects that are missing.</td>
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<td>Trainers distribute worksheet.</td>
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<td>Activity 2</td>
<td>To identify what stereotypes and prejudices teachers have about Roma.</td>
<td>Trainers explain the activity.</td>
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<tr>
<td>Mutual stereotyping and prejudice</td>
<td>To identify what kind of assumptions the teachers have about stereotypes and prejudices of Roma about non-Roma.</td>
<td>Teachers are split into 4 groups:</td>
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<td></td>
<td>To identify where these stereotypes come from and how they influence one’s attitudes, behaviours and approaches.</td>
<td>- 2 groups deal with stereotypes and prejudices of non-Roma about Roma.</td>
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<tr>
<td></td>
<td></td>
<td>- 2 groups deal with stereotypes and prejudices of Roma about non-Roma.</td>
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<td>Each group presents its results, which can be complemented by other teachers.</td>
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<td>Together with the trainers, the teachers try to establish where these stereotypes and prejudices come from, how the use of stereotypes and prejudices can harm people, and how they might affect teaching.</td>
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<td>Flipcharts and pens</td>
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<td>Examples of stereotypes and prejudices from available country reports and other reports on Roma.</td>
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<td><strong>Activity 3</strong></td>
<td><strong>Objectives</strong></td>
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<tr>
<td>Countering stereotyping and prejudice</td>
<td>To develop strategies on how to counter stereotyping and prejudices in the classroom and school context. To build on teachers’ experiences.</td>
<td>Trainers explain the activity. Optional: role play Collect situations in which stereotyping/prejudices became evident in the classroom or school context (at least 4). Teachers are split into small groups and choose which situation they want to work on. Each group develops strategies on how to deal with the specific situation of stereotyping/prejudices. Each group presents its results. Teachers and trainers discuss which strategies are the most affective in counteracting stereotyping and prejudices.</td>
<td>Flipcharts and pens</td>
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<tr>
<td><strong>Closing-Evaluation</strong></td>
<td>To evaluate whether expectations have been fulfilled. To evaluate whether the module has been</td>
<td>Teachers are asked to give feedback on their expectations and on how useful the module was for teaching.</td>
<td>Handout with useful links regarding stereotypes and prejudice [see APPENDIX]</td>
<td>Open feedback</td>
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</tbody>
</table>
APPENDIX

Activity 1

Stereotypes
Stereotypes can be defined as oversimplified generalisation of beliefs and opinions about characteristics, attributes and behaviours of a member or members of various groups without regard for individual differences.

The characteristics, attributes and behaviours are based on assumptions about the individual’s race, religion, ethnicity, age, gender, national origin, social status, sexual orientation, etc. – which are easily observable characteristics.

These shared beliefs and opinions represent group consensus and are part of cultures.

Stereotypes are developed because people do not collect all the information necessary to make fair judgments about others/situations – stereotypes deny the complex, multidimensional nature of human beings.

Stereotypes may evolve out of fear of persons from other social or ethnic groups.

Stereotypes can be positive or negative.

Sources:
http://the_english_dept.tripod.com/stereo2.htm
http://www.remember.org/guide/History.root.stereotypes.html

Also:
Rombase - Ethnology and Groups - Stereotypes and Folklorism.
http://ling.kfunigraz.ac.at/~rombase/cgi-bin/art.cgi?src=data/ethn/topics/stereo.en.xml

Myths and Truths - Gypsy and Traveller Culture and History - The Myths and the Truth.
http://www.grthm.co.uk/myths-and-truths.php
Prejudice
An opinion or judgment formed without due examination; prejudgment; a leaning toward one side of a question from other considerations than those belonging to it; an unreasonable predilection for, or objection against, anything; especially, an opinion or leaning adverse to anything, without just grounds, or before sufficient knowledge.

Source:
http://www.webster-dictionary.org/definition/Prejudice

People holding prejudices base their opinions on arbitrary attributes, such as race, religion, gender etc. and are resistant to rational arguments; i.e. they maintain their prejudices despite knowing better. Prejudicial thinking is frequently based on stereotypes.

Examples of manifestations of stereotypes and prejudice
Ableism, Ageism, Sexism, Heterosexism, Classism, Xenophobia, Anti-Semitism, Islamophobia
Module 3

Roma History

Rastislav Rosinsky, Constantine the Philosopher University in Nitra, Slovakia

Sessions
(Session 1) The Early history of Roma 1000-1400 AD, History of Roma during 1400-1933 AD.
(Session 2) Roma during World War II, Roma after World War II

Duration
(Session 1) 2 hours
Session 2) 2 hours

Goal
Teachers:
- To understand that Roma history is part of European and World history.

Teaching arrangements
Circle

Reading materials
Book chapter about history of Roma (Hancock, I. 2002. We Are the Romani People. Hertfordshire, Great Britain: University of Hertfordshire Press). Timeline of Roma history. Worksheet about national Roma history (prepared by trainers – with important dates in Roma history, notes, important questions for self evaluation etc.)

Structure of sessions
Activity 1: The Early history of Roma 1000-1400 AD (1 hour)
Activity 2: History of Roma during 1400-1933 AD (1 hour)
Activity 3: Roma during World War II (1 hour)
Activity 4: Roma after World War II (1 hour)

Session 1

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<tr>
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<th>Teaching material</th>
<th>Evaluation</th>
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<tbody>
<tr>
<td>Introduction</td>
<td>To enable teachers to get to know each other and to establish their</td>
<td>Teachers will be asked to introduce each other.</td>
<td>Flipchart</td>
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<td>Analytic description of activities</td>
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<td>expectations from the session.</td>
<td>Other &quot;ice breaking&quot; methods.</td>
<td>Write teachers' expectations on a flipchart.</td>
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**Activity 1**

- To explain the early history of Roma 1000-1400 AD in national context.
- To understand the national movement in early history.
- To understand the complications involved in learning Roma history.

- Start the discussion about Roma history as a part of national history (within the particular country context).
- Talk about Stephan Valyi (1763) who was the first to identify the Indian origins of the Roma.
- Discussion with teachers about Roma language and history. Explain that Roma history is part of national history. Roma have no documents about their history, they have oral history.
- Explain:
  - Early history of Roma,

- Maps and photos can be included in the presentation.
- Worksheet with basic data on Roma (within the particular country context).
- Trainers can use resources. **[APPENDIX]**

- Discussion whereby trainers will evaluate teachers' understanding of the activity.
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<tr>
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<td>their movements from western India.</td>
<td>Include maps and photos in a slide presentation.</td>
<td>Discussion whereby trainers will evaluate teachers’ understanding.</td>
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<td>- Their first names (Atsiganos, etc).</td>
<td>Worksheet with basic data</td>
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<td>- Date, when Roma were recorded for the first time in their country.</td>
<td>Group discussion</td>
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<td><strong>Activity 2</strong></td>
<td>To explain important dates in Roma history included in the national history during 1400-1933 AD.</td>
<td>Explain important dates in Roma history included in the national history during centuries.</td>
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<td>To understand the challenges of Roma life historically.</td>
<td>Use some stories about the punishment of Roma.</td>
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<td>To understand that each nation had a national movement.</td>
<td>Explain efforts of assimilation of Roma (in history).</td>
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<td>Use some stories about important Roma people through the ages, for example: musicians, artists, writers and other positive</td>
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### Session 2

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<th>Evaluation</th>
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| Activity 3                        | To explain the Roma holocaust during World War II.  
                                        To understand that there was Roma holocaust during World War II.  
                                        To understand that Roma were persecuted because of their Roma identity. | Brainstorming about the word ‘holocaust’ – Discussion about consequences.  
                                        Teachers will see a photograph of a Roma person from that period and compare it with another photograph of a non-Roma from that same period. They will write a comparison of the photographs on the worksheet (e.g. discuss different styles | Stories about people who survived the holocaust [*APPENDIX*]  
                                        Maps and photographs [*APPENDIX*] can be inserted into slide presentation  
                                        Worksheet  
                                        Also Webpages about the Roma holocaust | Discussion whereby trainers will evaluate teachers’ understanding |
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<td>of dress etc). The trainers will explain the situation during World War II in their country and in the European context. They can use some stories about Roma people who survived the holocaust. Discussion about the Jewish and Roma holocaust.</td>
<td>Roma anthem [APPENDIX] Roma Flag [APPENDIX] Lyrics of anthem [APPENDIX]</td>
<td>Discussion whereby trainers will evaluate teachers’ understanding</td>
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<tr>
<td>Activity 4</td>
<td>To explain the situation of Roma in Europe after 1945 AD. To understand the international movement of Roma. To understand that Roma have their own symbols (flag, anthem).</td>
<td>Identify anything the teachers know about Roma organisations, symbols, celebrities. Put list on a flipchart. Trainers will explain the Roma international movement which culminated in the First World Roma Congress held in London, with delegates from fourteen countries. At</td>
<td>Roma anthem [APPENDIX] Roma Flag [APPENDIX] Lyrics of anthem [APPENDIX]</td>
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<td>The congress there was formal approval of a Romany flag, anthem and motto. The term Rrom was adopted as a self-appellation. Trainers will play a Roma anthem (Gelem, Gelem) and teachers will write down their feelings while listening. (Prompts: Is it sad, is it happy, is it slow or quick?). The trainers will put responses onto a flip chart. Then, the trainers will read the lyrics of the anthem and teachers will discuss them: “What are the lyrics about?” Discussion about the future of Roma in Europe.</td>
<td>To provide trainers with feedback.</td>
<td>Teachers will write anonymously their evaluation</td>
<td>Paper for each participant</td>
<td>Final evaluation</td>
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<td>Analytic description of activities</td>
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<td>of the module.</td>
<td>Discuss how far teachers' expectations have been met.</td>
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**APPENDIX**

*For Session 1*

**Activity 1**

**Resources**

http://romafacts.uni-graz.at/index.php/history/general-introduction/general-introduction

Hancock, I. (2002) *We are the Romani People*. Hertfordshire, UK: The University of Hertfordshire Press (see Chapter 1)

*For Session 2*

**Activity 3**

**Stories about people who survived the holocaust**


Hancock, I. (2002) *We are the Romani People*. Hertfordshire, UK: The University of Hertfordshire Press (see Chapter 4)

**Maps and photos**


**Activity 4**

**Roma anthem**

http://www.nationalanthems.us/forum/YaBB.pl?num=1075709886

**Roma Flag**


**Lyrics of anthem**

http://en.wikipedia.org/wiki/Romani_anthem
Romany anthem

From http://en.wikipedia.org/wiki/Romani_anthem

Gelem, Gelem is the anthem of the Roma people. It is known by many (often similar names) including "Gyelem, Gyelem", "Dzelem, Dzelem","Dželem, Dželem", "Djelem, Djelem", "Ђелем,Ђелем", "Џелем,Ђелем", "Джелем, джелем" (cyrillic), "Opré Roma" and "Romale Shavale".

