Policy Dialogue

Education for Shared Societies

Lisbon, Portugal

#E4SS

16-17 October 2018
Refugees, migrants and IDPs.

Preventing violent extremism.

Digital resilience.

The World Leadership Alliance-Club de Madrid (WLA-CdM) began its Shared Societies Project in 2008 as part of its work building peace and democracy and supporting a holistic approach to sustainable development. This integrates political, social, economic and environmental dimensions, with social inclusion at its core. A Shared Society is one in which everyone has a sense of belonging and shared responsibility and where people feel safe. It respects everyone’s dignity and human rights. The WLA-CdM is now turning its spotlight on education, in the knowledge that is one of the strongest enablers to foster social inclusion - while also having the dangers of promoting exclusion and elitism.

The aim is to identify the
knowledge, skills and attitudes to live positively and confidently in an inclusive Shared Societies and value democracy and diversity, by encouraging cross-sectoral dialogue, sense of belonging and respect for the other, as a way to counter-balance the increasing social fragmentation which results in a decline in social cohesion and an increase in exclusionary trends.

There are three pillars of the Education for Shared Societies project, which reflect current key global concerns:

- Refugees, migrants and IDPs
- Preventing violent extremism
- Digital resilience

There has been much work on these themes over the last decades, outlining the role of education and specifying what educational institutions and teachers should do to foster inclusion, democracy and citizenship and to make students resilient to radicalisation and hatred. Education systems and institutions have indeed undergone tremendous transformation over the last decades. But it is not disputed that more needs to be done. What is new about this WLA-CdM project is its focus on policy makers, building a real consensus among those with influence to effect change in education policy where necessary. Many international organisations have produced tools, manuals for teachers on PVE and related areas, or guidelines for action, but educational organisations and staff will not always change unless there is a mandate and encouragement from those with power as well as an enabling environment which supports commitment, innovation and creativity.

These influencers themselves need evidence and conviction. They need to know that a changed or enhanced policy will actually foster greater commitment to inclusion and will act to minimize conflict and violence. The Education for Shared Societies (E4SS) project will look at existing strategies in the three areas and analyze how or whether these can spread to different contexts.

WLA-CdM members –more than 100 democratic former Heads of State and Government from more than 70 countries – have held elected office, understand what leaders face, and can support their peers with experience, trust and discretion. With their leadership, access and convening power and the knowledge and expertise of partners and expert groups, a new agenda can be built which has the realistic possibility of being implemented.

It is crucial that efforts towards inclusive societies becomes more political. The political climate and pressure is there at the global level, and is reflected in the Agenda 2030 Sustainable Development Goals 4 (Quality education) and 16 (peace, justice and strong institutions), to which all countries have made a commitment and on which they will report. The E4SS initiative will give leverage to policy makers in countries that are in danger of not meeting their goals to outline what they intend to do or that are not committed to the process. They will have the support of other countries, and other policy makers. This initiative is ‘shared’ in its broadest sense, and not competitive.

The design of the programme is that three working groups
will draft the components of an agenda or set of policy imperatives for each area which will then be scrutinised and discussed by a range of representative interests – WLA-CdM members, international organisations and knowledge partners. The working groups will include expert individuals and organisations in each respective field.

The timeline is for the first outline of contributions coming from the Working Groups to be completed by September 2108, circulated at the WLA-CdM Policy Dialogue on Education for Shared Societies to be held in Lisbon in October 16-17, 2018. This Policy Dialogue, gathering 150 participants, will complement and galvanize the work of the multi-sectoral working groups. The participation of 35 WLA-CdM Members – all democratically elected former heads of state or government – will ensure substantial political gravitas and muster interest and attention around Education for Shared Societies. By mid-November 2018 the first draft of the Agenda will be presented to the joint Steering Committee of the initiative and by December 2018 an agreed final agenda will be accepted ahead of a formal launch in early 2019.

The intention is that the umbrella of a ‘Shared Societies’ concept, founded in democracy, rights and inclusion, will enable a sharpened focus of proposed action in education across the three areas – clearly contextualised but also benefiting from international dialogue, cooperation and learning within an agreed set of principles. These three areas are each contentious, and will need a constant critical gaze – hence the number of discussion points of the succeeding drafts. The impact will be challenging to measure, but short and long term evaluation will try to trace specific policy changes or policy strengthening that have occurred as a result of the initiative, directly or indirectly. The Shared Societies Project is much more than a rhetorical call to action, and locates responsibility with key actors and institutional or legal frameworks which will spearhead change.
Policy Document

Implications for Education Policy and Practice

Introduction

The World Leadership Alliance-Club de Madrid (WLA-CdM) Shared Societies Initiative began in 2007 in response to concerns that the trends of economic mobility, displacement and globalisation were increasing diversity across the world, and that this diversity had to be positively seen and managed. It has become evident that the forces that create division, isolationism and intolerance are again gaining traction amongst those who feel marginalised and disadvantaged and amongst those who fear that the changes that appear around them lie beyond their control – such as shifts in political power, the disappearance of traditional values, the growth of fundamentalism and environmental degradation.

Spirals of mistrust and exclusion can ensue. Instead, a Shared Society is one in which all individuals and constituent groups hold status as equally contributing participants, free to express their differences while integrating their voices within the broader population. It respects everyone’s dignity and human rights while...
providing every individual with equal opportunity. The core is social inclusion.

Since 2007, the vision has been made concrete in a number of different ways: identifying 10 commitments for leaders as key policy areas; events and symposia across the world; and publication of various project documents around Democratic Leadership for Dialogue, Diversity and Social Cohesion; the Economics of Shared Societies; Shared societies, the Environment and Sustainable Development; and Women and Shared Societies.

Such work demonstrates the closely inter-related nature of diverse sectors - the economy, the environment, inter-group relations and equality. The notion of Shared Societies brings these together. All lead into and support the SDGs and Agenda 2030.

The WLA-CdM is now turning its attention to education as a specific – and fundamental – underpinning to Shared Societies. Education is one of the Club de Madrid ‘Ten Commitments’, which called for education systems that offer equal opportunity for children to develop the knowledge, skills, capacities and networks necessary to become productive, engaged members of society and understand and respect others. There is a link to another flagship programme of the WLA-CdM, Preventing and Countering Violent Extremism2, stressing the use of soft power, which includes education and other social inclusion policies meant to nurture shared values and build resilience. In fact, the current selection of key spaces for WLA-CdM’s attention in education relate to three of the most challenging areas: preventing violent extremism, inclusive education of migrants and refugees, and digital resilience.

The purpose of this paper is to draw out the implications for education policy and practice of the whole Shared Societies initiative. As well as giving pointers for action, this means a recognition of some of the current debates and tensions around strategy. The basic principles of a shared society3 would appear be incontrovertible:

Respect for the dignity of every individual

Respect for human rights and the rule of law

Equity and fairness

Democracy

The enactment of these principles is seen to help build inclusion and cohesion. A shared society is defined as ‘one where everyone has a sense of belonging and shared responsibility, shielded from dynamics of social exclusion, inter-group tensions and violence’. Yet the question still needs to be addressed of how the principles, the sense of belonging and the sense of security are to be promoted through education, where intricate choices of strategy, emphasis and even language have to be made.

This paper is structured under four main themes: rights and dignity; rule of law; equity and fairness; and democracy, before concluding with the aspirations of belonging and shared responsibility. For each theme, educational implications are drawn out, with examples, and summaries of possible policy directions and organisational implications are signaled, alongside a caution about continuing debates.

Rights and Dignity

Equal rights are the underpinning of any shared society. While some citizens may willingly share social

4. The original wording was 'equality', but is here replaced with ‘equity’ in order to focus on justice and perhaps any necessary

inequality in provision to redress disadvantage, rather than implying a simple sameness.
goods on the basis of altruism, for others a firmer system of incentives and duties is called for. The argument is that a rights base to society provides what are called ‘enabling constraints’. These work to guarantee rights, such as property or citizenship rights, to enable individuals to plan their lives and to make long term investments. They include guarantees that the government would abide by its laws, repay its debts and provide protection for all equally, regardless of race, ethnicity, religion, gender etc. We are enabled to participate in society by knowing that our various rights - to liberty, family life, education, freedom from harm, health and life itself - are secure. They constrain us by their equity and even-handedness. Rights are multi-layered, however, for instance in the necessary distinction between absolute, limited and qualified rights, which enable us to make judgments on competing rights - for example on freedom of speech versus hate speech, or when the right to privacy in the home is superseded by the right to freedom from harm if a child is being abused.

The educational implications are of knowledge of rights and willingness to accord rights to others, not just claim them for oneself. An education in rights is not just about information but also reciprocity and mutuality. A fully rights-based education is a total experience, not a curriculum subject.

There are many arguments for this rights-based education. Firstly, rights are a cross-cutting set of principles which transverse all religions and none, and hence are a really shared value. Linked to this, secondly, is the fact that although similar concepts are found in many religions, rights as enshrined in all the various Conventions are a ‘man-made’ construct which can be critiqued and refined more easily than divine law. Thirdly, rights are empowering, especially for young or marginalized people. The recognition that I have a right regardless of my background or previous conduct and those rights cannot be taken away, means a growth in self-esteem and sense of parity with others. Children from a very young age can learn about rights (as they already have a strong notion of fairness), and appreciate the right to be safe, healthy, and respected.

UNICEF’s Rights Respecting Schools in UK are built on every participant in the school (students, teachers, support staff, governors, parents) knowing the UN Convention on the Rights of the Child, and being bound by it. This is a very obvious example of an ‘enabling constraint’. Research has shown that children learn better, because they understand that they have the right to learn, and that misbehavior infringes others’ right to learn. Relationships between teachers and students become more equal and respectful, as all have the right to be treated in a dignified manner. The ‘right to participate in decisions that affect you’ (Article 12) means a more democratic order, with school rules derived from the right to freedom from harm rather than arcane strictures around uniform or hair length. In their understanding of discrimination, children are helped to develop respect for diversity and difference. They understand global justice and the rights of children across the world. Rights Respecting Schools have been cited favourably as being particular good for conflict resolution and building resilience to extremism. Over 1.5 million children in the UK go to a Rights Respecting School and more than 4,500 schools up and down the country are working through the Rights Respecting Award.

