GUIDELINES FOR TEACHERS FOR SOCIAL INCLUSION OF ROMA, ASHKALI AND EGYPTIANS IN SCHOOLS

Pristina 2015

Supporting Access to Education and Intercultural Understanding

GUIDELINES FOR TEACHERS FOR SOCIAL INCLUSION OF ROMA, ASHKALI AND EGYPTIANS IN SCHOOLS

2015

ACKNOWLEDGEMENTS

---

[1] This designation is without prejudice to positions on status, and is in line with UNSCR 1244 and the ICJ Opinion on the Kosovo Declaration of Independence.

LIST OF ACRONYMS

CoE	Council of Europe
ECMI	European Centre for Minority Issues
EI	Education Management Information System
EU	European Union
KAA	Kosovo Accreditation Agency
KEC	Kosovo Education Center
KFOS	Kosovo Foundation for Open Society
KPI	Kosovo Pedagogical Institute
LC	Learning Centre
MED	Municipal Education Department
MEST	Ministry of Education, Science and Technology
MICS	Kosovo Multiple Indicator Cluster Survey
MOCR	Municipal Office for Communities and Return
OECD	Organization for Economic Cooperation and Development
OSCE	Organization for Security and Cooperation in Europe
PC	Parent Council
PRTAN	Prevention and Response Teams towards Abandonment and Non-registration in compulsory education
SC	Student Council
SSC	School Steering Council
TC	Teacher Council
UNICEF	United Nations Children's Emergency Fund

TABLE OF CONTENTS

EXECUTIVE SUMMARY

Roma, Ashkali and Egyptian communities face the most serious challenges in terms of social inclusion in Kosovo. Available social and economic indicators show that the economic situation of the Roma, Ashkali and Egyptian families is often dire, as more than one-third of them have to live in absolute poverty.

As a result, children from Roma, Ashkali and Egyptian are confronted with issues related to inclusion, equality and quality of education services. The education of Roma, Ashkali and Egyptian communities in Kosovo is characterized by an unsatisfactory participation in compulsory education, and very low participation in secondary and tertiary education. Official data shows that gross enrolment rate in compulsory education are just above 84.9%, whereas it sharply drops to 30% in the upper secondary education.

The process of social inclusion of these communities can be improved by promoting access to education and fostering intercultural understanding among all groups living in Kosovo. It is necessary to implement targeted school policies and practices, as well as social and educational support structures that strongly consider the needs of Roma, Ashkali and Egyptian and repatriated or forcibly returned children.

The Guidelines on Social Inclusion of Roma, Ashkali and Egyptian pupils in Kosovo schools are addressing the specific needs of Roma, Ashkali and Egyptian pupils for social inclusion by presenting a model of democratic and inclusive school development which is based on human rights principles and guidelines for intercultural learning. They are aimed at strengthening the democratic competences of teachers and pupils for living in a diverse society.

One the one hand, the theoretical concept of these Guidelines is informed by international research on challenges identified for Roma education. The model of democratic and inclusive school development is based on concepts for democratic school development and intercultural education developed by the Council of Europe. On the other hand, international research on intergroup contact and intercultural cooperation has contributed to emphasizing the need for methodologies that are promoting intergroup contact and cooperation across ethnic lines. Model of a comprehensive and targeted school development for social inclusion of Roma, Ashkali and Egyptian pupils:

Comprehensive and Targeted Policy and School Plans
Identify priority issues and targeted measures at school level

Classroom Development
Mainstreaming good practices
Intercultural education, projects, activities