After the devastation suffered by the Roma during the Porajmos, Jarko Jovanović composed the words and set them to a traditional melody. The Romany song was adopted by delegates of the first World Romani Congress in 1971.

Lyrics

Gelem, gelem, lungone dromensa
Maladilem bakhtale Romensa
A Romale katar tumen aven,
E tsarensa bakhtale dromensa?

I went, I went on long roads
I met happy Roma
O Roma where do you come from,
With tents on happy roads?

A Romale, A Chavale

Vi man sas ek bari familiya,
Murdadas la e kali legiya
Aven mansa sa lumniake Roma,
Kai putaile e romane droma
Ake vriama, usti Rom akana,
Men khutas misto kai kerasa

O Roma, O brothers
I once had a great family,
The Black Legions murdered them
Come with me Roma from all the world
For the Roma roads have opened
Now is the time, rise up Roma now,
We will rise high if we act

A Romale, A Chavale

O Roma, O brothers
Module 4

Roma Culture

Barry van Driel, International Association for Intercultural Education

Sessions

(Session 1) Roma Culture: Finding Authentic Roma Voices

Duration

4 hours (can be reduced to 2.5 hours by shortening each activity)

Goal

Teachers:

Knowledge

- To reflect on their own culture.
- To understand the importance of using authentic voices when talking about culture.
- To understand how experiences of culture are similar and different.
- To understand the dynamic nature of culture.

Problem-Solving and Critical Thinking Skills

- To engage teachers in thoughtful reflection.
- To involve teachers in research as they attempt to understand the issues.
- To develop teachers’ ability to collect, interpret and present information to others.

Communication Skills

- To provide opportunities to read, evaluate and edit the work of others.
- To help teachers develop interview skills.

Co-operative and Collaborative-Work Strategies

- To learn to work as members of a team with peers.
- To understand responsibilities that come with group participation.
- To learn to use information and communication technology.
- To understand how computers are used to exchange information.
- To gain experience with internet research.

Organisation Skills

- To learn how to organize group presentations.
- To collaborate with others on the development of (on-line) exhibition panels.

Information Processing Skills

- To learn how to process and summarize a great deal of information.
• To gain experience in fitting together text, photos, statistics and illustrations.

**Teaching arrangements**

Most of the activities will be done in small groups.

**Reading materials**

Some sources for authentic voices:
- [http://www.bbc.co.uk/kent/voices/youth.shtml](http://www.bbc.co.uk/kent/voices/youth.shtml)
- Romany Language:
  - [http://ajdevla.wordpress.com/](http://ajdevla.wordpress.com/)

**Examples of authentic cultural products [APPENDIX]**

**Structure of sessions**

Starting activity - Activity 1: Teachers are asked to reflect on their own culture. (30 minutes)
Activity 2: Discussion in small groups of focus questions with time for reflection and debriefing. (60 minutes)
Activity 3: Reflection on Iceberg model - Identification of sub-cultures in teachers’ community. (45 minutes)
Activity 4: Reflection on how teachers can work with their students to find authentic Roma voices in their community and beyond. (45 minutes)
Activity 5: Work in small groups to develop feasible strategies for teachers’ own situation that will help them discover authentic Roma voices in their local community. (60 minutes)

**Session 1**

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<th>Analytic description of activities</th>
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<th>Teaching process</th>
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<tr>
<td>Starting activity - Activity 1</td>
<td>To reflect on their own culture.</td>
<td>Ask teachers: “How do you define culture?” and “What are the core components of your culture, in your view?”</td>
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<td>To understand how experiences of culture are similar and different.</td>
<td>Methodology: Discuss in small groups – each group gives a brief presentation of their responses to each question to the whole group.</td>
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<td>To engage teachers in thoughtful reflection.</td>
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<td>To learn to work as members of a team with peers.</td>
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<td>To understand responsibilities when working in groups.</td>
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| Activity 2: Discussion in small groups of focus questions with time for reflection and debriefing. | To understand how experiences of culture are similar and different.  
To engage teachers in thoughtful reflection.  
To learn to work as members of a team with peers.  
To understand responsibilities that come with group participation.  
To understand the dynamic nature of culture.  
To learn how to organize group presentations. | After teachers have discussed their responses, the following questions (or questions along these lines) should be asked:  
- How do you think others view your culture? (Asking them to think about their travels and how people viewed them might help)  
- Do you think they truly understand your culture? Why or why not? What might they not understand?  
- In your opinion, what would help them better understand your culture?  
Methodology: Ideally in small groups (new group composition) – 60 minute discussion of the questions above with time for reflection and debriefing.  
[APPENDIX]| |
| Activity 3: Reflection on the Iceberg model. Identification of sub-cultures in the teachers’ community | To understand the importance of authentic voices. | Show the teachers this model [APPENDIX] and ask them to reflect on this with respect to their earlier responses.  
Can you identify sub-cultures with your own community (e.g. teenagers, students in your class, those with a different socio-economic backgrounds, etc.)?  
Question to help discussion: How important are authentic voices in the process of understanding the dynamic nature of culture?  
It can be expected that the teachers will agree that authentic voices are important (versus the view of outsiders). The rest of this module is about authentic voices and reflections and how |
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<td>that can lead to an exhibition about Roma culture. If teachers agree that authentic voices are important, then the next question is: “How do we find these authentic voices when it comes to Roma culture?”</td>
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**Activity 4: Reflection on how teachers can work with their students to find authentic Roma voices in their community and beyond.**

- To understand how computers are used to exchange information.
- To gain experience with internet research.
- To involve teachers in research as they attempt to understand issues.

**Objectives**

- To understand how computers are used to exchange information.
- To gain experience with internet research.
- To involve teachers in research as they attempt to understand issues.

**Teaching process**

- How do we find authentic voices in the Roma community? Teachers reflect on how they can work with their students to find authentic Roma voices in their community and beyond.

  **Methodology:** Ask the teachers to brainstorm in small groups, thinking of the resources they have available in their school and the resources in the community.

  **Responses could include:**
  - Reading local Roma publications.
  - Interviewing school teachers, staff and students who are Roma.
  - Interviewing representatives of Roma organizations or inviting them to the classroom to discuss Roma culture.
  - Inviting Roma parents to come to school and talk with the students.
  - Finding Roma poetry, art and music and attempting to gain insight into the meanings given to these cultural expressions. *[APPENDIX]*
  - Watching films made by Roma about their lives (these are available in many languages).
  - Doing research on-line on Roma culture.
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<td>The more the activities above can be integrated into classroom activities, the more insight into the dynamics of Roma culture. Ideally, the students will have reflected on their own culture first, and conducted some research (for instance on-line) before inviting people into the classroom or interviewing them. This will influence the quality of the questions they ask.</td>
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<tr>
<td>Activity 5: Work in small groups to develop feasible strategies for teachers’ own situation that will help them discover authentic Roma voices in their local community.</td>
<td>To develop teachers’ ability to collect, interpret and present information to others. To provide opportunities to read, evaluate, and edit others’ work. To help teachers develop interview skills. To collaborate with others on the development of (on-line) exhibition panels. To learn how to process and summarize a great deal of information. To gain experience in fitting together text, photos, statistics and illustrations.</td>
<td>Teachers work in small groups to develop feasible strategies for their own situation that will help them discover authentic Roma voices in their local community.</td>
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APPENDIX

Activity 2

Discussions on Culture
One might expect that a module on Roma culture will contain information about songs, poems, art and other cultural expressions of the Roma. Undoubtedly, these cultural expressions are part of any society and reveal the creativity of communities everywhere. And some of the responses of the teachers in the exercise will certainly reflect this. Hopefully, the previous discussion will have shown that understanding the dynamics of culture requires a more engaged discussion.

There are various problems with providing an overview of generally accepted notions of culture, as we might find in many discussions of culture:
1. Such overviews often miss the dynamic nature of culture and the fact that culture is ever changing.
2. Cultural expressions we often see in films or art shows is often what society has deemed as ‘accepted culture’. It is not always the same as ‘lived culture’ or the way that culture is experienced by the people who are immersed in the culture in some way. How local culture is experienced and expressed, as well as the processes by which it is created, can differ from country to country and even from town to town.
3. People who have relatively similar cultural backgrounds will view their culture in various ways and most likely quite differently from those who have other cultural, religious, social class and ethnic backgrounds. Children and teenagers, as well as women and men and people from different socio-economic groups, will often experience their cultural life differently.
4. Cultures do not exist in a pure form or in isolation from other cultures. And many people grow up in contact with more than one culture (for instance, children of mixed ethnic and/or ‘racial’ marriages). Those who have a background in a minority culture often have insight into their own minority culture(s) and the majority culture.
5. Cultural expressions are not the same as culture. Cultural expressions are the most visible aspects of culture, but there is much more to culture than these visible aspects.

Activity 3

The Iceberg Model

Activity 4

Examples of Authentic Roma Voices
The following poems are from diverse Roma communities and do not reflect the full range of poetry produced by Roma people.
By the long road
You rode on a troika with sleigh bells,
And in the distance lights flickered.
If only I could follow you now
I would dispel the grief in my soul!
By the long road, in the moon light,
And with this song that flies off, ringing,
And with this ancient, this ancient seven-string,
That has so tormented me by night.
But it turns out our song was futile,
In vain we burned night in and night out.
If we have finished with the old,
Then those nights have also left us!
Out into our native land, and by new paths,
We have been fated to go now!
...You rode on a troika with sleigh bells,
[But] you've long since passed by!

Source: http://www.pitt.edu/~slavic/sli/admin/by.html

The Romany songstress from the Russian Gypsy
Her temples they are aching,
As if wine she had been taking;
Her tears are ever springing,
Abandoned is her singing!
She can neither eat nor nest
With love she's so distress'd;
At length she's heard to say:
"Oh here I cannot stay,
Go saddle me my steed,
To my lord I must proceed;
In his palace plenteously
Both eat and drink shall I;
The servants far and wide,
Bidding guests shall run and ride.
And when within the hall the multitude I see,
I'll raise my voice anew, and sing in Romany."