The Shared Societies principle of ‘respect for dignity’ is one that can be understood as deriving from Article
1 of the Universal Declaration of Human Rights relating to ‘inherent human dignity’ – although in both cases (respect and rights) there arise problems of definition and cultural interpretation. Is dignity simply being treated equally? Or something that implies poise, status and self-worth? Or, as in some formulations, autonomy? Educationally it is worth a discussion, and finding out what students understand by dignity, what it means for them to be treated with dignity by others, and whether the expectations for themselves are consistent with how they would treat others. This links to the crucial educational debate about what is and is not a right. For example, religions do not have rights, people do. There is no right in international law not to be offended – although there is a duty, often unenforceable in law, not to cause gratuitous offence. This is important in discussions of excuses for retaliation.

The right to safety is another shared right. The educational task here is to ensure an understanding of conflict and the roots of violence. This means not some simplistic message about ‘violence is wrong’, but a critical discussion of when and if violence is ever justified and by whom. It is important to be able to understand and counter the justifications for actions by extremist groups. At local level, it means the discussion of what is achieved by violence, and what the alternatives are in civic action to promote justice. Needless to say, schools should not be violent places in themselves, whether violence from teachers to students or among students.

Of particular significance is upholding the rights of refugees, IDPs, returnees and asylum seekers. This has two areas for education: first, the right to education itself, in line with international law, which entails inclusive and flexible registration and documentation systems that allow students to enrol without unnecessary requirements. Second is the educational work within ‘host’ communities and schools to foster integration, protection from exploitation, freedom from stereotyping, freedom from bullying and harassment, civic rights and the right to participation.

Policy Implications

Policy level issues include the enactment of the right to education for migrants, refugees, returnees and asylum seekers, in particular making this as speedy as possible, so that registration is possible, language is learned and inclusion becomes a reality. Recognition of the qualifications of refugee teachers must also be facilitated.

For educational institutions, policies and statutes are needed to make human rights education compulsory, and therefore teachers trained both in knowing rights according to the various conventions and dealing with students on the basis of equal rights to dignity and respect. In particular, schools should ensure that the UN Convention on the Rights of the Child is known by all and enacted in daily life. Clear legal prohibitions (and scrutiny) on corporal punishment are essential.

Organisational Implications

Inclusive education for refugees and migrants takes very different shapes in different settings (schools, camps, non-formal education), but there will always be resource implications for additional support and the necessities for integration, such as language learning.

A sustained focus on human rights education requires resources being put into teacher preparation as well as consideration of curriculum space - whether this can be woven into existing curriculum, or whether it is an addition (and then what it replaces). In theory, rights should become part of a whole school cultures, and should not be a ‘subject’ nor part of a testing/assessment regime.
Continuing debates

At the policy level, there can be resistance to budgetary allocations for education for refugees, for example in enhanced language provision or temporary classroom support. In some countries there is a debate over policies or laws on child labour, as at one level this restricts schooling, but on another may be the only way for a family to survive in a fragile or temporary context.

At school level, in some countries there is concern about rights education, that children will claim rights over adults; or that the right to be respected by teachers undermines discipline; or that rights (and democracy) are western impositions. There are concerns from some religious groups that rights may supersede laws that come from the divine.

Rule of Law

The basis of the rule of law is that of the social contract: in exchange of security and safety, people agree to the rule of law. A key aspect is that the rule of law protects the individual from arbitrary treatment from the state - no one is above the law, including politicians. That is why we have seemingly cumbersome legal systems, and ones that are under constant scrutiny. The World Justice Project describes the ideal rule of law as ‘clear, publicized, stable and just’. An important part of that description is the word ‘publicised’. As with rights, respect for the rule of law requires some knowledge of that law and the workings of the justice system in a country. This may be required in a national citizenship education curriculum for schools, but also implies a public legal education for all sections of the community.

In legal education, learners gain an understanding of the justice system (courts, sentencing, jury service, prisons etc.), but also the relevance of legal matters to everyday life (laws on everything from food production and environment to social media and consumer rights). They learn of the rapid changes in the law – now with online courts and online divorces – which play to the strengths of young people. Legal education does not have to be dry: it can include mock trials, visits to parliament to see how laws are made, and Model United Nations General Assemblies (MUNGAs). Students can explore problems of the law in their own communities, perhaps with disability discrimination or discrimination towards refugees or minorities. They can learn what legal powers the police have for arrest (which is important in contexts of young people using or running drugs, resorting to violence, and observing or experiencing domestic violence).

Education about the law also tackles the limits on acceptance of the system and the authority it upholds, if either or both are unfair and arbitrary. Students need to understand how to recognize such a situation when the system forfeits the consent of the people. This leads to the question of whether understanding the rule of law always means complete obedience to it, creating passive citizens. There are instances in the past – and currently - where it has been the questioning and challenging of the rule of law that has caused positive change (for example the abolition of slavery, rescinding the law on homosexuality being a criminal offence, women campaigning for universal suffrage.). Hence does learning about the rule of law include learning about non-violent means of protest (for example, against what is legally permitted but doubtful in ethics, such as the arms trade) and learning about civic disobedience?
The United Nations Office on Drugs and Crime (UNODC) is taking forward the Doha Declaration on Promoting a Culture of Lawfulness in its Education for Justice (E4J) initiative. This has been developed to create and disseminate education materials in UNODC mandated areas of crime prevention and criminal justice across primary, secondary and tertiary education levels. Online tools and academic resources are to be made available free of charge, while workshops, conferences and symposia will be organized for teachers and academics to learn and exchange ideas and research. At primary level, interactive materials, games and apps will help develop skills for solving basic moral and ethical dilemmas, and promoting values of integrity and tolerance. At the secondary level, E4J will focus on ownership, behaviour, rights and responsibilities, aimed at empowering secondary level students to identify, prevent and resolve moral, ethical or legal dilemmas. The university level component of E4J looks to support academics to teach in the fields of UNODC-mandated areas covering organized crime, corruption, terrorism prevention, cybercrime, criminal justice, trafficking of firearms, trafficking in persons, and the smuggling of migrants, as well as on integrity and ethics.

Projects relating to the law can include working with homeless or marginalized people, so that they can access justice and services. It is particularly important that young people understand the law with regard to refugees and asylum seekers and can help to foster an inclusive and welcoming community.

With regard to violent extremism, it is valuable for young people (and adults) to understand the legal position. In France and UK, for example, there is no offence in law of ‘being a terrorist’ – that is, the law applies to acts, not to thoughts, aspirations or ideological positions, although it may apply to planning an attack. Authorities may have limited powers to intervene in the pre-criminal space. Yet young people may be quick to label others as ‘terrorists’ on the basis of what they say or think, and incite Islamophobia. With social media and trolling, there is much debate now on hate speech, with the legal definition in most countries relating to incitement to violence or racial hatred, rather than just being rude or even offensive. Hate speech can be exclusionary and discriminatory and swiftly become illegal if classified as racist.

Policy Implications

There should be some form of legal education in schools in order for young people to understand the rule of law and how the justice system works. For shared societies, this builds trust in the system, enabling greater participation. This does not have to be a full law education as at higher levels, but giving a legal dimension to what is already taught (such as environment, employment) and linking to moral and ethical dilemmas.

Organisational Implications

As with rights education, there are issues of finding curriculum space and supporting teachers in what may be a new area. For teacher training, these are not one-off interventions, but part of continuous professional development, in that teachers need to be kept up to date with, for example, any legal duties with regard to preventing violent extremism or reporting child abuse. Inviting outside speakers, ranging from practising lawyers to ex-prisoners who can talk of crime, guns and gangs, is not that expensive, but may require some organizational flexibility as well as skills to deal with risk and edgy discussion.
Continuing debates

Debates include firstly the question of whose law, and whether there should be discussions of alternative legal systems such as Sharia, or of common law marriage.

Second is the claim that legal education requires too much of teachers (although they do not have to be experts, and can explore outside initiatives). Third is whether the aim is about obedience to the law or can include questioning and strategies for challenges to what are seen as unjust laws.

Equity and fairness

This is arguably the most contentious of all, in that it affects all levels and sites of education provision, with competing claims. There would be little debate that everyone has the right to education, and even the right to a quality education. There would be little debate that everyone should share equally in the benefits of education, and that a perception and reality of equity in the educational sphere contributes to a feeling of being part of society – or conversely, that being or feeling denied educational opportunities can lead to grievance and exclusion.

The major and obvious problem for any system is how to ensure fairness in basic provision. In a system that has academically selective schools and/or schools segregated by religion, ethnicity or language, cohesion is compromised. Worldwide, fewer children from disadvantaged backgrounds pass entrance examinations to selective schools, even if they aspire for that type of education. In systems where there are parallel faith based schools, or where schools are divided by ethnicity/language, research is conclusive that social cohesion is more problematic. One cannot change such systems overnight, nor is there the political will, so the task is damage limitation: ensuring that there is no unequal funding of schools and colleges (as in South Africa, changing the historic funding allocations) and finding compensatory mechanisms for funding of schools in disadvantaged areas, or those with children with special needs, to achieve greater balance.

Whether schools are set up to be predominantly of one faith/ethnicity or whether the demographics mean that schools in a particular locality do not have a full mix, then there are many examples of student exchange and joint activities (face to face or online). The Shared Societies Project Commitment 7 suggests that ‘where schools do not reflect the range of identities in the community, create programmes of exchange between schools to create opportunities for young people to meet and learn about each other’. Care needs to be taken however that these do not just cement division by casting visitors as ‘others’, or, by an emphasis on ‘respecting difference’, focusing on surface cultural symbols rather than on what is shared in a common humanity (or, more often, a common set of adolescent concerns). Young people need to acknowledge and explore multiple and sometimes shifting identities, not singular ascriptions.

Sri Lanka has had a policy of Education for Peace and Social Cohesion for almost a decade, trying to address the issues brought about by a system of separate schools for Sinhalese, Tamil and Muslims, with very few integrated schools and many people living in ethnically homogenous areas. Such segregation has been seen as contributory to the 30 years conflict. There has been much learning over this time, on how to tackle language...
issues and how to bring children together in various initiatives for exchanges or twinning. It has been found that the most successful for cohesion are those which bring students together for a common task (e.g. solving the elephant incursion problems, or mounting a campaign) – rather than just ‘show and tell’ about each others’ culture. Joint drama, arts, sports and community activities can find young people temporarily putting their background to one side in favour of collaborating to solve a problem. Thought is now being given to how to introduce learning about the ongoing Lessons Learned and Reconciliation Commission, and how to introduce different perspectives in historical accounts of the conflict.