Support Services Mediators, Learning Centers
Support for returned children

Strong School-Parent-Community Links
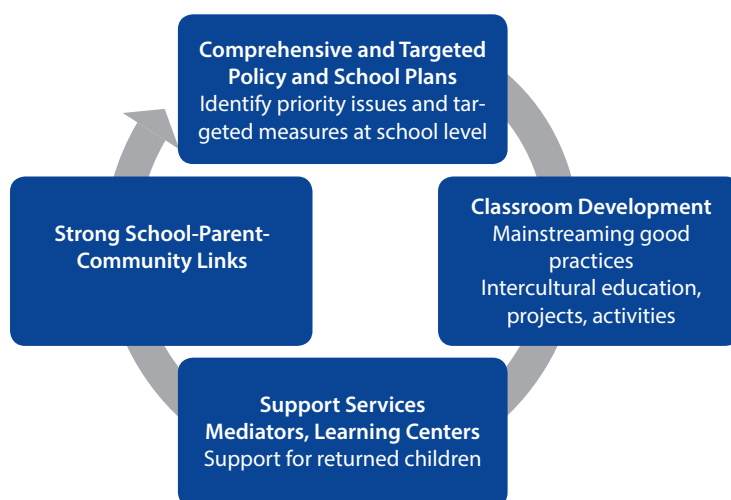
The Guidelines are divided into 5 chapters:

Chapter I provides an introduction to the ACCESS project initiated in Kosovo from 2013-2015 and its main aims and objectives for promoting access to education for Roma, Askhali and Egyptian pupils. It also highlights the importance of a comprehensive and targeted school development process and introduces to the key issues identified by the participating schools themselves. It also defines the scope of the Guidelines which are primarily aimed at addressing the challenges for the education system in Kosovo, although several key issues need to be considered in other countries as well.

Chapter II looks at the definition of social inclusion, the challenges identified in European countries and Kosovo and the prevailing educational strategies that have been developed in Kosovo. It also addresses the fact that research studies on the educational sector in Kosovo as well as smaller case studies indicate that a broad range of actions are necessary to promote access to quality education among Roma, Askhali and Egyptian children and to overcome existing educational disadvantages Comprehensive measures contributing to success in this area are called for as long as Roma, Ashkali and Egyptian communities face major barriers in access to education and during schooling. It is not enough to rely on the moral commitment of individual schools and educators.

Chapter III provides an overview of the conceptual framework for democratic and inclusive school development and the guiding principles for promoting social inclusion. The chapter discusses the need to respect several guiding principles and to focus on a human rights perspective in order to assure quality education for all children. It also confirms that effective education for social inclusion and diversity cannot be confined to isolated activities or some additional extracurricular initiatives, but has to become an overarching principle for all teachers and schools whether they are directly dealing with diversity or working in a more homogeneous environment. If it is accepted as a transversal approach to inclusive education and intercultural understanding, it will contribute to improving the situation of disadvantaged groups by looking closely at prevailing (structural, institutional) mechanisms of unequal treatment and discrimination of minority groups. Schools can collectively develop effective strategies for inclusion and they can take action on issues of exclusion and discrimination by promoting educational conditions that consider disadvantages and needs of other communities.

Chapter IV looks at the practical application of the principles described and it draws on examples of good practice developed by schools. It is closely linked to the key challenges identified by participants who have piloted new approaches for school planning, social activities, cooperation with Roma initiatives, mediators and parents. It also addresses the social and educational needs of repatriated children. It briefly outlines the opportunities for teachers to respond to the needs of these children and refers to a set of recommendations compiled by teachers who have begun to support the re-integration of returned children.

Chapter V briefly summarizes some recommendations for advancing the development of inclusive education in Kosovo schools. The suggestions formulated by teachers and practitioners of the pilot schools show the readiness and motivation to engage more with the issues of social inclusion and non-discrimination. Pre-service and in-service training should be set in place to mainstream the whole school approach.

1. INTRODUCTION

These Guidelines on social inclusion are aimed at supporting the ongoing efforts of the Kosovo education system to promote access to education and social inclusion of Roma, Ashkali and Egyptian pupils as well as the reintegration of returnees. They can be used by schools and teachers that are confronted with the presence and needs of pupils from Roma , Ashkali and Egyptian communities. The Guidelines can also be useful for teachers who work in a homogeneous school environment because they promote the idea that all pupils need intercultural education to be prepared for living in a multicultural society. The Guidelines draw attention to key issues like human rights and equality, to the challenges stemming from cultural and ethnic diversity and to strategies for intercultural learning. The guidelines may also be interesting for policymakers because they highlight challenges that currently need particular attention, such as the re-integration of repatriated children in schools.