Source: http://famouspoetsandpoems.com/poets/cecilia_woloch/poems/22892

Bare droma
Bare droma, chaje me phirav, kaj tut, chaje, nashtig arakhav!
Bare droma, chaje me phirav, kaj tut, chaje, nashtig arakhav!
Refr.: 
Te dikhesman, sar rovava, chumide man, tut mangava,
pala tute, chaje muri, zhanes me merava!
Te dikhesman, sar rovava, chumide man, tut mangava,
pala tute, chaje muri, zhanes me merava!
Duje ratyenc' angl' adi
somas ande khangeri.
Le Devleske me phendyom,
te zhutil, ke chorri som!
Chorri si e luma,
taj vi le manusha.
Numa o Del zhanel,
so kamel te kerel!

Source: http://ajdevla.wordpress.com/ (Contains a variety of lyrics of folk songs, mainly in original and English language)

Amaro baro romano drumo
Cidingjam amen taro baro chorolipà ke jek gndibà te roda sukaripà amaro dzivdipà ko amaro phiripà ma te achovà bizo kerëskoro ucaripà

Cidingjam baro romano drumo! koté ka ingarél amen na dzanel niko dzanaja kaj mora te phirà asavki amari sudbina.

Jek vareske achovaja te xa, te pijà, te bistrà kote parungjam amare divesà.

Ma usti tajsà, kjedaja sa em phiraja, phiraja te thovà amare grevija dzì koté na umoringjovàja.


Uvek sam tali dar
Amen roma, roma bizó dar
na dzanaja dali akaté kovol sukàr
ili bi sukar, amen achova
segde dzajà jek than nasti te arakà
veko te kera.

Soske segde phiraja? Amare chavengje phurengje, jek phuf nasti te mekà.

Doborom li siam chorolé so amen kherà nane, kotar o foro ko foro phiraja na dzanà
ekotè tanò amaro sukaripà.

Na dzanaja amaro
romano dad,
romani daj,
romano vilò kotè bijandiló.

I amengje prvo kham svetingjà, ali trago na meklja i saj adaleske mucimè phiraja segde
romèn arakàja.

Uvek sam tali dar amen segde so phirà, avdivè ili saj tajsà na dzanaja kotè ka
mera.

Mo dad thaj mi dej
I man sa man dad thaj dej sar svakone chavé ko kampo. Mo dad sa presundo rom savore leso lafi cerena kaj sa maj barvaló phenena.

A mi dej sa phenena but godzaver romni, savorendze ki kafava dichola savoren pomozlá, savore latar vacarena.

A pes bistardà so pes ni dikljà, amen cikné kaj mekljà ke kajà bari dunjaja.

Devia bareja arak me chaven se len dad, dej naj len sastipé thaj bax de len.

So te cerav, kaj te dzav me phralendze manró te anav. Devia bareja, an me dejà, me dadé ko sunó te dikhav lencar lafi te cerav.


Jek rat
Avilé sa e roma tar o gav
e mursà dzan cinen
e dzuvljà gotvin
kaj jek vacarol sa nakljà o dzivé.

Ek okotar sundol jek vika! "Prastan romalen phabili i kampina!" Savore len paj te achavén i dej bunimi; " Mi chej, mi chej naj".

Prastriam savore,
ma nasti cera khanci
bari jag phabol, amare ile topil
khoni nasti dol te spasil.
Viti amen, vika da tuj rovà
i jag lijà amendar jekjé chorà.

But drom phabijà
choré amen patisarà,
but choré amen ki phuv kaj dijam
terne kaj mera.


Biandiló o chavó
Biandiló o chavó
savore raduinpe kaj si murs
o dad i dej,
a maj but o papo thaj i marni.

0  dad phenol:
"ka chalese e paposo alav
te dzanol pe ko si e gaveso asav":

cidié pe roma, chavé, xan, pien, muzika basalen babina kaj ceren,

a thaara ni dzanen kaj ka usten ano bursum kaj ka phiren.

1 rat savore von ciden pe
savore von phenen:
"Devia arak savoren
thaj i amaren romen".

**Source:** Voci autentiche dei rom – da Demir Mustafa, Poesie e racconti, CISU, Roma, 2002.
Module 5

Cultures of the Schools - The Arts and Cultural Diversity

Francesca Gobbo, University of Turin

Sessions
(Session 1) The theory and cultures of the schools
(Session 2) The arts and cultural diversity

Duration
(Session 1) 2 hours
(Session 2) 2 hours

Goal
Teachers:
(Session 1)
• To understand that schools and classrooms are cultural environments organised and regulated by cultural ways, beliefs and values that are specific to the contexts and connected to the wider society and the dominant culture.
• To analyse the continuity or discontinuity among the micro/meso/macro socio-cultural levels.
(Session 2)
• To reflect on how we have at different times imagined and constructed (or reified) the cultures of others in music, literature, visual arts and movies, with particular regard to Roma people.

Teaching arrangements
(Session 1) Circle, group work
(Session 2) Circle, group work

Reading materials
(Session 1) Paragraphs or chapters from books on anthropology of education presenting and discussing (i) the concepts of education and schooling in their dialectical relation to enculturation; (ii) the schools and classrooms as cultural and organisational contexts. Chapters on ethnographic research about the theory of cultural discontinuity and its critique, and on the cultural-ecological theory (i.e. classrooms attended by Roma pupils and/or migrant pupils).
(Session 2) Novel, short stories, poems, movies (videos or DVDs), music (CDs), paintings relative to Roma people.

Structure of sessions
(Session 1) Introduction, collective and individual reflective work, group work, wrap up session
(Session 2) Introduction, collective and individual reflective work, group work, wrap up session

### Session 1: Cultures of the Schools

<table>
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<tr>
<th>Analytic description of activities</th>
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<th>Teaching material</th>
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<tbody>
<tr>
<td>Introduction</td>
<td>To present schools and classrooms as cultural environments organised and regulated by cultural ways, beliefs and values that are both specific of the contexts and connected to the wider society and culture. To analyse the continuity or discontinuity among the micro/meso/macro socio-cultural levels.</td>
<td>Trainer’s presentation (of her/himself and the module) and expectations. Teachers’ presentation and expectations.</td>
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<tr>
<td>Activity 1</td>
<td>To look at their classroom as a “cultural environment” and describe how the classroom activity is organised, what expectations they have, what rules and roles are enacted, what differences there are (if any), how all the above may have changed following changes in school population.</td>
<td>Group work on “Classroom Culture and Social Organisation”: Teachers will describe the knowledge and social interactions that are enacted in schools and classrooms and will attempt to interpret how they are related to the macro social dimension. Teachers’ own experiences and reflections. Teachers’ discussion and evaluation of articles [See references in APPENDIX]</td>
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<tr>
<td>Closing-Evaluation</td>
<td>Teachers’ feedback and reflections on how to extend this activity to the classroom.</td>
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## Session 2: The arts and cultural diversity

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<tbody>
<tr>
<td>Introduction</td>
<td>To present how we have at different times imagined and constructed (or reified) the cultures of others in music, literature, visual arts and movies, with particular regard to Roma people.</td>
<td>Trainer’s presentation (of her/himself and module) and expectations. Teachers’ expectations.</td>
<td>Trainer’s proposal of novel, short stories, poems, movies (videos or DVDs), music (CDs), paintings relative to Roma people. Teachers’ alternative proposals Country specific material</td>
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<td>Activity 1</td>
<td>To discuss and interpret the various representations of others.</td>
<td>Various media (e.g. children’s literature, music, films, etc.) will be used to discuss and deconstruct (in groups) the various representations of Roma people.</td>
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<tr>
<td>Closing-Evaluation</td>
<td>Teachers’ feedback and reflections on how to extend this activity to the classroom.</td>
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### APPENDIX

#### References

**For Session 1**


Module 6

Intercultural Education

Georgios Nikolaou, University of Ioannina

**Sessions**

(Session 1) Multiculturalism – Globalisation, postmodern societies, manage the diversity
(Session 2) Intercultural theory: Principles, postulates, acknowledgments. “The intercultural course”

**Duration**

(Session 1) 2.5 hours
(Session 2) 2.5 hours

**Goal**

(Session 1)

Teachers:

- To comprehend that diversity is a characteristic of societies.
- To understand that the establishment of Nations is a consequence of the age of Enlightenment and the development of Modernism; that Nation States are therefore historical and social ‘constructions’, founded on the political need for ‘homogeneity’.
- To take account of the different integration modes: “jus sanguinis versus jus solis”.
- To determine that the current demographic, geostrategic, political and cultural conditions favour the highlighting of diversity and the dialogue among cultures.
- To see the limits and moral paradoxes of postmodernism.
- To distinguish the way diversity is managed through the different models: assimilation, cultural relativism, intercultural education.
- To distinguish between multicultural and intercultural education.

(Session 2)

Teachers:

- To become acquainted with the key principles of intercultural education: empathy, solidarity, intercultural respect, and the obliteration of a nationalist way of thinking.
- To comprehend the notions: parity of cultures, parity of the educational and cultural chapter of the fellow being.

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equality of opportunities, social cohesion.

- To see that intercultural skills require self-knowledge and understanding of one’s own stereotypes and prejudices.
- To understand how and why stereotypes and prejudices are generated and prohibit positive communication.
- To learn how to engage with diversity and difference.

**Teaching arrangements**

(Session 1) The session will be conducted as a lecture.
(Session 2) This session will be more experiential (workshop). Teachers will sit in a circle; during the session they will create groups of 4-5 people.

**Reading materials**

(Both sessions)
Complementary texts [APPENDIX]

**Structure of sessions**

(Session 1)
Introduction (What is diversity?) (10 min)
Enlightenment, modernism, State – Nation. The New era, post-modernism, globalisation and its features (25 min.)
The demographic reality of Europe: an aged continent: the need for person- power (20 min.)
The multicultural reality of developed countries (20 min.)
Managing diversity – the proportion of the flower garden (15 min.)
Models for managing diversity: assimilation, cultural relativism, intercultural education (30 min.)
Educational applications of the models for managing diversity (30 min.)