At the school level, working towards equity means the search for mechanisms that inhibit discrimination, whether on grounds of ability, ethnicity, gender, disability or refugee status. As discussed above, a fully rights-based education will help to keep awareness of possible partiality in the forefront. But also, audits and inspection are part of holding schools to account. These look not just at achievement of different groups, but curriculum provision for cultural understanding and explorations of the roots of conflict and hate. An audit can explore what training teachers have had in diversity or in understanding extremism. Clearly, these are not just box-ticking exercises, but the opportunity for a dialogue on what works, and whether a curriculum shift or a training package was effective. Of great importance is the breadth of learning that students experience: in a school of only one faith or ethnicity, are students exposed to the full range of learning – in the arts, history, local and global citizenship? What versions of science are taught? Is there gender equality? Do students have the chance to learn to swim? In a school of mixed faiths (and none) comes the question of whether there should be ‘special’ treatment – for example, the provision of prayer rooms or accepted food; also, what type of dress is seen as appropriate, and from what age. A principle of equality and tolerance would imply that learners could wear what they like, as long as it did not impede their learning; but in the interests of tolerance can parents be accorded the right to withdraw their children from certain curriculum areas, or does this jeopardise equal opportunity in current or future learning?

Educationally, there is also a task of teaching about what equality, equity and fairness mean and how fairness and discrimination are present in all the different sectors of life. This can become particularly contentious in pointing at the education system itself.

Policy Implications

A commitment to equity and fairness means constant monitoring of the impact of different types of schooling on student opportunity but also evaluating the impact on local community cohesion. This requires careful research and innovative data collection in what can be a sensitive area. Policies to minimize the disruptive and possibly unequal effects of historically divided systems are implied, looking at funding as well as teacher allocations.

There should be national level policies and mechanisms to ensure that curriculum and learning materials are not just free from bias, but actively expose students to awareness of the dynamics of their society – whether a cultural awareness of diversity or a political awareness of the roots of inequality and exclusion.
Organisational Implications

Within schools are the decisions about permanent or temporary grouping by ‘ability’ and any implications for labelling or exclusion. In divided societies, programmes to bring students together can range from single exchanges to quite large scale schemes for students from segregated schools to learn together (as in Shared Classes in Northern Ireland). The latter require considerable logistics in terms of transport, timetabling and curriculum harmonization. In divided societies such as Bosnia & Herzegovina (BiH), integration and curriculum harmonization may be challenged by real or claimed differences in language and nationhood.

Continuing Debates

The central debates as discussed above revolve round the degree of diversity in education which is acceptable and productive for a shared society. One such debate is the tension between freedom of religion or religious expression and the desire for a mixed and cohesive educational setting. In the interests of ‘respecting diversity’, should parents be free to set up their own religious schools? And if so, is every branch of religious or cultural expression acceptable as an educational environment? Should they be funded by the state? Do so-called cultural rights supersede rights to a broad and quality learning, as explored earlier? The answers to these questions vary by country and the degree of real and partial secularism, but are perennial issues.

Another tension relates to ‘identity’. While respecting someone’s identity as an individual is a key social attribute, the notion of an ‘identity group’ is more problematic. Not everyone belongs to a named ‘identity group’ and this can act to exclude rather than include. If people are randomly allocated to some generalized group, this can set up boundaries which may not be there, and lead to false avenues in integration as well as increased rather than decreased hostility. The notion of an ‘identity group’ can be used in identity politics to make claims where the notion of a cultural right is seen to supersede universal rights.

>> Democracy

The Club de Madrid’s vision is to build or deepen democracy. However, it recognizes that the link between democracy and development, between democracy and a functioning state is not straightforward, and self-proclaimed democracies may still have a democratic deficit. The work is therefore to improve the quality of democracies, so that they operate on truly democratic principles and procedures which place the values of human rights and democratic participation at the heart of their functioning and existence. Terrorism is an attack on democracy and rights; conversely, the argument is that only democracy would defeat terrorism, as, in more inclusive societies where people determine their own futures, terrorists lack the growth medium of resentment and ability to recruit.

There is little argument that to become a democratic citizen, children must experience and practice democracy at first hand. Democracy is much more than just voting, and while it is important to learn about the workings of a democracy (as in rule of law), the habits of democratic behavior need to start young. This means a whole school culture which asserts democratic principles of participation, representation, accountability and rights.

Participation can be manifested in a range of student councils or
committees, or in joint student/parent/teacher/governor committees. What has been found crucial are the lines of communication, so that class deliberations feed into school level debates and the decisions and deliberations of school councils are always fed back to class level, so that the democratic process is constantly kept alive. But school democracy is not just about traditional forms of student representation and listening to student ‘demand’. It now includes students drawing up (perhaps in consultation with their teacher) their own classroom charters for behavior. It includes students being part of interview and selection processes for new teachers and principals, as it has been found that even young children are aware of what makes a good teacher and are able to formulate searching questions. Most centrally, it includes students discussing the key area of learning and pedagogy, and ways to improve this – including giving feedback to teachers on their lessons, observing teachers in a class and giving comments, participating in subject meetings, and giving presentations to teachers in their professional development sessions. This is not just about improving teaching, but also giving students a sense of responsibility for their own learning. A simple feedback formula is WWW/EBI: What Went Well, Even Better if.

More widely, are the important student parliaments in a community and then nationally, as well as students participating in local decision-making arenas. For all this, the school has a responsibility to teach democratic skills of argument, listening, dialogue and advocacy. It also has the responsibility to teach skills for social change – how to campaign, lobby, identify interest groups, find funding and build networks.

The Anna Lindh Foundation flagship debate programme is called Young Mediterranean Voices, aiming to turn debate into action. A Young Mediterranean Voices (YMV) Lab Debate was featured at the 2018 European Development Days (EDDs) on the theme of “Women, dialogue and digitally-enabled peace-building”. The YMV Debate focused on how innovative technologies provide new opportunities to connect young women as dialogue actors and reach those who are most likely to be left behind. The Young Mediterranean Voices builds on the successful precursor programme “Young Arab Voices” (YAV) launched in Alexandria in 2011 by the Anna Lindh Foundation and the British Council in response to the uprisings in the Arab region, and it is now expanding to open up more spaces for policy voice with co-partnerships with the Centre for Mediterranean Integration (CMI), Friends of Europe, the World Leadership Alliance-Club de Madrid, MEDAC and Soliya. ‘Young Arab Voices’ focuses on training young people in debating skills and facilitating youth participation in debates, tackling the most pressing social issues of the day in order to assume an active role as citizens in the new processes of democratic transition and reform.

Now with social media, the new democracy is tweeting and retweeting. Participation in generating ideas is not just within the school, but across schools and countries, with e-twinning programmes where students can generate campaigns and SMS/Twitter networks such as U-Report (see Box below). The need for digital resilience must however be highlighted here, as young people need to engage critically with on-line messaging, fake news and attempts at various forms of grooming. Critical social media education is a vital part of democracy.
U-Report is a free SMS/Twitter based system that allows young people across the world to survey and speak out about what is happening in their communities; reporting on early marriage, FGM, domestic violence, climate change, access to education, sharing knowledge of the law or cyber-bullying. By doing surveys, they can inform politicians and media about what people know and think. Being a U-Reporter is popular among youth and fosters their sense of being agents of social change. U-Report was started by UNICEF in Uganda, and is now in 50 countries, with 5,827,766 members, growing by 500 a day. Around the world, U-Report has already helped to change the lives of children and young people, for example by helping to expose a “Sex for Grades” scandal in Liberia. In Mexico, data gathered was used by Mexico’s Youth Institute to feed their country plan on youth engagement strategies and later Mexico’s Federal Government acknowledged U-Report as a strategic tool for driving youth participation.

Democracy is not just about messaging but also empathy. In order to participate, understandings of the points of view of others are key. This is not just about skills in debating, but a habit of valuing and working with conflicting perspectives. In curriculum, this can take the form of shared histories, for example parallel perspectives on Israel/Palestine, South Africa or Colombia. Democracy requires continually asking questions, critical thinking, and searching for evidence rather than accepting the views of an authoritarian regime or of a single perspective on the past, present or future. Democracy also asks for an understanding of pluralism, usually defined as a state or society in which members of diverse ethnic, racial, religious, or social groups maintain and develop their traditional culture or special interest within the confines of a common civilization. Different definitions of pluralism include political pluralism or distribution of power and devolution or autonomy. Value pluralism on the other hand means accepting the possibility of seemingly divergent views. Programmes of education for mutual understanding, as in Northern Ireland, aim for building the skills and dispositions needed for empathetic engagement. Dialogue does not mean everyone at the “table” will agree with one another; but pluralism involves the commitment to being at the table — with one’s commitments.

Finally, and linked to this, there is need for understanding of the workings of democracy in a society at local, regional and national levels, in order to be able to fully participate in later life. This includes realizing how democracy is about the reconciliation of competing interests, and about difficult decisions about allocation of resources. This awareness involves research into their own community, about how decisions are made, at what level and by whom. Citizenship education and political education focus on, at a practical level, how we are able to ‘share’ in decision-making.

Policy Implications

Policy considerations are twofold. First, whether there should be a national policy enshrined in law about schools having to have structures for democracy and student voice (as in Norway, Germany, Finland and Wales), as well as mechanisms for youth voice and representation from community up to national level. This means that audits of schools and colleges should include consideration of the range of opportunities that students have for voice and participation in decision-making. Is the democracy tokenistic, or does it include participation in the central task of the school, which is teaching and learning?
Secondly, educational institutions, in conjunction with NGOs and international initiatives that bring together the views of young people, should be encouraged to teach political skills of argument, advocacy, research and campaigning, particularly in contemporary contexts of social media and networking whereby voice and participation can amplify.

Organisational implications

Students cannot suddenly participate in decision-making, and there are training costs to prepare them for leadership or representative roles. Moving towards multi-perspectivity in history may require rewriting textbooks or other materials, with costs in time as well as production. As with all the areas related to education for shared societies, any shifts to greater critical thinking, value pluralism and active learning entail support for teachers, so that there is congruence with other parts of the curriculum of other styles of pedagogy.

Continuing Debates

Teachers are often uneasy about the idea that students can participate in issues regarding learning and teaching and giving real feedback to staff, and need to be convinced.

Many teachers are also not political, do not vote and do not themselves participate or buy into the democratic process. As with rights, there can be the view that democracy undermines precepts that should come directly from the divine; however, organizations such as British Muslims for a Secular Democracy acknowledge that religion is protected under an open, pluralistic democratic system.

>> Conclusion: Belonging and responsibility

The four areas or principles isolated here of course have huge overlap in terms of their reach. In PVE, for example, whether talking about far right or Islamist extremism, educational interventions can come from the rule of law (in terms of warning children of the outcomes of violence and illegality), from rights (in terms of hate speech) or from democracy (in terms of how to protest or create social change in ways that do not harm others and are actually productive). There will be different entry points for different countries and contexts. The question remains about who takes responsibility for enactment of principles, and in what arena – legal, policy, cultural or community based.

The state has initial responsibility for shared belonging – ensuring equal rights, absence of discrimination, tackling grievance, and providing, as far as is possible in a competitive environment, equal opportunity. It also, in a democratic state, has the responsibility to ensure citizens have mechanisms for consultation and participation, at local, regional and national levels, and that citizens see these opportunities as real and having an effect. A democratic system means the possibility of change, and citizens being involved in that change.

It has been argued in this paper that the preparation for individuals and groups then taking such responsibility for change starts with education. The feeling of belonging – or the converse, feeling an outsider – starts in school if not before. The need to belong is a powerful one, and radicalisers or groomers can play on this, offering a new family and sense of importance. It is crucial that all the way through their educational life children feel included, safe and valued, with their rights to dignity and self-worth protected. This can be difficult in a competitive system, or one where the outside society...
does not respect women and men or different ethnicities equally. But a shared society cannot afford to risk people experiencing exclusion, and inclusive schools will know this and forge resilience to vulnerability. Overall, it is government education departments who can and should take responsibility for protecting inclusion and supporting inclusive schools.

The learning of skills and habits for shared responsibility also starts early, with experience of taking part in the school democracy and learning of the reciprocal nature of rights: that if I want mine respected, I need to respect yours. Further, it is about experiencing small successes: you cannot change the world, but there may be something you can affect. Shared responsibility takes myriad forms: it can be a small deed such as a random act of kindness a day, or it can be recognizing injustice and taking part in campaigns to challenge this. A pluralist democracy does not mean we have necessarily the same sets of values, and ‘sharing’ does not imply assimilation into dominant norms or identical sets of behaviours. Schooling teaches how to live with conflicting values, how to live with people you disagree with, and teaches the responsibility to admit mistakes and the responsibility to find avenues to deal with conflict constructively, without violence.

A shared responsibility includes what we say about each other, and what impact that has on cohesion and integration. The right to freedom of speech is therefore one of the key rights to be explored in education. But this does not mean suppressing potentially dangerous conversations in classrooms. Schools are the places where controversial views can be aired and challenged, in order to foster such understandings.

The three current concerns of Club de Madrid of prevention of violent extremism, of education for migrants and refugees, and of digital resilience, draw attention to an enhanced role of education. This includes protection against those who would twist our aspirations and sentiments towards others; secondly teaching not just acceptance of increased diversity but positive mechanisms to ensure an inclusion which does not mean assimilation but enjoyment of equal rights; and thirdly that students have a heightened capacity to question what they read and have longer antennae in spotting hate or discriminatory speech, together with the responsibility to use digital means for social transformation themselves. These three areas come together in the quest for the truly shared society.

Summary of policy:

A shared society is not just about visions, but hard decisions about the allocation of fiscal and human resources as well as shifts in, or strengthening of legislation. How do we guarantee a preparation for a shared society for every child?

Working towards a Shared Societies Guarantee demands that every child would not just access education, but, by the end of their educational career, would

- have knowledge and experience of human rights, the law of the country and the workings of democracy,
- through digital or physical exchange within the school, across schools and across countries have had exposure to diverse viewpoints and world views;
- within their school, have felt safe, included and valued and able to deal with conflict.

This entails three levels or sites of intervention:

a) statutory requirements
• that local education authorities make suitable educational provision for migrants, refugees, IDPs, returnees or asylum seekers
• that human rights education and knowledge of the CRC is in all schools
• that all schools should have some form of active citizenship/civic education which provides practice for future democratic participation in the community
• that all schools and colleges should have functioning student councils and other forms of representation of learners in key decision-making
• that corporal punishment is illegal, whether in schools or by parents

b) Auditing/inspection of educational institutions to ensure
• that all children are exposed to a plurality of cultural, religious and political perspectives,
• that the curriculum is not narrow
• that both girls and boys access the full range of curricular and extra-curricular opportunities
• that they are safe places to learn, with known and used safeguarding mechanisms and policies to deal with violence or abuse, and opportunities to build resilience to negative on-line messaging.

c) Enrichment of teacher training
• at pre-service and in-service levels to include teaching of rights, the law, controversial issues and ability to tackle areas of racism, sexism, extremism, anti-semitism or Islamophobia.

It is difficult to cost these requirements, as so much depends on starting points, and the nature of the system in terms of how much is devolved to schools and colleges in how they access funds and choose to spend budgets. None is cost-free; it is a question of priorities as well as understanding of the long term benefits of particular choices of spending. To provide incentives, an initial outlay on research may help – for example, to seek evidence that critical, participatory, inclusive and rights based education helps community cohesion and decreases violence.

The task and challenge is to demonstrate in economic as well as social terms that Education for Shared Societies is a good if not vital investment.
Working Group Documents
This Background Paper was prepared collectively by the members of the Working Group on Education for Preventing Violent Extremism, under the coordination of Hedayah (Sara Zeiger). It is intended as a starting point for discussions during the Policy Dialogue on Education for Shared Societies convened by the WLA-Club de Madrid in Lisbon on 16-17 October 2018.

Working Group members who contributed to this paper are Lynn Davies (Education for Shared Societies Content Coordinator, WLA-Club de Madrid), Hedayah (Sara Zeiger), the Commonwealth Secretariat (Mark Albon, Anna Sherbum and Patricia Crosby), the Tony Blair Institute for Global Change (Ian Jamison and Josephine Malone), the Global Center on Cooperative Security (Rafia Bhulai), Extremely Together Young Leaders (Ilwad Elman, Jonah Obajeun and Mimoun Berrissoun), the Kofi Annan Foundation (Maud Roure) and ICAN Peace Network (Sanam Anderlini and Melinda Holmes). The ideas expressed in this Background Paper do not necessarily represent the views of individual Working Group members.
Introduction

This working paper was developed by the Working Group on Education for Preventing Violent Extremism (EPVE) under the umbrella of the World Leadership Alliance-Club de Madrid’s Education for Shared Societies (E4SS) initiative. It presents key recommendations, challenges, actionable solutions and practical examples for policymakers to implement appropriate educational approaches to preventing violent extremism in the formal education setting. It also seeks to integrate informal education, and suggests ways in which the formal education sector and informal education overlap with respect to EPVE. This paper is premised on the idea that access to quality education for all students, regardless of gender, culture, faith, nationality or ethnicity, is the starting point for preventing violent extremism (PVE). However, access to quality education alone is not sufficient for PVE—and in fact, school systems that do not provide quality education can also be counter-productive to violent extremism. For example, schools that encourage classroom discrimination, or providing unequal access to education systems along ethnic or religious lines could polarize societies and fuel violent extremism.

At the same time, education can be a positive tool to build resilient students against violent extremism, especially if the quality education incorporates appropriate pedagogies and teaching approaches that build global competencies in students that are not only good for PVE, but are also supportive of traits of global citizens and qualities employers are looking for in the job market. Appropriate quality education has the potential to tackle underlying factors of violent extremism, including feelings of exclusion, discrimination, lack of recognition of equal rights, prejudices towards cultural diversity. In addition, quality education can also shape attitudes and behaviours that are either more susceptible towards violence, or more resilient against it. In this regard, EPVE requires the promotion and nurturing from an early age of a combination of values that are at the core of this initiative—building Shared Societies. When students understand and value their own culture(s) as well as cultures of others, this produces greater resilience to violent extremism and adaptive capacities to navigate difference, conflict and adversity. Resilience to violent extremism can be strengthened when youth:

- feel anchored in their own cultural beliefs and practices and feel that they are able to share their culture with others and be accepted; and
- understand and value the cultures of others, feel that they have support for and from people from other groups and have the skills, knowledge and confidence to connect with other groups; and
- have the skills, knowledge and resources to make use of institutions and organizations so that they grow to feel like they are able to contribute to decision making relating to their own life and community.

Education and the education sector can contribute to the prevention of violent extremism in a number of important ways:

- Education can prevent feelings of isolation or exclusion affiliated with violent extremism by establishing positive connections between students’ own worlds and the worlds of others, building respect for diversity and providing young people the skills to cooperate based on shared interests and commonalities and/or to negotiate or mediate differences. In some circumstances, teachers can play a role in leading students to critically assess and challenge ideologies that foster feelings of division and difference, including prejudice, hate speech and violent extremist messages. By incorporating concepts of acceptance, multi-culturalism, understanding, diversity and resilience into as much of the existing curriculum, it is possible to make these concepts pervasive and normal, rather than an effort to add them as additions to the regular learning agenda.
Education can provide alternatives to violence and violent extremism by cultivating attitudes and values that students need to fully participate as active citizens in their communities, their nations, regionally and globally.

If teachers, educators and school communities have a basic knowledge of violent extremism, and with appropriate tools for responding to violent extremism, educators can identify those who are most vulnerable and better protect young people from being recruited into violent extremism.

Structuring classrooms appropriately can help to prevent situations in which education inadvertently reinforces differences or stigmatizes students.

EPVE is a multi-stakeholder approach and involves engagement with different fields of practices, including development, human rights, peacebuilding, and counterterrorism. EPVE can contribute to and help support the implementation of a number of regional and international frameworks and existing programs that have emerged from these different areas. For example, EPVE supports UNESCO’s work, which includes providing assistance to states in shaping their PVE policies and recently released a guide on PVE through education. Within the development sector, EPVE supports Goal 4 on providing quality education and Goal 16 on promoting peaceful and inclusive societies, including equal access to justice and effective, accountable and inclusive institutions.