(Session 2)
Introduction: Intercultural theory - Overview (15 min.)
The key principles of intercultural education (20 min.)
The notions of parity of cultures and cultural capital. The notion of equality of opportunity (20 min.)
Fighting against stereotypes and prejudices (20 min.)
The intercultural course (20 min.)
Workshop: Intercultural incidents-Case studies (75 min.)
**Session 1**

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<tr>
<td><strong>Introduction</strong></td>
<td>To understand that diversity is a characteristic of societies.</td>
<td>The session begins with the question: What is diversity? The discussion focuses on diversity as related to ethnicity, nationality, language, religion, social class etc.</td>
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<tr>
<td><strong>Activity 1</strong></td>
<td>To learn about the establishment of Nation States as historical and social “constructions” and a consequence of the Enlightenment Era; that Nation States were founded on the political need for “homogeneity”. To take account of the different integration modes of citizenship: “jus sanguinis versus jus solis”.</td>
<td>Trainers continue the session with opportunities for teachers to ask questions or discuss. Trainers try not to be “directive” and to use the Socratic method. Teachers are encouraged to share their experiences. Trainers focus on the difference between “modernism” and “postmodernism”.</td>
<td>Presentation: Knowledge values and skills in Intercultural Education</td>
<td>Trainers observe the interest and the disposition of teachers to participate in the debate.</td>
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<td></td>
<td>To determine that the current demographic, geostrategic, political and cultural conditions favour the highlighting of diversity and the dialogue among cultures. To see the limits and moral paradoxes of post-modernism.</td>
<td>Trainers use a worksheet (or brainstorming, if the group is large). The analogy of the “Flower Garden” is presented. Trainers ask the teachers about what they might do in a flower garden with red roses, where suddenly some yellow, white or orange roses sprout. What are the alternatives they have? Trainers analyse the concepts: assimilation, multiculturalism inspired by the</td>
<td>Worksheet Presentation: Knowledge values and skills in Intercultural Education. Definitions of Intercultural Education [APPENDIX]</td>
<td>Trainers observe the variety of the proposed alternatives and evaluate the teachers’ ability to relate these alternatives to social reality. Trainers examine the extent to which teachers recognize the management model of diversity followed in their school. Teachers note down the differences between cultural</td>
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<td>cultural relativism and interculturalism</td>
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<td>relativism and interculturalism.</td>
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<td>Trainers focus on the difference: multiculturalism vs interculturalism</td>
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### Closing-Evaluation

- To reflect on how the dialogue on diversity and interculturalism is linked to globalisation.
- To distinguish the models for managing diversity.
- To distinguish between cultural relativism and interculturalism.
- To discuss the educational applications for each model.

- Presentation and discussion of the conclusion.

- Flipchart

Groups of three teachers work on the question: “How could I promote the principles of interculturalism in my school (specific measures and practices)?”

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### Session 2

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<tbody>
<tr>
<td>Introduction</td>
<td>To make the connection with the previous session.</td>
<td>Discussion and submission of questions.</td>
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<p>| Activity 1                        | To get acquainted with the key | Teachers discuss the terms empathy, | Presentation: Knowledge values and skills | Teachers find examples from their social and |</p>
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<tr>
<td>principles of intercultural education: empathy, solidarity, intercultural respect, and the obliteration of a nationalist way of thinking.</td>
<td>solidarity, intercultural respect, and nationalism versus patriotism and provide examples.</td>
<td>in Intercultural Education. (Slides on Intercultural Education – Communication)</td>
<td>professional life that correspond to the concepts taught.</td>
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<td>To comprehend the notions: parity of cultures, parity of educational and cultural capital of fellow beings, equality of opportunities, social cohesion.</td>
<td>The terms parity of cultures and educational-cultural capital are analysed. The distinction between “parity” and “equality” is highlighted and discussed. The term “equality of opportunities” is discussed. Examples are provided.</td>
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<td>Activity 2</td>
<td>To realize that intercultural skills require self-knowledge and recognition of one’s own stereotypes and prejudices.</td>
<td>A model of interpersonal communication, based on challenging stereotypes and prejudices is discussed. Teachers provide examples. Trainers clarify that ‘Intercultural Education’</td>
<td>Presentation: Knowledge values and skills in Intercultural Education. (Slides on Intercultural Education – Communication)</td>
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<td>communication.</td>
<td>does not aim to change the other person but to create conditions for collaboration.</td>
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<td>Activity 3</td>
<td>As above (Activity 2).</td>
<td>Teachers will be asked to bring along their own intercultural incidents and discuss these as case studies. It is preferable that these incidents refer to Roma people. Teachers describe their scenarios using non-judgmental language and they discuss how these link to their own cultural beliefs. The work is done in groups.</td>
<td>White A3 paper for the groups to write down their ideas. Flipchart Black/whiteboard Some intercultural incidents are provided as examples of the kind of the scenarios that teachers are expected to provide and discuss. [APPENDIX]</td>
<td>The quality of the collaboration among the teachers is evaluated. The thoroughness of the analysis as well as the proposed justifications of individuals' attitudes, (mentioned in the case studies) are evaluated.</td>
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</table>
| Closing-Evaluation                | To become sensitive towards diversity. To be in a position to exercise self-criticism of one's own behaviour and | Discussion about teachers’ impressions regarding the specific module: “How do they think they changed and how can this be turned into teaching | | Teachers evaluate the trainers. Teachers reflect on their cultural misconceptions and misunderstandings: “Do they think they would have handled them
APPENDIX

For both Sessions

Complementary texts


For Session 1

Activity 2

Some definitions of Intercultural Education
(Read some definitions and compare them with the definitions used in your own country)

*Intercultural Education* is defined by the National Council for Curriculum and Assessment (NCCA, Ireland) as an “…education which respects, celebrates and recognises the normality of diversity in all areas of human life. It sensitises the learner to the idea that humans have naturally developed a range of different ways of life, customs and
worldviews, and that this breadth of human life enriches us all. It is education, which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built” (NCCA, 2005: 3).

According to the Irish National Teachers’ Organisation (INTO, Ireland), intercultural education is also about “…respecting cultural difference and promoting anti-racism, it is not simply the knowledge of a variety of cultures. It aims to counter misconceptions and negative stereotyping of different cultures, religions and nationalities and seeks to develop an appreciation of other cultures in the context of a critical appreciation of local/Irish cultures. Intercultural education celebrates the positive aspects to cultural diversity as well as drawing attention to the power differences between groups and societies”. (INTO, 2002)

What is Intercultural Education?

Intercultural Education…

- Is concerned with developing an understanding of diverse cultures, value systems, and political and social systems
- Is concerned with understanding the dynamic and multifaceted nature of cultures, value systems, and political and social systems
- Is concerned with understanding diversity in all its forms at both a local and a global level
- Is concerned with developing a respect for diversity
- Is concerned with understanding identity
- Is concerned with understanding the causes and effects of racism and discrimination in all its forms
- Is concerned with developing a willingness and ability to interact with people of different cultural, linguistic, ethnic, minority and religious backgrounds
- Is concerned with challenging stereotypes, bias and prejudice

For Session 2

Activity 3

(a) Some Examples of Intercultural Incidents

1. The teachers of a school notice that some students who are recent immigrants are being excluded and sit separately at lunch and on the playground.
2. A student is being bullied and other students are not reporting this. The bullying is getting worse.
3. Some very religious students have asked if they can have the opportunity to pray during breaks.
(b) Other Examples of Intercultural Incidents submitted by S. Paul Verluyten, University of Antwerp

Scenario 1

I spent three months in the USA. For two weeks, I was recovering from cultural shock as it was my first time in an English speaking country and it was really hard for me to say something in English.

An incident happened to me after a few weeks. We went out for a party. The house where the party took place was in a side street. After some time we discovered (two other Czechs and me) that there was a student standing in front of the house who was acting as a guard. They told us that he was watching people not to go on the street with a glass of beer or wine in their hand. As soon as someone tried to leave the house and walk in the street with a drink, he immediately ran after them and explained that it is forbidden to drink any alcohol on the street.

Later on, we found out that there are many other strange prohibitions in the U.S., such as prohibitions to drink a beer in a park or a picnic area, and many more… (Mariana L., Slovakia, on her first visit to the U.S.)

Notes

- How do you feel about drinking beer, wine and liquor? If you drink, do you do so in order to get drunk or for the taste of it?
- Why do you think it is prohibited to drink in public places in certain countries?

Scenario 2

In the summer of 1984 I was on holiday in Bulgaria with my father. We lived with a Bulgarian family and once in the evening we invited them to go out and have a cup of coffee with us. They replied da (‘yes’), but turned their head from the left side to the right side, as if they were saying ‘no’.

We were really surprised because we did not understand what they meant. We didn't know whether our invitation was accepted or not… (Natalia B., Czechoslovakia, on a visit in Bulgaria)

Notes

- In several Balkan countries including Greece and Bulgaria, people shake their head from left to right to convey the meaning ‘yes’ and they raise their head to mean ‘no’.
- Now how would you say ‘yes’ or ‘no’ when in Greece?

Scenario 3

If you go to a swimming pool in the Czech Republic, there is always a sign that says: ‘After bathing, please take off your swimsuit and wash yourself with soap.’ If someone did keep his swimsuit on, Czechs would consider this strange as well as unhygienic.

Having this notice in mind, I went to a public swimming pool in England and naively took off my swimsuit when taking a shower afterwards. The British women around me were petrified. (Andrea K., Czech Republic, in England)
Notes
- The degree to which public display of nudity is acceptable (including in advertising, etc.) is culture-specific.
- Would you take your swimsuit off for the shower on your first visit to a swimming pool in Prague?

Scenario 4
In the summer of 1992, I was in Agadir, Morocco, with a friend of mine, who is born in Belgium but has a Moroccan father.

We were invited to have dinner with some of his relatives. He told me in advance that we would have to eat with our hands.

At one point, I could feel I did something terribly wrong. As soon as my friend noticed that I was using my left hand at the table, he told me (in Dutch) to stop doing so. After that, everything proceeded smoothly and the dinner went fine. (Koen C., Belgium, in Morocco)

Notes
- In Arab countries, people use the tip of three fingers of their right hand only when eating with their hands. In many Muslim (and other) countries, the use of the left hand is taboo for touching food or people. The left hand is the hand you use for ‘lower’ functions (such as cleaning yourself when you go to the toilet) and it is therefore symbolically unclean.
- Could you finish a meal while using only the tips of three fingers?
- Were you told that a handshake should always be done with your right hand? What about other functions, such as handing something to someone?
- Why is the left hand also (albeit much less strongly) taboo in Europe and the U.S.? Is it for the same reasons as in the Muslim world, or for entirely different reasons?
Module 7
Classroom Management and Methodology

Gill Crozier, Roehampton University,
Jane Davies & Kim Szymanski, University of Sunderland

Sessions
Two linked or stand alone sessions

Duration
(Session 1) 2 hours
(Session 2) 2 hours

Goal
(Session 1)
Teachers:
• To be aware of the different teaching methodologies that enhance inclusion in the learning community.
• To develop understanding and empathy of the experiences of Roma children within the context of the school.
• To challenge stereotyping.
• To develop strategies to deal with racism, prejudiced attitudes and potential conflict.

(Session 2)
Teachers:
• To develop awareness of language issues with respect to enhancing the learning experience in general.
• To develop practice in terms of facilitating the learning and language development needs of pupils learning the dominant language as an additional language alongside dominant, first language speakers.
• To begin to choose and use language within the school and classroom environment that reinforces the inclusiveness of the context and to reduce conflict and associated behaviours.
• To make decisions about the use of environmental print as a source of learning but also to reinforce respect for multilingualism and feelings of belonging, for example identification of the most important words to include in different languages in the school context.