Within the UN counterterrorism architecture, the Secretary General’s Plan of Action for Preventing Violent Extremism (PVE), identifies the education sector as a key stakeholder in PVE strategies and action plans and Security Council Resolutions such as UNSCR 2250 (2015) closely link security solutions to youth and education. Additionally, The Global Counterterrorism Forum (GCTF) recognized education as playing a vital role in CVE through its framework document the Abu Dhabi Memorandum on Good Practices for Education and Countering Violent Extremism and subsequent Abu Dhabi Plan of Action on the subject. Moreover, the Radicalisation Awareness Network (RAN) supported the adoption of the Manifesto for Education: Empowering Educators and Schools, endorsed by EU education ministries in 2015.

Despite increased attention to the subject by multiple stakeholders, much work is still needed to determine what is working and what is not working in the overlap between education and PVE. Moreover, senior policymakers and world leaders need to be made aware of how EPVE approaches, strategies and policies can be implemented in a practical way. This paper seeks to outline several of these strategies through five recommendations, along with the challenges and potential solutions to overcome those challenges.

A guiding principle in the implementation of these recommendations is that they should not be considered universal, but rather guidelines that should be tailored to fit local needs and contexts. In other words, while the recommendations in this paper are broad, the implementation of these recommendations will manifest differently across countries and contexts, and care should be taken to ensure that EPVE is implemented in a way that is appropriate for the communities it is influencing, and follows relevant international standards, such as those on human rights and education.

Policy Recommendations

1. Incorporate, where appropriate, EPVE approaches into policy, legislation, funding mechanisms and institutional structures.

Challenges:

Actors within the education and development sectors do not always view PVE as their responsibility or priority and are concerned about instrumentalizing, securitizing, or stigmatizing the education system for national security purposes. At the same time, counterterrorism policymakers and practitioners do not always invest in long-term solutions to prevent violent
Practical examples:

• Evaluate education policies to see where EPVE can fit into existing instructional structures;
• Establish working groups between the education sector, development and security institutions to discuss EPVE;
• Establish regular channels of communication between EPVE actors, including within the education sector;
• Write policy papers on the need to include EPVE in all schools;
• Draft new education policies to include EPVE approaches in the national level curriculum;
• Fund research and evaluation of EPVE programs to investigate the effects of EPVE in the long term;
• Fund programs to evaluate and revise teaching materials with an EPVE lens at the national level.

Challenges:

On one hand, each nation seeks to reinforce their own values and culture as unique and different than others through their education system. This means that education can become highly politicized, and dependent on the values and culture of the society at the time. This is also important in creating a sense of national identity and inclusion within a society—and the lack of a strong national identity or feeling excluded from the national identity can
be something that violent extremist groups prey upon for recruitment purposes. On the other hand, there are also benefits to supporting curriculum that emphasizes global citizenship—breaking down national boundaries and supporting inclusive approaches to all nationalities, ethnicities, religions, cultures and genders. This is where the tension lies—between being a citizen at the local, national and global levels.

In terms of the content taught in schools and present in textbooks, this recommendation is also difficult to carry out. Countries have different understandings of diversity based on their own context. Diversity can be physical or cultural—in one country, religious differences may be core to individual identities, whereas in another country, ethnic heritage may be more important. Sometimes it is the omission of diverse perspectives that contributes to someone feeling excluded—for example, if the curriculum omits major historical events that are highly relevant to a portion of students (even those in the minority). Thus, the representation of diversity in textbooks and lesson plans will manifest differently as it applies to each context.

Moreover, private educational institutions, such as religious institutions, may not be integrated into the national education system. In these circumstances, different policy requirements may be needed to advocate for certain pedagogies relevant for EPVE, or to bring private educational institutions into the conversation.

Lessons to equip young people with intercultural understanding are sometimes perceived to be taking up classroom time at the expense of other core skills, such as reading and writing.

**Solutions:**

Encourage, where appropriate, national curriculum reforms and educational programs that reinforce concepts of global citizenship that emphasize diversity, connect students’ worlds to the worlds of others, build on shared interests and commonalities, and negotiate or mediate differences. Diversity here means respect towards and acceptance of other values, cultures and religions. Each context and country may have issues and tensions that are divisive in their communities, and textbooks and content of curricula should take care not to divide societies further through examples given or conspicuously omitted in the classroom.

Education can also be a space to discuss contentious issues, which if unresolved, can contribute to underlying factors leading to radicalization to violent extremism such as marginalization/discrimination, racism, personal frustrations and personal or community failures. Appropriate education can enhance students’ coping strategies, encourage personal development, provide job orientation, include civic education and encourage young people to take action. All of these approaches can be integrated into national and local curriculum in ways that are appropriate to the ages and development of the child.

Where private institutions do not follow national curriculum, or when local authorities have more control over the curriculum development than national governments, national ministries of education should take care to raise awareness of EPVE approaches, their benefits, and options of steps that can be taken to implement EPVE in the classroom. Generating buy-in and enthusiasm from private stakeholders is important to ensuring these approaches reach educational institutions of all varieties.

**Practical examples:**

- Include requirements for teachers to implement teaching pedagogies that encourage open-mindedness, critical thinking, and self-reflection;
- Provide training for these pedagogies listed above;
- Evaluate teachers based on the pedagogies listed above;
- Require teachers to include discussions around contentious issues to enhance
students coping skills;

- Provide training for teachers on how to facilitate classroom dialogue;
- Evaluate teachers on their facilitation methods;
- Prioritize changes to textbooks and curriculum that emphasize diversity, for example:
  - Recognize responsibility for past negative government influences in history textbooks (e.g. slave trade or colonization), and point out consequences on current affairs;
  - Include diverse voices in curriculum—for example authors contributing to literature from a migrant background;
  - Include field trips and excursions where students experience different culture, food, religion or art.

3. Put students’ needs at the center of any intervention for preventing violent extremism, and avoid securitizing youth and students

**Challenges:**

Students can be susceptible to many influences—both positive and negative—and EPVE approaches should avoid the underlying assumption that all students are susceptible to radicalization leading to violent extremism. Approaching education through the lens of PVE can potentially create bias amongst teachers towards their students, or raise their concerns of radicalization where there may not yet be a concern.

Early warning mechanisms where teachers detect potentially radicalized students can be harmful if not implemented appropriately. This can lead to stigmatization of students, and possibly further alienation that could exacerbate the radicalization process or lead to other adverse outcomes, such as withdrawal from school. Teachers identifying potential warning signs should take care that their actions do not contribute to the radicalization process, but instead are focused on protecting the student and the community from harm.

Educational practices that separate students from different cultural backgrounds can be harmful if they perpetrate segregation between communities or enhance feelings of mistrust. For example, separation due to language competency for extended periods of time could be problematic if language is also linked to ethnic, cultural or religious disputes.

**Solutions:**

A do-no-harm approach should be at the core of any strategy to leverage educational institutions to prevent violent extremism. This can be done by contextualizing violent extremism at a local level, and situating violent extremism as one subject to address within the needs of the community or school. EPVE approaches can help build resilience against violent extremism, among other vulnerabilities leading to deviant behavior. This may include combating gang culture or gun culture in the community, preventing students’ from being involved in organized crime or drug trafficking, or drawing specific attention to domestic abuse, gender-based violence or sexual violence in the community.

EPVE approaches also support building stronger, more effective national and global citizens with skills and competencies that can be harnessed for positive change. These include competencies of civic responsibility and civic engagement. Involving students in their own educational processes, and encouraging peer-to-peer learning opportunities can also support building more resilient students and constructive classrooms. This may mean providing opportunities for students to think creatively on how they can take action and contribute to positive change in their communities in a constructive and non-violent way, or for addressing differences and disagreements through a lens of complexity rather than conflict.
For those schools where violent extremism is a significant problem, early warning mechanisms for teachers should be accompanied by sufficient training for teachers to detect potential warning signs, as well as appropriate solutions—both within and outside the school structure—for the teacher to follow if he/she identifies any of these signs. Emphasizing the student-focused approach, the early warning mechanisms should provide clear guidance for the teacher on how to first intervene within the school system (e.g. referring to a school counselor, taking to the parents) before securitizing the situation and reporting to local authorities.

Integrated school systems that still provide options to address students’ different learning needs, rather than segregated learning systems, have been shown to be more effective in building tolerant, open societies. For example, in a community where ethnic divisions are coupled with linguistic differences, an integrated schooling system with adequate support to address language inadequacies can support more tolerant communities as well as encourage students’ to apply newly acquired linguistic skills faster.

**Practical examples:**

- Train teachers to identify “signs of vulnerability” to deviant behavior in the classroom and on how to develop effective EPVE responses;
- Develop an in-school response to vulnerabilities through social and psychological support from teachers, counsellors and parents;
- Establish protocol for reporting serious vulnerabilities of students through appropriate channels, both within and outside the school;
- Where possible, involve students in the discussion around what topics related to EPVE of relevance to them—applying the “do no harm” principle in this regard;
- Re-structure schooling systems to avoid segregating communities (e.g. by ethnicity or religion).

**Challenges:**

Teachers may see EPVE activities in the classroom as an “additional burden” to implement, on top of the national curriculum they have to teach. They may feel the pressure to meet certain local, regional or national standards for their students’ scores, and may be punished for their students not achieving these scores. Teachers may not feel that PV is their priority or responsibility, or that addressing PV-related issues is too high of a risk.

Teachers may also face other challenges in the classroom, such as large classroom sizes, students of different ethnic, cultural or linguistic backgrounds, or even direct threats of violence or violent extremism in their communities. They may lack basic resources for teaching such as desks, writing utensils, computers, access to internet, or textbooks. They also may face inadequate training, low or inconsistent pay, or lack of respect for their profession from the community. All of these challenges may be demotivating for teachers to switch their teaching styles away from rote learning to more interactive approaches.

**Solutions:**

There are four main elements critical to changing the culture of schools to incorporate EPVE: 1) Raising awareness of the need for EPVE in the classroom amongst educators, 2) revising national
curricula and textbooks, 3) training teachers on interactive pedagogies for EPVE, and 4) incorporating EPVE measures into educational evaluation frameworks.

Raising awareness of EPVE approaches should emphasize that how a student learns is just as important as what a student learns. Research has shown that certain teaching methods, such as those that incorporate social and emotional learning strategies, have a positive effect on school performance (including standardized tests) as well as can contribute to PVE. There are also studies that have shown that alternative techniques applied in a school setting, such as yoga or meditation, can help reduce school violence, assist students in overcoming trauma, and increase students’ abilities to manage anger and stress.

EPVE approaches could also examine national curricula, to include textbooks, to ensure that it at very least does not exacerbate community grievances or conflict, but at best teaches global competencies in students. Recommendations could then be made on how to improve or reform these curricula. Additional supplementary resources, including practical suggestions of EPVE-related activities, may also be needed to ensure that appropriate EPVE activities are integrated and implemented in the classroom.

Teachers who incorporate EPVE approaches should be appropriately trained. Some effective teaching approaches for EPVE include those that encourage open-mindedness, discourage black-and-white thinking, teach respect for diversity and inclusiveness, build independent identities for individuals as well as respectful approaches to other identities and the capacity to navigate differences productively, encourage classrooms to be safe spaces for dialogue, and cultivate skills of critical thinking and critical assessment of materials. Examples of existing teaching approaches may be in alignment with, for example, “Rights Respecting Schools” programs encouraged by UNICEF, or through implementing Global Citizenship Education (GCED). Pedagogies that incorporate games and activities that are student-led are often the most effective. These pedagogies involve a shift in approach to the classroom—from the teacher as a “dictator” with all the answers, to the teacher as a “facilitator” that guides students towards finding out answers on their own. Teachers are often not taught facilitation methods or social and emotional learning techniques in their basic training, but ongoing teacher education can help to support the lack of skills.

From the national policy level, it is also important to integrate EPVE measures into the evaluation of teachers themselves, as well as in the evaluation of students. If teachers are expected to cultivate competencies in their students, students should also be tested on achieving those competencies—particularly those related to managing anger and emotions, or respecting others’ opinions. At the same time, teachers should be rewarded for integrating more interactive styles into their classroom learning. Thus, any effective policy on EPVE at the national level needs to include a relevant and regular feedback system from schools to the policy level, and set measurable goals for how changes to the curricula to support EPVE have been achieved.

**Practical examples:**

- Encourage interactive and activity-based teaching styles;
- Revise national curricula and textbooks to include active learning styles;
- Provide practical resources for teachers (including activities) that incorporate EPVE styles;
- Include requirements for teachers on utilizing social and emotional learning techniques;
- Provide training for teachers on social and emotional learning;
- Evaluate teachers based on social and emotional learning techniques.
is preparing employable students, or students may not feel they are employable after schooling. Notably, in some cases, access to higher education in combination with not sufficient jobs for that education level can lead to more frustrations and grievances that are preyed upon by violent extremist groups.

Solutions:

Where relevant and possible, schools should involve parents and the local community in prevention efforts. It is important that skills and knowledge leading to more resilient students are reinforced also at home. Parents can also help to aide teachers in identifying vulnerabilities in their children, and provide suggestions for solutions for the education system.

The community can be leveraged in a number of ways. In cases where teachers may not feel comfortable discussing certain topics, they should be able to bring in verified experts, practitioners, or others (such as survivors and formers) who can speak to their students. In cases where religion is misrepresented and misinterpreted and used as a justification to perpetrate terrorist and violent acts, credible religious leaders and actors can play an influential role in reinforcing ideals of human rights and respect for all. Moreover, students can visit local sites, such as memorials of victims of terrorism, as a way to trigger a conversation around the subject (if contextually relevant).

Extracurricular activities such as sports, arts, culture programs can also be leveraged to incorporate resilience-building measures that are also part of the formal education system. For example, coaches can be taught social and emotional learning strategies that can be applied in the informal setting of teaching a sport, which is naturally more interactive. Culture and arts programs can emphasize diversity and respect for others, while cultivating knowledge about subjects that are supplemental to what is being taught in schools.

Finally, the private sector can be leveraged with respect to ensuring appropriate jobs are available on the market based on skill level; offering vocational training and life skills as part of the formal education process or extracurricular activities; and investing in building students’ competencies that match with global citizenship and employability.

Practical examples:

- Set up meetings between parents and teachers to explain new teaching methods related to EPVE;
- Inform and communicate with parents on EPVE approaches;
- Involve outside experts (invite as guests) in classroom teaching, especially when...
teachers are not comfortable addressing specific topics;

- Visit a variety of local religious sites to show diversity and encourage questions about other religions;

- Train coaches on social and emotional learning techniques;

- Create clubs that link the private sector to secondary schools where unemployment is a major risk for radicalization and recruitment;

- Involve the private sector in decision-making around cultivating certain skills in students.
Working Group 2

Migrants, Refugees and Internally Displaced Persons

Background Paper

This Background Paper was prepared collectively by the members of the Working Group on Inclusive Education for Migrants, Refugees and Internally Displaced Persons, under the coordination of Mercy Corps (Selena Victor). It is intended as a starting point for discussions during the Policy Dialogue on Education for Shared Societies convened by the WLA-Club de Madrid in Lisbon on 16-17 October 2018.

Working Group members who contributed to this paper are Lynn Davies (Education for Shared Societies Content Coordinator, WLA-Club de Madrid), Mercy Corps (Selena Victor), UNHCR (Jacqueline Strecker), Save the Children (Joseph Nhan-O’Reilly), ICRC (Geoff Loane), UWC Dilijan (Jaime Nieman), the Global Platform for Syrian Refugees (Helena Barroco) and the Aurora Humanitarian Initiative (Pierre Gurdjian and Laurent Coulie).

The ideas expressed in this Background Paper do not necessarily represent the views of individual Working Group members.
Introduction

Quality inclusive education is fundamental for promoting the values of a shared society. Education transforms lives and creates hope – it offers children, adolescents and young adults an escape route from poverty through increased productivity, better employment opportunities and more choices and freedom. Education can lead to greater empowerment, resilience and civic engagement, including the understanding of and support for democracy and conflict resolution, participation in civic life and better understanding of diversity as an advantage for societies. In conflict situations, education can contribute to protection as well as build hope for the future.

Yet many of the children and youth who are most vulnerable and marginalised – those who have been forcibly displaced and those who may be struggling to adapt to a new community and environment – often have less access to quality inclusive education. For example, 75 million children affected by emergencies and protracted crisis have no access to quality education and some 7.8 million displaced people aged 18-24 are currently at risk of education disruption, dropout and poor quality education. Regarding refugees, more than half of the world’s school aged refugees – 3.7 million – do not go to school. And for tertiary education, only 1% refugee youth attends university compared to 36% globally.

Beyond the rights of those individual children and youth, the quality of such education and how it is provided has critical implications for both the displaced and host communities. Quality education systems that are inclusive of migrants, refugees and asylum seekers, stateless or internally-displaced people (IDPs) have enormous potential not only to promote a culture that supports human rights, democracy, reduction of violence, and increased prosperity, but to build understanding and cohesion among such groups and with host communities.

In recent years, significant paradigm shifts on inclusive education have resulted from the articulation of Sustainable Development Goal 4. Inclusion of migrants and forcibly displaced populations, including returnees and stateless populations, is a transformative part of the SDG 4 agenda - which also underscores the need to prioritise post-primary education opportunities. Further, the New York Declaration and the Global Compacts on Refugees and Migration, as well as the Comprehensive Refugee Response Framework give rise to new opportunities for increased international solidarity. In the New York Declaration the international community pledged to “ensure all children are receiving education within a few months of arrival” and to “prioritise budgetary provision to facilitate this, including support for host countries as required”. Furthermore, in paragraph 82 of the New York Declaration, governments committed to “promote tertiary education, skills training and vocational education” as well as to provide quality early childhood education. These shifts reinforce the importance of educational responses that are underpinned by policies for inclusion in national systems, and support lifelong learning opportunities.

However if these commitments are to be made real, and we are to reap the potential benefits of education for shared societies, there are two hurdles to overcome. The first is to ensure refugees, IDPs...
and migrants are able to access appropriate inclusive education, as soon as possible. That means not only ensuring they have the right to access that education, but that other barriers to their engagement are minimised and that the system itself is of sufficient quality and has the capacity and skills to meet the needs of these children and young people. The second is to ensure the quality of that education and how it is delivered contributes positively to those shared society values and builds understanding and cohesion between and within groups.

Key Current Weaknesses

Too many children and youth are out-of-school – due to lack of school places, socio-economic needs, unsafe settings

Only 61 percent of refugee children have access to primary education, compared with a global level of more than 92 percent. For refugee adolescents, only 23 percent of them are in lower secondary school, compared to 84 percent of non-refugee adolescents. Just 1 percent of refugees attend university compared to the global rate of 36 percent4. Data is not currently available for migrant and IDP children’s access to education, but in 2015, there were 27 million children out of school in 24 conflict-affected countries5.

In addition to the loss of the benefits of education, being out of school increases the risk of child trafficking and prostitution, child marriage, and child labour.

Children are often excluded from national education systems because of their legal status

In many countries educational policies exclude refugees and migrants from accessing national education systems. As a result, parallel systems often emerge that drain resources and establish unsustainable structures. These parallel systems may become entrenched through a lack of coordination and strategic communication between humanitarians, development actors, and States. Refugee- and IDP-hosting areas are often affected by a legacy of under-development, and remain consistently neglected in national education planning and implementation processes.

Education systems may not be adapted to the reality of migrant, refugee and IDP lives

Even where education places are available, there are many other barriers to children and young people attending. They may need to work to feed their families, or they may also have heavy family responsibilities, to support their parents and siblings, and may themselves be adolescent parents. The costs of school and tuition fees, or incidental costs such as transport, uniforms, and school-books, may be prohibitive. Access to education is also often constrained by issues of security, as well as student harassment/bullying, cultural norms, and a host of other considerations such as lack of appropriate sanitation facilities for girls. While these are factors that affect many children and young people, particularly in low-income countries, these are seriously exacerbated for refugee children, who may have missed out in school for several years and whose parents may not have the right to work.

Children and young people in these situations often need education to be adapted to their needs to make it accessible. Flexible entry

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4. UNHCR, "Turn the Tide", September 2018
5. UNICEF, Education Uprooted, September 2017
systems to formal education or non-formal education adapted to their needs may be necessary to act as a bridge into the formal education system, or into other forms of training or employment.