Teaching arrangements
Small groups of 2-4 teachers
**Reading materials**

Creating an inclusive classroom: blank grid/sheet, and prompt sheet *APPENDIX 1a and 1b*
Vignettes *APPENDIX 2a*
Key Principles when learning a new language *APPENDIX 2b*
Use of children’s texts; story books, picture books; posters; and websites *APPENDIX 3*

**Structure of sessions**

(Session1) The Inclusive Classroom: A general introduction to the importance of different teaching methodologies that enhance inclusion in the learning community: activity; discussion; extension activity.
Understanding Behaviour: introduction of vignettes; activity; discussion; extension.
(Session 2) General introduction to the importance of language and how it is used or utilized to achieve specific purposes in terms of identity. Presentation of key principles; discussion; extension. Introduction to the website. Introduction of questions for activity, discussion, extension.

**Session 1**

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<tr>
<td>1A. The Inclusive Classroom and 1B. Understanding Behaviour</td>
<td>To be aware of the different teaching methodologies that enhance inclusion in the learning community. To develop understanding and empathy of the experiences of Roma children within the context of the school. To challenge stereotyping.</td>
<td>In this activity teachers are asked to consider how they already address inclusivity/create an inclusive learning environment. After initial discussion, they are then asked to complete a grid <em>APPENDIX 1a</em> which requires them to think of strategies to support a range of pupils who might be considered to have additional needs. These might include: pupils for whom the main language of the school is not their first language; gifted and talented pupils; pupils who have behavioural emotional and social development needs; physical disabilities including</td>
<td>1A. Creating an inclusive classroom blank sheet/grid and prompt sheet <em>APPENDIX 1a &amp; 1b</em></td>
<td>Ask each participant to choose at least one strategy which he/she will try out in the classroom.</td>
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<td>To develop strategies to deal with racism, prejudiced attitudes and potential conflict.</td>
<td>sensory impairments; speech, language and communication needs; learning difficulties, etc.</td>
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<td>Teachers are asked to think about the extent to which the categories above relate to the Roma pupils in their schools.</td>
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<td>They could work in groups to try to think of strategies which might support the pupils who fall into each category.</td>
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<td>Then they are given the prompt sheet [APPENDIX 1b] and asked to compare this with their own lists and identify differences/discrepancies: What do they think about these differences/discrepancies? What difficulties do they perceive in developing and implementing these strategies?</td>
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<td>Plenary: Discuss the teachers’ responses/strategies. Tutor led input-advice and guidance based on the teachers’ response.</td>
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<td>Activity 1B</td>
<td>As above</td>
<td>In this activity, teachers are given scenarios/vignettes to discuss – each one draws on some of the issues reported by teachers themselves.</td>
<td>Vignettes [APPENDIX 2a]</td>
<td>Ask each participant to identify an issue regarding behaviour management, he/she is</td>
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<td>consider the following three questions:</td>
<td>faced with and strategies for dealing with this, as discussed in the session. Ask teachers to try out one or more of the strategies.</td>
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<td></td>
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<td>- What could the underlying factors be?</td>
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<td>- What could be done to address the issues?</td>
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<td>- What would the ideal outcomes be?</td>
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<td></td>
<td>Plenary: Discuss teachers’ responses to the vignettes/issues, decisions and strategies.</td>
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<td>Tutor led input-advice and guidance based on the teachers’ response.</td>
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**Session 2**

<table>
<thead>
<tr>
<th>Analytic description of activities</th>
<th>Objectives</th>
<th>Teaching process</th>
<th>Teaching material</th>
<th>Evaluation</th>
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</thead>
<tbody>
<tr>
<td>Activity 2A</td>
<td>To begin to choose and use language within the school and classroom environment that reinforces the inclusiveness of the context. To reduce conflict and associated behaviours.</td>
<td>In small groups: Consideration of who the pupils who speak the dominant language as an additional language are; what does this mean in practice, including which other languages the children speak. Discuss the issue of a higher status being ascribed to some languages over others. Also</td>
<td>Key Principle sheet [APPENDIX 2b] Copies of relevant National Curriculum and Primary Strategy documents [or equivalent in each country].</td>
<td>Identify strategy/ies for implementation.</td>
</tr>
<tr>
<td>Analytic description of activities</td>
<td>Objectives</td>
<td>Teaching process</td>
<td>Teaching material</td>
<td>Evaluation</td>
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<td>stress the importance of building up a language profile of each child and never making assumptions about a child’s language use.</td>
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<td>Working in pairs or threes, the teachers are asked to take a Key Principle (see Key Principles, APPENDIX 2b) and to think about what this would mean in practice; what examples they have already experienced, and what opportunities are offered (or sometimes denied!) by the National Curriculum and Primary Strategy [or equivalent in each country].</td>
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<td>Plenary: The responses are shared in the whole group and the tutor responds accordingly.</td>
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<tr>
<td>Activity 2B</td>
<td>To make decisions about the use of environmental print as a Teachers discuss areas in their school where they may develop multi-lingual signage:</td>
<td>Use of children's texts; story books; picture books;</td>
<td>Extension Activity To implement these ideas.</td>
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<thead>
<tr>
<th><strong>Analytic description of activities</strong></th>
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<th><strong>Teaching material</strong></th>
<th><strong>Evaluation</strong></th>
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<tbody>
<tr>
<td>source of learning.</td>
<td>To reinforce respect for multilingualism and feelings of belonging.</td>
<td>Which languages could be included? Does it matter if all languages are not represented in all instances? Practicalities- how to get translations? Teachers develop a lesson plan for use with children such as making a video or preparing a booklet along the lines of the examples on the website, e.g. Who speaks my language? First words? Learn More etc. This activity would also lend itself to involving parents in the classroom and collaborative work between the children. The focus can include all languages and indigenous dialects utilized in the school and locality. Plenary: To share and discuss the results of teachers' collaborations.</td>
<td>posters; and websites [APPENDIX 3]</td>
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</table>
**APPENDIX 1a**

**For Session 1**

**Activity 1A**

**Creating an Inclusive Classroom**

Using the headings below, discuss and share the strategies which you might employ to meet the particular need. (The first one has been done as an example) In the final blank column, think of any strategies which you might use to specifically address any other needs of Roma pupils.

<table>
<thead>
<tr>
<th>Where child’s first language is not language of instruction e.g. English as an Additional Language (EAL)</th>
<th>Gifted and talented (G&amp;T)</th>
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<tbody>
<tr>
<td>• Use plenty of visual cues and real objects, e.g. video, pictures, maps, ICT.</td>
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**Behavioural, emotional and social development (BESD)**

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<tr>
<td>Speech, language and communication needs (SLCN)</td>
<td>Physical disabilities (PD), including sensory impairments</td>
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<tr>
<th>Cognition and learning difficulties—moderate learning difficulties (MLD)</th>
<th>Any other area which is particular to meeting the needs of Roma pupils (trainer to decide and include additional category if it is thought to be appropriate)</th>
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</table>
**APPENDIX 1b**

**Creating an Inclusive Classroom**

*Completed strategies - prompt sheet*
NB The list of strategies below is not meant to be exhaustive. It is likely that you will be able to think of others which work for you in your particular context and with your particular pupils. Use the following suggestions as the basis for discussion and comparison.

<table>
<thead>
<tr>
<th>Where child’s first language is not language of instruction eg English as an Additional Language (EAL)</th>
<th>Gifted and talented (G&amp;T)</th>
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<tbody>
<tr>
<td>• Use plenty of visual cues and real objects, e.g. video, pictures, maps, ICT.</td>
<td>• Use plenty of open-ended tasks.</td>
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<tr>
<td>• Ensure classroom displays use dual language labelling.</td>
<td>• Provide opportunities to use and apply multiple intelligences.</td>
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<td>• Use dual word banks and bilingual dictionaries.</td>
<td>• Develop pupils’ higher order thinking skills, e.g. exploration, reflection, evaluation, prediction, observation.</td>
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<td>• Provide collaborative activities that involve talking and role play with peers.</td>
<td>• Put extra challenges on learning, e.g. time limit, word limit, devise own crossword.</td>
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<td>• Support writing activities by using mind mapping, writing frames.</td>
<td>• Develop their analytical skills, e.g. investigative reporting.</td>
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<tr>
<td>• Model key language features and structures by demonstration.</td>
<td>• Set a quiz question, puzzle, problem or unusual word of the week activity.</td>
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<td>• Provide opportunities for over-learning, e.g. sentence matching, sequencing</td>
<td>• Provide opportunities for collaborative group work and, role plays, hot seating activities.</td>
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<tr>
<td>• Provide opportunities for EAL pupil to report back to others.</td>
<td>• Give a choice in how they represent their work and findings, e.g. diary account, newspaper report, interviewing, graphical or audio/visual presentations.</td>
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<tr>
<td>• Place EAL pupils in supportive groups of peers with good readers and writers who can model English language skills</td>
<td>• Seek opportunities for cross-phase and cross-key stage working.</td>
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<tr>
<td>• Provide opportunities for EAL pupil to use their first language, transferring their knowledge to English.</td>
<td>• Provide emotional support.</td>
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<td>• Utilise appropriate materials and staff for assessing progress in language skills.</td>
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**Behavioural, emotional and social development (BESD)**

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<tr>
<td>• Catch the pupil being good and emphasise the positives.</td>
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<td>• Give the pupil a classroom responsibility to raise self-esteem.</td>
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<td>• Refer pupils regularly to the classroom code of conduct, whole –class behaviour targets and use consistently.</td>
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<td>• Play calming music to increase work output, where appropriate.</td>
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<td>• Give breaks between tasks by doing brain gym exercises.</td>
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<tr>
<td>• Provide opportunities for hands-on experiential learning, use of ICT and multimedia technology.</td>
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<td>• Use different seating and grouping arrangements for different activities.</td>
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<td>• Allow the pupil ‘time out’ or a cooling-off period.</td>
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<td>• Create a positive learning environment that adopts a ‘no-blame’ approach, based on mutual respect and high expectations.</td>
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</table>
- Communicate with the pupil in a calm, clear manner, making eye contact and avoiding confrontation.
- Listen to the pupil, giving him/her a chance to explain reason for the misbehaviour.
- Use humour sensitively to deflect any confrontation.
- Keep instructions, routines and rules short, precise and positive.
- Make use of how, why, what, if questions to keep pupils on task.
- Allow pupils to make responsible behaviour choices for themselves.

**Speech, language and communication needs (SLCN)**

- Use shorter sentences.
- Speak clearly and avoid speaking too quickly.
- Pair the pupil up with a good peer language role model and with a supportive group of friends.
- Give the pupil simple messages to take to other pupils or staff (verbal and written).
- Use open questioning.
- Read aloud and use commentary to improve pupils’ listening skills.
- Use discussion and visual cues to support written communication.
- Use props to encourage pupils to talk more, e.g. telephone, audio or video recorders, digital camera.
- Engage the pupil in sequencing and matching activities to develop language.
- Teach language skills through games, e.g.20 questions, role play conversations, guessing games using verbal cues, hot seating.
- Provide a quite area in the classroom for talking and listening activities.
- Provide key vocabulary word lists.

**Physical disabilities (PD), including sensory impairments**

- Ensure pupils can see the board, TV or PC monitor clearly.
- Dim bright light in the classroom to reduce glare, using window blinds or re-seating pupil.
- Ensure safe movement around the classroom for wheelchair users.
- Ensure learning resources are clearly labelled and fully accessible.
- Utilise enlarged text where appropriate, or put text on audio tape for pupils.
- Create a calm classroom atmosphere.
- Ensure classroom furniture and equipment is the correct height for the disabled pupils.
- Provide a quiet, distraction-free area in the classroom for the pupil to work in, when appropriate.
- Make use of visual or talking timetables.
- Produce written information in a range of alternative multimedia formats for pupils.
- Provide extra time for those who need it to complete set tasks or examinations.
- Take account that some disabilities (medical conditions) and medication can have side effects that may impair the pupil’s concentration, learning capacity and behaviour.
- Ensure that any pupil misunderstandings, misconceptions and mistakes are dealt with sensitively and positively in the classroom.

**Cognition and learning difficulties**

- Ensure pupils understand the board, TV or PC monitor clearly.
- Dim bright light in the classroom to reduce glare, using window blinds or re-seating pupil.
- Ensure safe movement around the classroom for wheelchair users.
- Ensure learning resources are clearly labelled and fully accessible.
- Utilise enlarged text where appropriate, or put text on audio tape for pupils.
- Create a calm classroom atmosphere.
- Ensure classroom furniture and equipment is the correct height for the disabled pupils.
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- Take account that some disabilities (medical conditions) and medication can have side effects that may impair the pupil’s concentration, learning capacity and behaviour.
- Ensure that any pupil misunderstandings, misconceptions and mistakes are dealt with sensitively and positively in the classroom.

**Any other area which is particular to meeting the needs of Roma pupils (trainer to decide and include additional category if it is thought to be appropriate)**

- Allow pupils to work at own pace.
- Structure learning into smaller steps, breaking down tasks into smaller components.
- Model what you want the pupil to do.
- Provide breaks between tasks.
- Support written tasks with mind maps, writing frames, prompt cards, word lists, visual prompts.
- Check pupils’ understanding by asking them to repeat back what they are to do, or to state three things they have learnt from the lesson.
- Allow pupils to present their work in a range of different ways, besides written, utilising ICT and multimedia technology.
- Utilise a range of multi-sensory teaching and learning approaches (VAK).
- Provide opportunities for pair, group, whole-class and independent learning.
- Give immediate positive praise and feedback to reward effort and outcomes.
- Provide opportunities for over-learning to consolidate, e.g. pre-tutoring.

Adapted from:

**APPENDIX 2a**

For Session 1

**Activity 1B**

These are scenarios based on evidence we have gathered of the views from student teachers and practising teachers. We have applied the scenarios to Roma children but in fact we have evidence that similar views are expressed about many minority ethnic and children who are marginalised in schools. We are conscious in using these scenarios of the danger of reinforcing stereotypes but it is our intention to bring to the fore these negative beliefs and perceptions in order to develop a critique of them and to develop understanding of how to deal with discriminatory practices and stereotyping.

**Vignettes**

*In groups discuss the nature of each vignette. What are the implications for the classroom or school situation? How would you as the teacher deal with this?*

Child 1 is an eight year old Roma girl who started at the school two years ago. Her attendance is generally very good and both parents regularly attend meetings at school and talk to her teacher. While her behaviour in class is generally good, she frequently has problems at break and lunchtimes and this is particularly centred around a small group of three other non-Roma girls. This can result in aggressive outbursts which can overspill
into the classroom.

Child 2 is a ten year old Roma boy who is considered large for his age. He has been at the school since he was five although his attendance has been erratic, particularly in the past year. He is reluctant to engage with most aspects of school work, particularly that which involves reading and writing. He appears to be socially isolated within the classroom and has few friends. He often disrupts teaching sessions and distracts other children working on his table. He has been known to be verbally aggressive to staff and other pupils though he rarely resorts to physical force.

Child 3 is five years old (is Roma) and is new to the school. He is causing concern for his apparent lack of ability to concentrate and focus on any task. He frequently disrupts class activities, doesn’t respond to instructions and is often accused by other children of hurting them. His grasp of English [or dominant language] is fairly limited. Despite two attempts, the child’s parents have not yet responded to the school’s request for a meeting.

Child 4 is a nine year old Roma boy who has been at the school for three months. In this time, he does not appear to have made any friends and is very quiet in class. He rarely follows instructions and spends most of his time drawing or daydreaming. He appears to be very reluctant to talk about his previous experiences or home life, despite the school having brought in an interpreter on one occasion.

Child 5 is a seven year old Roma child who persistently engages in attention-seeking behaviour, often interrupting whole-class teaching sessions and demanding one-one attention. She appears to be well-integrated within the class and has a wide circle of friends. However, she seems to prefer adult company and is often reluctant to leave the teacher’s side.

Child 6 is an eight year old Roma boy who is at an early stage of learning English [or dominant language] and has been at the school for two years. Although he has quickly acquired social language and is well-integrated on the playground, he seems much more reluctant to attempt to use his English within the classroom context. He frequently chooses to work in his home language with the other speaker in the class. He has recently become increasingly defensive and says that he has no interest in learning more English [or dominant language], nor in doing well at school.

**APPENDIX 2b**

**For Session 2**

**Activity 2A**

**Key Principles**

People learn a new language most easily

- When they are in a positive, secure and helpful environment;
• When they are interacting with others;
• When the language items they are expected to learn are clear and focused;
• When new language items are presented to them in a meaningful context;
• When they hear the new language items repeated several times;
• When they have the opportunity to repeat and use the new items themselves.

[Ward (2005) taken from the NALDIC ITTSEAL website]

**APPENDIX 3**

*For Session 2*

**Activity 2B**

**Website**

http://www.newburypark.redbridge.sch.uk/langofmonth/index.html
Module 8

Curriculum Design and Development

Vasile Chis, Babes Bolyai University, Romania & Barry van Driel, International Association for Intercultural Education

Sessions

(Session 1) Reflection on Teaching about Roma Issues and the National Curriculum
(Session 2) Implementation, Development and Strategies

Duration

(Session 1) 4 hours and 25 minutes
(Session 2) 2 hours

Goal

Teachers:
• To reflect on how they have been taught about Roma issues in the past and how they teach their Roma students.
• To familiarise themselves with national curriculum guidelines and targets.
• To reflect on how they can integrate the various modules into their teaching and to help them develop future curriculum and lesson plans.
• To identify key and secondary aims when teaching about the topics that are the core of the INSETRom project.
• To think in terms of what kinds of methodologies are most appropriate for their aims.

Teaching arrangements

Initially individual reflection, then small group work, presentations and discussion with the whole group.

Reading materials

National Curriculum (if available) and aims of this curriculum. The other INSETRom modules.

Structure of sessions

(Session 1)
Reflection on teaching practice and materials used in the past regarding Roma issues - strengths and weaknesses (105 minutes)
Reflection on experiences being introduced to INSETRom modules (100 minutes)
Linking to the National Curriculum: Introduction to the National Curriculum and guidelines regarding education on relevant issues to Roma educational issues such as human rights, inclusion, ethics, religion and beliefs etc. (25 minutes);
and reflection on how INSETRom materials, training, insights relate to the National Curriculum; translation of the National Curriculum into concrete teaching practice. (35 minutes)

(Session 2)

Design of lesson plans and strategies for implementation in school settings, using the National Curriculum goals and guidelines, as well as INSETRom materials and resources as inspirational sources. (120 minutes)

**Session 1: Reflection**

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<th><strong>Analytic description of activities</strong></th>
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</table>
| Activity 1: Reflection on teaching practice and materials used in the past regarding Roma issues - strengths and weaknesses | To critically reflect on the way in which teachers have taught Roma students (and about Roma issues) in the past. | Step 1: Teachers write (individually) three short statements on the following three topics:  
- If I reflect on how I have taught Roma students in the past, I can say that in general…  
- If I reflect on how I have taught about Roma issues (culture, religion, history, etc.) in the past, I can say that in general….  
- If I reflect on my relations with Roma parents in the past, I can say in general that….  

Step 2: Teachers get into 5 small groups with a facilitator, note taker and presenter. They share their responses and compare and contrast.  

Step 3: Each group presents the outcomes of Step 2 for 5 minutes and receives feedback and questions from others (also 5 minutes) –this equals 50 minutes  

Step 4: The seminar facilitator summarizes the presentations. | |
| Activity 2: Reflection on experiences being introduced by INSETRom modules | To critically evaluate INSETRom modules and connect INSETRom modules to their own practices. | Step 1: Each individual teacher writes a response to the following questions:  
- How do you think the INSETRom materials and training can improve your teaching practice with respect to Roma issues?  
- What would be your first steps to make this happen?  
- What kind of support would you need to make the implementation of your new insights feasible and effective?  

Step 2: Teachers get into small groups of 5 with a facilitator, note taker and presenter. They share their responses and compare and contrast.  

Step 3: Each group presents for 5 minutes and receives feedback and questions from others for 5 minutes – this is 50 minutes.  

Step 4: The seminar facilitator summarizes the presentations and tries to identify key dimensions of support. |
| --- | --- | --- |
| Activity 3: Linking to the National Curriculum | To be able to link the information provided in the INSETRom modules to the National Curriculum. | Step 1: Each person reads key sections from their National Curriculum  
Step 2: In small groups: Discussion of links to the National Curriculum. Reflection on the National Curriculum and guidelines regarding education on issues relevant to Roma children, such as human rights, inclusion, ethics, religion and beliefs etc.  
Step 3: In small groups, teachers try to relate the INSETRom materials, training etc. to the National Curriculum. Translation Key sections of the National Curriculum, especially aims, benchmarks etc. |
of the National Curriculum into concrete teaching practice. Where are the links, what is the rationale?

Step 4: Short presentations and discussion of the connections with the whole group.