**Access to higher education is very limited**

Access to higher education is very limited due to a number of barriers such as lack of resources, language difficulties, lack of documents and recognition of previous qualifications. In conflict situations, higher education institutions and communities may also become vulnerable to attacks.

**Education often lacks necessary psychosocial support (PSS) and Social Emotional Learning (SEL)**

While social and emotional learning is important for all children and youth, for those who have experienced conflict and crisis, it is critical. Lack of PSS and SEL content means that many education systems are ill-equipped to respond to real needs arising from conflict and crisis. SEL helps children heal from their experiences with tragedy and violence; puts them on a path for self-reliance by promoting skills that help them succeed in school and beyond; promotes equity and healthy relationships; and increases the community cohesion and stability that can empower individuals to resist violent extremism even in difficult circumstances.

**Promoting inclusive education - Changes required in policy and practice**

**Increased international cooperation and solidarity is needed with sustained investment in inclusive education**

Donor governments and agencies, humanitarian and development agencies and the private sector need to work alongside host state policy makers and practitioners both as critical friends and supporters of policies and practices that can facilitate the application of shared values for all children. Work on SDG4 should include establishing communities of good practice and expertise to analyse what works in promoting inclusive education at a global and national level.

There has been increased major donor attention to education as a humanitarian need in recent years, notably with the establishment of the Education Cannot Wait fund in 2016 - a new global fund aiming to transform the delivery of education in emergencies and to join up governments, humanitarian actors and development efforts to deliver a more collaborative and rapid response to the educational needs of children and youth affected by crises. The fund aims to reach all crisis-affected children and youth with safe, free and quality education by 2030. Initiatives for higher education in emergencies are also being developed, notably, the Rapid Response Mechanism for Higher Education in Emergencies targeting the 18-24 age bracket and aiming at delivering more, better and faster academic opportunities and emergencies.

In other locations, additional development funding has been utilized either through Global Partnership of Education contributions or loans through the World Bank. These contributions enable broader system strengthening and multi-year support to the benefit of both refugees and host communities.

Further and sustained multi-year support for inclusive education is necessary.
A systemic approach to the systemic problem of education in emergencies...

is also needed as well as a differentiated methodology that builds on the specific features of each education level. Higher Education in emergencies and crisis in particular is a very neglected field. More should be done to ensure efficient access to higher education in emergencies including by ensuring access to existing academic systems.

Include migrant, refugee, returnee and IDP children in national education systems

States should work towards adapting their national legal frameworks to be inclusive of all children and youth residing in the country enabling access to education services, in line with international law. Migrants, refugees and IDPs, as well as returnees and stateless populations, should be incorporated into the national education sector planning cycles - which should be inclusive of all children and young people residing in the country. This should start ahead of time with inclusive contingency planning. It is vital that countries of repatriation also include returnees in national education plans, in anticipation of repatriation.

States should also work towards removing policy barriers that prevent migrant, stateless, refugee and IDP children and youth from accessing education, by establishing inclusive and flexible registration and documentation systems that allow students to enrol without standard documentation.

Assist children and young people to access education by making education accessible to groups with particular needs

This also includes differentiation to take into account gender-specific needs of girls and boys, and for individuals with additional physical or cognitive support needs, those who have missed out on school, and all other marginalised communities. Support services that cater for academic bridging, language learning, psychosocial support, etc. should be expanded to assist learners in accessing public systems.

Establish systems for recognising educational certificates

Mechanisms for recognition of prior knowledge, including certification recognition and placement tests should be accessible for students and teachers. States should develop regional agreements that facilitate certificate recognitions and equivalency procedures between states. A good example of this is the December 2017 Djibouti Declaration on Regional Refugee Education in IGAD Member States. States should also ensure certification of non-formal education programmes working with regional conventions and supported by UNESCO.

Increase support and training for teachers

To improve teacher education and support, teacher certification should be aligned with Ministries of Education and national certification systems. There should be mechanisms by which cross-border certifications can be formally recognized.

Targeted recruitment and training of migrant, refugee and IDP teachers is of great importance. Building teaching capacity through
professional development is also important. Migrant, refugee and IDP teachers should be explicitly included in national professional development schemes. Many education programmes do not get measured by learning outcomes. Monitoring & Evaluation and accountability mechanisms that focus on student learning outcomes and teacher actions in the classroom should be institutionalised.

**Prioritise both learning and wellbeing - include skills-based Social Emotional Learning (SEL) and psychosocial support (PSS) in all education programming**

SEL standards should be set to include at least: a safe learning environment, care for teacher as well as student wellbeing, and implementation of high-quality skills-based SEL programming. Education programming for migrants, refugees and IDPs should always include: needs assessments; teachers and other caregivers taking a pivotal role in the assessments and entire program cycle; involvement of all of the adults who teach and care for the students; adaptation of curriculum and methods to the local context and culture, different age groups, minorities, and the marginalised, including the differently-abled; gender and social inclusion considerations; participatory approaches. States and agencies should provide the leadership to advance the field of SEL through investments in research and learning, including on implementation, impact, and measurement.

**Support non-formal education to provide opportunities to children for whom the formal system is inaccessible**

While the primary aim should be inclusion of all children and adolescents in education systems, sometimes there are significant barriers. In this case practitioners should take care to understand and try to address those barriers. However other structured learning opportunities may be necessary, including non-formal education and ALP to serve as a bridge into formal learning programs.

**Promote direct student participation and ownership of inclusive education**

Programming should be co-designed with children and young people. It is important to create spaces where migrant, refugee, IDP and host students can interchange and develop their own solutions. For example, refugee students, from both Connected Learning and the DAFI scholarship programmes are actively involved in their communities. Their engagement ranges from tutoring secondary school students (e.g. Uganda), to participating in health campaigns (e.g. Egypt) or empowering refugee women and girls through, for example, workshops on how to set up small businesses (e.g. Pakistan, Rwanda). Students actively shape perceptions about refugees in the larger communities they are part of and provide leadership in displacement situations.

**Use technology in support of educational outcomes**

Digital resources and blended learning approaches have demonstrated their ability to provide enhanced learning outcomes. Particularly in remote
locations, digital resources and connectivity can enable learners to learn asynchronously while also enabling them to engage in global debates, connect with peers from around the world, and benefit from the latest available content and learning tools. Digital literacy is also an increasingly vital skillset for all learners to acquire in preparation for broader learning and work opportunities, and active engagement in an increasingly digital world.

States and agencies should continue to invest in digital resources to enhance teaching and learning opportunities. They should include and prioritize schools hosting refugees, migrants and IDPs, to benefit from national digital initiatives and work with local mobile operators to ensure schools benefit from connectivity. Wherever possible, universal service funds should be directed to covering the establishment and recurrent costs for these initiatives.

**Assist host/receiving communities**

There should be a focus on efforts to support Ministries of Education and local officials to lead the education response, focusing on interventions that will include refugee, stateless, migrant and IDP children and youth in national systems, with incentives to follow this path, so that they can in turn utilise resources to strengthen systems for the benefit of all learners in the host community. Ministries of Education and local officials in host/receiving communities should be supported with capacity-building coupled with conducive policies, frameworks, resources and the provision of timely data to support their efforts in meaningfully incorporating migrant and displaced populations into their national education sector plans. These plans should form a basis from which other actors - civil society, private sector, NGOs, etc - contribute in a holistic and coordinated manner. Long-term predictable sustained funding is required to deliver holistic support of education systems, and include SEL, in host communities.

**Teach in the language of the national system where possible, but provide learning about home and host culture, and inter-cultural awareness and appreciation**

The language of instruction should adhere to that of the national system, where possible. Some children may need assistance through bridging programme in learning the language an pedagogical practices of the host country. Additionally, language learning classes should be offered to all migrant and displaced communities from the start to promote peaceful coexistence and interactions with the host community, as well as opportunities for employment.

Programming designed to facilitate inter-cultural awareness and appreciation between migrant, refugee, IDP and host community students and to maintain ties to the home culture should be provided. This might come as broader extra-curricular activities.

**Conduct research to build the evidence base**

More research and evidence is required on the protective, economic and social benefits of education inclusion for migrant, refugee and IDP communities, as well as the long-term economic returns that result from their inclusion into adequately-resourced national education systems. Research is also required on the impact of conflict and
violence on education systems. Collecting evidence on the impact of a whole-of-society, and system strengthening, approach is also required to underscore the holistic returns of investing both humanitarian and development resources into fostering a resilient education system that can respond to the needs of all learners.

**WLA - Club de Madrid's role**

The WLA-Club de Madrid can maintain the discussion, promote policy change and highlight good practices amongst an influential community, offering ideas and insights into what makes a difference, work with development and educational organisations to harmonise the nexus in this sector, reinforce good practices, and mobilise resources to pilot changes and provide learning opportunities.

Further, they can play a formative role in fostering a political peer-driven coalition to promote inclusion as a standard for political leaders globally. By demonstrating conducive practices and encouraging an enabling environment for inclusion in national systems, this network of democratic political leaders can help in both swaying political will towards positive policies as well as supporting resource mobilization efforts.
Digital technologies have brought about a profound transformation of human interactions, revolutionizing the way individuals access knowledge, share opinions and promote their interests. This has affected the dynamics of shared societies. The digital divide has added a new dimension to exclusion, and the use of digital tactics by divisive forces has created new entry points for ideologies and practices that run counter to inclusive societies. There is a growing global consensus that 21st-century education needs to adapt to this new environment. Bridging the digital divide and equipping citizens with skills to increase their resilience to threats coming from the digital environment is imperative to pursue the advance of shared societies.
1. Introduction

This Background Paper was prepared by the WLA-Club de Madrid, to define the scope of the discussions on Digital Resilience for Shared Societies during the Policy Dialogue on Education for Shared Societies convened by the WLA-Club de Madrid in Lisbon on 16-17 October 2018.

The ideas expressed in this Background Paper do not necessarily represent the views of individual WLA-Club de Madrid members or partners who will be contributing to the discussions.

Resilience means the capacity to deal with threat. The notion of digital resilience covers a number of fields, from cyber security to political influence and business risk. From the perspective of Education for Shared Societies, there is a growing concern with the accelerated digitalization of social interactions, which brings about two main risks. Firstly, there is a risk that people with difficult access to digital technologies may be left out of new channels of social interaction, with profound consequences for their economic and social well-being. The digital divide, if left unaddressed, will accentuate economic inequalities and further marginalize individuals and communities who are most at risk of exclusion.