Session 2: Implementation

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<th>Objectives:</th>
<th>Teaching process:</th>
<th>Teaching material:</th>
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<tbody>
<tr>
<td>Activity 4: Design of lesson plans and strategies for implementation in school settings, using the National Curriculum goals and guidelines, as well as INSETRom materials and resources as inspirational sources.</td>
<td>To design lesson plans and strategies relating to Roma issues.</td>
<td>Step 1: Each teacher works intensively on developing his/her own lesson plan(s) for teaching about Roma culture, history etc. This is done on a poster. Step 2: Each teacher presents his/her lesson plan on poster for 3-5 minutes. Step 3: Small groups reflect on the individual lesson plans (of the people in that group) and the strategies needed to make implementation successful: • What resources are needed? • What is the role of the teacher? • What is the role of the school director/head teacher? • What is the role of the parents, students and other stakeholders? Step 4: Presentations and feedback Step 5: Evaluation and summary</td>
<td>Flip chart paper or poster paper</td>
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Module 9
Teacher-Parent Communication

Eleni Roussoundou, Chrystalla Kalogirou, Stavroula Philippou, Loizos Symeou & Yiassimina Karagiorgi, European University Cyprus

**Sessions**
(Session 1) Lifting the barriers
(Session 2) Organising the physical setting
(Session 3) Communication skills

**Duration**
(Session 1) 2 hours
(Session 2) 2 hours
(Session 3) 2 hours

**Goal**
The module aims at developing teachers’ ability to enhance Roma parental involvement in school and to prepare and organise the context for a conference or meeting with Roma parents as well as to use effectively communication skills when they meet Roma family members.

(Session 1)
- To enable teachers to collaborate effectively with their Roma pupils’ parents

(Session 2)
- To train teachers in organising a comfortable physical setting for meeting with Roma parents that would:
  - promote neutrality in teacher-parent communication
  - assure confidentiality
  - encourage communication.

(Session 3)
- To enable teachers to:
  - define communication
  - understand the effects of the practice of communication skills on the teaching process
  - communicate effectively with parents
  - learn how to listen actively
  - use the communication skills that constitute attentive/active listening
  - enhance empathetic understanding.

**Teaching arrangements**
The teaching methodology will be constituted by both a theoretical and an interactive component. A spacious room with teaching facilities and a sitting arrangement in a circle will...
be needed for all three sessions.

Structure of sessions

(Session 1)-Lifting the Barriers (120 minutes)
Introductions and Expectations (15 minutes)
Activity 1: Theoretical component (35 minutes)
  • The different ways of involving parents in their children’s education
  • What are the affects of active parental involvement?
  • Theoretical approaches of school-family relationships
  • The factors affecting the school-family relationship in general and in particular, as they apply to the case of Roma families.
  • What is the purpose of school-family communication?
  • Suggestions for oral communication and how it could be applied to Roma culture
  • What are the outcomes of school-family communication?
Activity 2: “Trying to lift the Barriers” (35 minutes)
Activity 3: “Proposals of Good Practice” (25 minutes)
Closure-Evaluation (10 minutes)

(Session 2)-Organising the Communication Context (120 minutes)
Expectations (10 minutes)
Activity 1: “My usual practice” (15 minutes)
Activity 2: Theoretical component (35 minutes)
  • The importance of non-verbal communication
  • What constitutes non-verbal communication?
  • How we organise a setting to promote communication
  • Reading non-verbal communication cues
Activity 3: “The use of meaningful non-verbal communication” (25 minutes)
Activity 4: “Organising the physical setting” (25 minutes)
Closure-Evaluation (10 minutes)

(Session 3)- Communication Skills (120 minutes)
Expectations: (10 minutes)
Activity 1: “An experience” (15 minutes)
Activity 2: Theoretical component (35 minutes)
  • Defining communication and indicating the affects of its good practice on the teaching process
  • Distinction between the use of communication skills and counselling skills
  • Factors underlying effective teacher-parent communication before and during an interview with a Roma parent
  • Steps that could be followed in successfully accomplishing an interview
  • What comprises active/attentive listening and what it takes to achieve it
• The use of closed and open-ended questions; how the teacher can use paraphrasing when communicating with the Roma parent; the use of verbal and non-verbal prompts to encourage parents’ expression of thoughts and feelings; how to listen for and reflect feelings; how empathic understanding is achieved and how a session might come to closure or/and opening by the use of summarising of what is told and agreed by the two parties.

Activity 3: “Attentive Listening” (25 minutes)
Activity 4: “Executing a Teacher-Roma Parent meeting” (25 minutes)
Closure-Evaluation (10 minutes)

**Session 1**

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<thead>
<tr>
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<tbody>
<tr>
<td><strong>Introduction and Expectations</strong></td>
<td>To enable the teachers to get to know each other and express their expectations to the trainers.</td>
<td>Teachers will be asked to introduce each other to the person sitting next to them. Following this, each of them will introduce his/her partner to the rest of the group.</td>
<td></td>
<td>The Introduction will be successful if every one of the teachers feels part of a safe learning environment.</td>
</tr>
<tr>
<td><strong>Activity 1: Theoretical component</strong></td>
<td>To enable teachers to understand the theory behind the effectiveness of school-family communication and how this may apply to Roma culture.</td>
<td>The trainers present information with regards to: - The different ways of involving parents in their children’s education. - What the affects of active parental involvement are. - Theoretical approaches of</td>
<td></td>
<td>By the end of Activity 1, teachers will be able to implement Activity 2.</td>
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<td>school-family relationships.</td>
<td>Flip-charts and writing material will be provided in order to enable each group to present their suggestions.</td>
<td>By the end of Activity 2, teachers will be able to implement Activity 3.</td>
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<td>- The factors affecting the school-family relationship in general and how these apply to the Roma culture.</td>
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<td>- What the purposes of school-family communication are.</td>
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<td>- Suggestions for oral communication and how it could be applied to Roma culture.</td>
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<td>- What the outcomes of school-family communication are.</td>
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<tr>
<td>Activity 2: Trying to lift the Barriers</td>
<td>Teachers to plan ways of lifting the barriers in the communication between school and family (based on an understanding of the needs and orientations of the Roma parents).</td>
<td>This activity will be approached by enabling the teachers to work in small groups and suggest possible ways of communicating information, as well as getting the Roma parents involved in their children’s education.</td>
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<tr>
<td>Activity 3: Proposals of Good</td>
<td>To give the opportunity to each group of</td>
<td>Teachers will present a plan of possible ways to</td>
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<td>Practice</td>
<td>teachers to present their proposals of possible ways to communicate with and involve the Roma parents to their children’s education.</td>
<td>communicate with and involve the Roma parents in their children’s education, based on their knowledge of the parents’ needs and any specific cultural practices.</td>
<td>extent to which the teachers will use appropriately their knowledge and experience of the Roma parents and their cultural practices together with their ability to design an intervention/strategy.</td>
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<tr>
<td>Closing-Evaluation</td>
<td>To provide the trainers with feedback as to what has and what has not been successful during the session.</td>
<td>Teachers are asked to give trainers and colleagues feedback.</td>
<td>The closure phase of Session 1 will be considered successful if substantial feedback for the content and the process of the session is given by most of the teachers.</td>
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**Session 2**

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<tbody>
<tr>
<td>Introduction</td>
<td>To summarise material from Session 1. Teachers to express their expectations from the session.</td>
<td>Summarising Session 1 will be realised by the use of the Socratic method. Expectations from Session 2 will be expressed by teachers in an open discussion.</td>
<td>By the end of the introductory part of this session, the teachers should express expectations based on the knowledge they gained from Session 1.</td>
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<tr>
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<td>Activity 1: My usual practice</td>
<td>To enable the teachers to understand and realise what facilitates and what impedes teacher-parent communication in their usual practice.</td>
<td>Teachers are asked to interact between each other and exchange information on their usual practice during meetings with parents, starting from the invitation to the meeting. They are further asked to role-play in order to share with their colleagues the organisation of the physical environment for a meeting with a parent.</td>
<td>Information from their every day experience will be exchanged.</td>
<td>By the end of Activity 1 teachers should be able to identify and enact the pros and cons of their encounters with parents. They will be able to discuss further practices that their colleagues use and which either facilitate or impede communication.</td>
</tr>
<tr>
<td>Activity 2: Theoretical component</td>
<td>To support teachers in understanding the theoretical underpinnings of non-verbal communication skills as well as the importance of the physical setting arrangements in the promotion of communication.</td>
<td>The trainers present information with regards to: -The importance of non-verbal communication. -What constitutes non-verbal communication. -How we organise a physical setting to promote communication. -Reading non-</td>
<td>Video snapshots, showing physical setting arrangements for meetings.</td>
<td>By the end of Activity 2, teachers will be able to theoretically argue the case for using meaningful non-verbal communication during a teacher-parent meeting and the meaning of organising the physical setting in a particular way.</td>
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<td>Activity 3: The use of meaningful non-verbal communication</td>
<td>To enable teachers to work interactively in order to use the non-verbal communication cues learned in Activity 2.</td>
<td>Teachers are asked to use the non-verbal cues during a “teacher-parent meeting” role-play in order to exchange the experience of the impact that meaningful non-verbal communication has on both the parent and the teacher. This activity will also enable teachers to indicate the impact that their usual practice, as demonstrated in Activity 1, had on both the parent and the teacher. Teachers will produce scenarios from their every day experiences with parents in order to carry out the role-play activity.</td>
<td>By the end of Activity 3 the teachers should be able to use and understand the reasons for using the non-verbal cues to facilitate communication.</td>
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<tr>
<td>Activity 4 Organising the physical setting</td>
<td>To help the teachers to plan and organise the physical setting before a Roma parent visits the school.</td>
<td>Teachers will work in groups and each group will present a proposal of good practice. In order to decide on the proposal, teachers have to provide to each other information on their everyday practice and success in the activity will be based on the production of well-organised proposals, based on the session’s material as well as the real school situation.</td>
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### Session 3

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</table>
| **Introduction**                  | To summarise material from Session 2.  
To provide the opportunity for the teachers to express their expectations from the session. | Summarising Session 2 will be realised by the use of the Socratic method. Expectations from Session 2 will be expressed by teachers in an open discussion. |  | By the end of the introductory part of this session, the teachers should express expectations based on the knowledge gained from Sessions 1 and 2. |
<p>| <strong>Activity 1: An experience</strong>     | To enable teachers to share information | Teachers are asked to recall in detail a meeting they |  |  |</p>
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<td>about their every day practice.</td>
<td>To help teachers to realise what facilitates and impedes teacher-parent communication in their usual practice.</td>
<td>have recently had with a parent and write it down. They will be asked to role-play and use the actual words used during the meeting by both the teacher and the parent. Teachers are further asked to give feedback to each other of what went well or wrong during this interaction.</td>
<td>Handouts of the presentation with aspects of the theoretical component will be distributed to teachers.</td>
<td>By the end of Activity 2, teachers will be able to use theoretical arguments to justify and explain the use of the Attentive Listening skills during the teacher-parent meeting.</td>
</tr>
<tr>
<td>Activity 2: Theoretical component</td>
<td>To support teachers in understanding the theoretical underpinnings of the Attentive Listening skills.</td>
<td>This activity will be approached by defining: -the communication and the effects of good practice on the teaching process. -the distinction between the use of communication skills and counselling skills. -the factors underlying an effective teacher-parent communication before and during the application of an interview.</td>
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|                                  | -the factors that facilitate and impede an interview.  
|                                  | -the steps that could be followed in successfully accomplishing an interview.  
|                                  | -what the active/attentive listening comprises of and what it requires.  
|                                  | -the use of closed and open-ended questions.  
|                                  | -how the teacher could use paraphrasing in communicating with the Roma parent  
|                                  | -the use of verbal and non-verbal prompts to encourage parents’ expression of thoughts and feelings  
|                                  | -how to listen for and reflect feelings  
|                                  | -how the empathetic understanding is achieved, and  
<p>|                                  | -how a session might come to |</p>
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<td>closure or/and opening by summarising what was told and agreed by the two parties.</td>
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<tr>
<td><strong>Activity 3:</strong> Attentive Listening</td>
<td>To put into practice the theoretical component of the session.</td>
<td>Teachers will use a scenario from their every day practice to role-play in order to use each communication skill after it is presented.</td>
<td>Success of the activity will be indicated by the extent to which the teachers will appropriately use each of the skills during role-play.</td>
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<tr>
<td><strong>Activity 4:</strong> Organising a Teacher-Parent meeting</td>
<td>To support teachers to use the material taught in Sessions 1 and 2 in order to organise and mobilise the communication skills to a meeting with parents.</td>
<td>Teachers will recall a scenario from their every day practice and they will be asked to use what they have learned from Sessions 1 and 2 in order to carry out a Teacher-Parent meeting from the beginning to the end.</td>
<td>The appropriateness of use of each learned skill and the good organisation of the physical setting for a teacher-parent meeting will define the success of the activity.</td>
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<tr>
<td><strong>Closing-Evaluation</strong></td>
<td>To provide trainers with feedback as to what has or has not been successful during the session.</td>
<td>Teachers are asked to give to trainers and colleagues feedback.</td>
<td>The closure phase of Session 3 will be considered successful if substantial feedback for the content and the process of the session is given by most of the teachers.</td>
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</tbody>
</table>
Notes on Contributors

Vasile Chis is a Professor of Educational Sciences at the Babes Bolyai University in Cluj-Napoca (Romania), where he also is the Head of Department of Education. Professor Chis coordinates the PhD program for Educational Sciences at Babes Bolyai University. He participated in a number of international and national projects as: Tempus S-JE, Tempus CME (1995-1998); Phare programs in the frame of Roma education (2004-2009). He is the Editor-In-Chief of the Studia Universitatis Babe-Bolyai Journal, Series Psychologia-Paedagogia.

vasichi@psiedu.ubbcluj.ro

Gill Crozier is a Professor of Education and Assistant Dean Research in the School of Education Roehampton University. She is a Sociologist of Education and her work has focused on ‘race’ and its intersection with social class and gender. She has researched and published extensively issues relating to parents and schools, and young people, and is also concerned with education policy, and the socio-cultural influences upon identity formation and learner experiences. She was the project coordinator of the UK strand of the Comenius INSET/Rom project and her other recent projects include: as principal investigator the ESRC/TLRP project: The Socio-Cultural and Learning Experiences of Working Class Students in Higher Education (RES-139-25-0208) and as co-applicant the ESRC Identities, Educational Choices and the White Urban Middle Classes (RES-148-25-0023) project.

g.crozier@roehampton.ac.uk

Jane Davies is a Senior Lecturer in primary education in the Faculty of Education and Society, University of Sunderland. Much of her teaching involves working with student teachers around the themes of anti-racism, diversity and social justice and she has worked on a range of related qualitative research projects. Her current work critically examines the ways in which student teachers are required to address ‘race’ related issues as part of their initial teacher education. Jane was the strand leader for the ‘race’ and ethnicity strand on the TDA’s Multiverse website.

jane.davies@sunderland.ac.uk
Barry van Driel was educated at universities in the Netherlands and the United States. He holds a graduate degree in the Psychology of Culture and Religion with a specialization in education. He joined the staff of the Anne Frank House in 1992, where he is now international director for teacher training and curriculum development. He has been the Editor in Chief of the international academic journal “Intercultural Education” (http://www.tandf.co.uk/journals/titles/14675986.asp) since 2000 and the Secretary General of the “International Association for Intercultural Education” (www.iaie.org) since 2002. Barry is also senior education consultant to the Office for Democratic Institutions and Human Rights (ODIHR) in Warsaw as well as a consultant to UNESCO and the FRA (Fundamental Rights Agency). He has worked with a variety of Roma communities in the past to help improve the educational situation of Roma children, and published on the Gandhi School in Hungary – until recently the only secondary school in Eastern and Central Europe that helps prepare young Roma for a university education. His previous books include Variant Lifestyles (with Bram Buunk, Los Angeles 1986) and most recently Confronting Islamophobia in Educational Practice (London 2005) and Challenging Homophobia (London 2007).

barry@iaie.org.

Francesca Gobbo is a Professor of Intercultural Education at the University of Turin (Italy), where she also teaches Anthropology of Education and coordinates the PhD program for Educational Sciences within the Doctoral School in Human Sciences of the University of Turin. Her research on contemporary educational issues is conducted from a comparative and interdisciplinary perspective that combines educational theory with methodological and theoretical approaches from the fields of cultural anthropology and anthropology of education. She is a member of the “International Association for Intercultural Education” (IAIE), the “European Education Research Association” (EERA) and of the Società Italiana di Pedagogia (SIPED). She is on the editorial boards of international journals (Intercultural Education, European Educational Research Journal, Ethnography and Education, International Journal of Pedagogies and Learning) and has participated in a number of Comenius projects. She has published several books and scholarly articles in Italian and English.

francesca.gobbo@unito.it

Chrystalla Kaloyirou is a Teacher Trainer at the Pedagogical Institute of Cyprus. She holds a B.Ed (Hons) in Education and a M.Ed. in Human Relations and Counselling in Education from the University of Nottingham. On January 2005 she
got her Ph.D at the University of Warwick (UK) where she is also affiliated as an Associate Fellow in the Centre for Educational Development, Appraisal and Research (CEDAR). Her educational research interests include bullying in schools, children’s social development, intercultural and citizenship education and teacher’s training.

chrykalo@spidernet.com.cy

Yiasemina Karagiorgi works as a primary school principal in Cyprus. She is also a tutor for the University of London. She has participated in several European projects and has published in international educational journals. Her research interests include the implementation of innovative projects in education, teachers’ continuing professional development (CPD) and school leadership. She is the assistant coordinator of the European Commission funded project IN-SErvice Training for Roma Inclusion (INSETRom 134018-LLP-1-2007-1-CY-COMENIUS-CMP).

yiasemin@logos.cy.net

Barbara Liegl is a Senior Researcher and team leader at the Ludwig Boltzmann Institute of Human Rights, Vienna and CEO of the Vienna based NGO ZARA – Zivilcourage und Anti-Rassismus Arbeit. Her academic research focuses on anti-discrimination, racism, migration and integration. She holds lectures, trainings and presentations on a broad range of anti-discrimination topics in various EU Member States.

barbara.liegl@univie.ac.at

Mikael Luciak is an Assistant Professor in the Department of Education at the University of Vienna, Austria. He is board member of the “International Association for Intercultural Education” (IAIE) and editorial board member of “Intercultural Education” and the “Encyclopedia of Diversity in Education”. His research and teaching have an emphasis on intercultural education, the schooling of ethnic minorities in comparative perspective as well as special needs and inclusive education. Currently, he is involved in international projects concerning Roma in education as well as equity and inclusive education.

mikael.luciak@univie.ac.at
Georgios Nikolaou is an Assistant Professor in the Pedagogical Department of Elementary Education at the University of Ioannina in Greece. He collaborates also with the Open University of Cyprus. His areas of interest and publications are in the intercultural education, the human rights and minorities and bilingual education. He is a member of the “Pedagogical Association of Greece” and of the “Administrative Council of the Hellenic Observatory for Intercultural Education”.

gnikolau@uoi.gr

Stavroulla Philippou is an Assistant Professor in Curriculum and Instruction at the Department of Education Sciences at European University Cyprus. She teaches courses on curriculum theory and pedagogy; curriculum development, implementation and evaluation; and social studies education. Her research focuses on issues of national and European identity and citizenship at the level of official (including textbooks), perceived and learnt curricula. She has published work in edited books and referred journals.

s.phillippou@euc.ac.cy

Rastislav Rosinský is an Associate Professor and a Director of Institute of Romani Studies of Constantine the Philosopher University in Nitra, Slovakia In his teachings, scientific and publication activities, he focuses on education of Roma, intercultural education and integration of Roma pupils. His areas of interest are in the Roma culture and its influence into educational context e.g. motivation of Roma pupils toward school, attitudes of teachers and students towards other ethnic groups. Within his project activities, he works on implementation of innovative approaches in the education of Roma pupils.

rrosinsky@ukf.sk

Eleni Roussounidou is a Counselling Psychologist and is working as School Counsellor in a Lyceum in Limassol. She worked as teacher trainer for seven years at the Cyprus Pedagogical Institute and she participated as a partner as well as a coordinator in a number of European projects.

releni@cytanet.com.cy

Loizos Symeou is an Assistant Professor in the Department of Education Sciences at the European University Cyprus. He is currently the chairperson of
the specific department. His areas of interest and publications are in the sociological investigation of school-parent-children relationships and how these link to cultural and social capital theory. He is a member of the Steering committee of the “European Research Network about Parents in Education” (ERNAPE). He is the coordinator of the European Commission funded project In-Service Training for Roma Inclusion (INSETRom 134018-LLP-1-2007-1-CY-COMENIUS-CMP).

L.Symeou@euc.ac.cy

**Kim Szymanski** is a Senior Lecturer at the University of Sunderland. She is involved in the teaching of literacy within initial teacher education. She is also a Programme Leader for the Masters programme and this allows her to pursue her main research interest, which is how literature and literacy can be used to support social justice issues in society.

kim.szymanski@sunderland.ac.uk