Secondly, people who do have access to digital technologies may not have all the skills they need to protect themselves and others against the risks of the digital environment. For the security of Shared Societies, the digital environment brings risks in four main areas:

- The risk that vulnerable young people may be drawn into extremism, gangs, movements and cults which divide and fracture societies;
- The risk that the anonymity and relatively low accountability in the digital environment may enable destructive social interactions, such as cyber bullying, harassment, trolling and hate speech;
- The risk that threats to the integrity of information in the digital environment – fake news, echo chambers and micro-targeted advertising - may influence political opinions and allegiances in ways that enhance social fractures and favour ideological one-sidedness;
- The risk of disclosure of intimate information or images which can later threaten personal security.

2. Two Policy Approaches

Digital literacy and the use of ICTs to enhance learning outcomes

Promoting digital resilience in order to protect shared societies requires action on two fronts. Firstly, it appears imperative to bridge the digital divide by promoting the use of digital technologies as part of the education curriculum. Digital literacy, as an increasingly vital skillset for all learners, needs to be acquired both as an instrument for future learning and as an essential tool for labour market integration and social engagement.

Digital resources and blended learning approaches have also demonstrated
their ability to enhance learning outcomes, thereby making education more inclusive. Particularly in remote locations, digital resources and connectivity can enable learners to learn asynchronously while also enabling them to engage in global debates, connect with peers from around the world, and benefit from the latest available content and learning tools.

The UNICEF’s 2018 report on Raising Learning Outcomes: the opportunities and challenges of ICT for learning provides useful policy recommendations on how to bridge the digital divide and promote shared societies through the use of digital technologies in the classroom.

Digital resilience and learning how to use (and how not to use) ICTs

Secondly, it is also imperative to educate users of digital technologies to foster increased awareness of the risks of the digital environment, as well as an enhanced capacity to manage these risks through responsible online behaviour.

- Key tools in the resilience box include:
- Critical thinking and habits of looking for evidence and sources of information;
- Understanding of the motivations of content creators and how they choose language, imagery and memes online to manipulate; understanding filter bubbles and echo chambers;
- Awareness and real life examples of how an individual radicaliser might make contact on-line and groom;
- Work on empathy and social responsibility, and the difference between free speech and hate speech;
- Supporting filtering mechanisms by major internet providers and platforms; learning how to report misuse to them and how to block items;
- Encouragement and skills for positive use of digital media, for campaigns, civil society organisation, to educate their peers, and to conduct social research
- Knowing how to recover when things go wrong and to learn from experience.

Teachers, parents and youth professionals do not always hold the knowledge or skills to engage effectively with children and young people in their online social spaces. Rather than generalised warnings, there is a need for specific resources, lesson plans, on-
Summary

Raising Learning Outcomes. The opportunities and challenges of ICT for learning
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Raising Learning Outcomes: the opportunities and challenges of ICT for learning

Executive Summary

There is a growing global consensus that 21st-century learning ought to look rather different from 19th-century learning but that in practice, for the vast majority of learners, it does not. International academic, policy and provider organizations are in the process of rethinking learning outcomes and learning environments, and some are even engaged in a fundamental review of the very purpose of education in a more digitally enabled, complex and fast changing world. New learning frameworks are emerging, many in response to UNESCO’s 2030 Agenda for Sustainable Development – an aspirational and universal agenda to wipe out poverty through sustainable development by 2030, which captures ambitions for education.

Characteristically, these frameworks promote the integration of:
• Cognitive and non-cognitive (sometimes called soft) skills;
• Behaviours or traits (team-work; risk-confidence; and self-regulation);
• Dispositions (leadership; entrepreneurship; and creativity); and
• Character (values; empathy; and global citizenship)

These so-called 21st-century learning outcomes are often marginalized by schools, due to their low status and their invisibility in summative assessments, and also in the instance of under-developed curricula, and the low skills of teachers in these areas.

[1] See also (Four-Dimensional Education, Deep Learning Progressions, Graduate Performance System, Foundations for Young Adult Success, Education for Life Success, Skills for Social Progress, Life Skills and Citizenship Education Initiative Middle East and North Africa)
UNICEF understands that this debate is as relevant in Africa as in any other part of the world. Maybe even more so. As the continent with the world’s fastest growing youth population and some of the world’s fastest growing economies, alongside many challenging political, social and economic circumstances, low levels of resources and high rates of out-of-school-children (OOSC), countries in Africa are well motivated to accelerate progress towards these 21st-century learning outcomes. These factors create a necessity – and therefore an opportunity – for innovation and alternative modes of education. The more agile an education system can be in response, the more the learners within that system will benefit.

The role of technology has defined the acceleration of many industries and sectors, with education likely to be no exception. Yet with the potential of technology comes risks. Technology can be introduced to schooling and learning to the detriment of learning outcomes. Equally, access to technology can expose children and young people to new risks that – left unmitigated – can do them serious harm. In recognition of this, UNICEF has developed Global Guidance to ensure that technology can be a positive force for learning and children’s rights. They include five key policy recommendations:

- All UNICEF’s ICT for education initiatives and policies must first focus on the intended educational outcomes rather than on the technologies;
- UNICEF should play a stronger global role in advocating and ensuring that international and national ICT for education policies and practices should first of all focus on the poorest and most marginalized;
- Issues of security and the dark side of using ICTs for education are insufficiently addressed in most ICT for education initiatives, and should be of the highest priority for UNICEF given its commitment to child safety and security;
- UNICEF should take a global lead in working in collaborative and consensual partnerships, especially with other UN agencies; and
- Language really matters. UNICEF should ensure that there is consistent use of language relating to the use of ICT in education and for learning throughout the organization.

In this context, the UNICEF regional offices in sub-Saharan Africa commissioned the Innovation Unit, Aga Khan Education Services (AKES) and the Aga Khan Foundation (AKF) to lead a research project to inform the development of a UNICEF’s thinking on ICT for learning. The project built on previous work completed for AKES in which the team investigated learning technology stories from diverse contexts, including many that are complex and resource-constrained. For UNICEF, the team looked in particular at stories from the African continent, supplementing the AKES data set with new examples identified by UNICEF ESARO and WCARO.

In particular, the research process was designed to answer the following questions:

- What is the role of ICT for learning to ensure effective and relevant learning outcomes?
- How can ICT for learning promote educational inclusion?
- What are other partners and organizations doing in ICT for learning?
- Who are the partners and donors to work with in the area of ICT for learning?
- What is UNICEF’s role in the ICT for learning space?

This paper shares the key findings of the research project. It is supplemented by three sets of insights in relation to ICT for learning:

1. Lessons from the experience of introducing ICT for learning in Singapore, New Zealand and Brazil;
2. Examples of ICT for learning initiatives that were selected to draw out learning from a range of implementation stories – success and failures – and provide a broad set of examples of use of ICT for learning examples that are relevant for the sub-Saharan African context; and
3. Country case studies providing background as well as the experience and prognoses for ICT for learning of UNICEF country offices.

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Ines is speaking live from Abidjan during the weekly young reporters’ radio show broadcasted in 9 locations across Côte d’Ivoire.

Valter, 21 year old, participates in a user testing session for the mobile service Internet of Good Things (IoGT) in Maputo, Mozambique.

In the computer lab at the Boys Remand Home in Accra, Ghana on 12 May 2015.

Schoolchildren at Binga Primary school take time to familiarise themselves with computers at the school.
This research project identified ten issues that UNICEF's regional offices in sub-Saharan Africa should consider as they develop their position and begin formulating their strategy around ICT for learning:

1. **Purpose and problem solving** - to what extent is there clarity around the purpose of introducing technology in education and which learning problem(s) it is helping to solve?

2. **Student capability** - what are the existing and needed technical capabilities of students, and how do these vary across each student population?

3. **Teacher capability** - which skills do teachers need to use new technology, and what is the relationship between these skills and broader teacher competency? In particular, how is the ability of teachers to create powerful learning environments/experiences enhanced by technology?

4. **Student and teacher agency** - how can students and teachers engage as active participants in the introduction and implementation of ICT for learning?

5. **Technological infrastructure** - what are the technical requirements of the technology and are these in place (e.g. power, bandwidth, data security)?

6. **Implementation and change** - what is the role of local leaders and what support do they need to create a culture of innovation and improvement?

7. **Enabling environments** - what are the conditions that support a thriving learning ecosystem, enhanced by technology?

8. **Resources** - what is required for effective and sustainable use of ICT for learning, including on-the-ground support capability?

9. **Coalitions** - what role might partnership play in ‘bundling’ solutions to complement and amplify ICT for learning?

10. **Risks** - which risks are associated with ICT for learning, and how might we mitigate against them?

With a nascent evidence base about the impact of ICT on learning outcomes and a loose global community of entrepreneurs, philanthropists, educators and policy makers still learning in real time about what works (and what does not), to say 'the jury is still out' on ICT for learning would be a gross understatement. Therefore making recommendations would be ill advised.

However, a further learning and consultation agenda does emerge from the challenges and opportunities explored during the research process. There are three urgent priorities for UNICEF to consider:

1. **Building knowledge of and confidence about ICT for learning across the region**: UNICEF should consider how best to engage country offices in contributing to a stronger evidence base, locally and globally. This area requires more flexibility and openness to different ways of designing and delivering programmes of work.

2. **Enabling strategic and practical action**: To mobilize a real sense of practical possibilities within the ICT for learning landscape, UNICEF should consider how best to move from knowledge to action. As an influential international agency, UNICEF is in a position to inject a growing understanding of the opportunities and challenges of ICT for learning into existing global, regional and national education work streams; and

3. **Coordination, coherence and integration**: UNICEF should consider building active partnerships committed to ICT for learning internally and more widely. It should actively coordinate its efforts to offering more clarity and coherence within the ICT for learning landscape.

The above areas for action are not intended as recommendations but as starting points for further discussion. To fully understand the possibilities of the above, UNICEF should consider how to test these areas of action in a multitude of countries and regions, with a range of frontline stakeholders (school leaders, teachers, students) as well as key agents of change (donors, providers, ministries). Building energy and buy-in across global, regional and local ecosystems will be critical to enable transition from a fragmented and dislocated landscape to clear and coherent visions of the role ICT for learning can play in enhancing teaching and learning towards impact on outcomes.