The Guidelines were developed within the framework of the joint European Union Council of Europe Joint Programme "ACCESS: Increasing access to education and intercultural understanding: EU/CoE support in the field of education to forced returnees and to Roma, Ashkali and Egyptian communities in Kosovo". They are the result of a participatory working process which included experts, practitioners and representatives of the education system, as well as members of Roma, Ashkali and Egyptian organizations cooperating with schools or providing after school services. The Guidelines pay great attention to the existing professional experiences and recommendations of the pilot schools, teachers and teacher trainers who contributed to the project from 2014-2015.

The ACCESS project elaborated approach consisted of several components: firstly through an open call, it selected 11 pilot schools[2] with a high percentage of children from the three communities; then it developed an intensive teacher training on social inclusion of Roma, Askhali and Egyptian communities and returnees. A solid monitoring mechanism was put in place to accompany teacher in drafting the inclusive school development plans and their implementation process in these pilot schools. In parallel, the project conducted training of teacher trainers to further disseminate the new concepts for social inclusion. Pilot schools were exposed to different approach through study visits and they also met with national and local Roma, Ashkali and Egyptian organizations active in the filed of education for joint training on intergroup contact and cooperation, namely mediators and learning Centre. The entire process was recorded and then a manual for teachers on teaching and learning methodologies was submitted to MEST for accreditation.

The main objectives of this school development programme were to address the areas in need identified by the schools themselves and to provide knowledge and understanding as well as tools and materials for improving the situation in schools. The overall intention of training and monitoring was to enhance the capacity of the selected schools for a comprehensive and targeted approach to social inclusion by:

---

[2] Schools participating in the ACCESS project :
   Mihal Grameno, Fushë Kosovë/Kosovo Polje, Selman Riza, Fushë Kosovë/Kosovo Polje, Naim Frasheri, Ferizaj/ Uroševac, Tefik Çanga, Ferizaj/ Uroševac, Yll Morina, Gjakovë/Đakovica, Mustafa Bakija, Gjakovë/Đakovica, Zef lush Marku, Gjakovë/Đakovica, Emin Duraku, Shtime/Štimlje, Miladin Popovic, Novobërdë/Novo Brdo, Ismail Luma, Lipjan/Lipljan, Fehmi Agani, Lipjan/Lipljan

- Raising teachers' awareness of their role and responsibility for the development of their pupils, as well as of the importance of addressing issues such as discrimination, racism, social inclusion and intercultural understanding.
- Providing information on holistic approaches and methodologies with a sound theoretical background, and drawing upon the experience of the Council of Europe in this field.
- Promoting strategies and activities to be organized at school and classroom level.
- Creating opportunities for active involvement of teachers in a critical reflection of their practice, in exchanges of experiences with peers and in generating a participatory, democratic and sustainable school development process in their schools.
- Creating opportunities to corporate with the wider community.

The reflections on their work and examples of good practice are integrated in these Guidelines. The examples of good practice provided by participants show that these schools recognize the challenges of diversity. They are motivated to improve their practices for inclusion and they have engaged in more comprehensive educational measures to make schools more democratic and inclusive. Moreover, the need for a whole school approach to social inclusion of Roma, Ashkali and Egyptian and returnees has gained acceptance among teachers and schools.

Although similar challenges for social inclusion of Roma, Ashkali and Egyptian children can be identified in many European countries, the set of suggestions and recommendations for school development are primarily aimed at improving the situation faced by schools and teachers in Kosovo in their daily work on the ground[3].

The publication of these Guidelines is not sufficient to promote the social inclusion of Roma, Ashkali and Egyptian pupils into schools. Teachers and schools need additional support, in form of training and teaching materials focusing on specific areas in need of further development. These Guidelines should be considered as a step in this direction, and as being part of the roadmap to social inclusion designed by Kosovo education authorities themselves. The implementation of the suggested strategies and approaches will require the support of policymakers and education authorities.

Nonetheless these guidelines can be used as a tool to take the necessary measures to promote access to education and greater social inclusion of minority children through education, in accordance with democratic school development in a framework of human rights standards and equality.

---

[3] The Kosovo context has also been investigated through government documents and reports. For more details, see list of references

2. BACKGROUND INFORMATION: CHALLENGES FOR SOCIAL INCLU-SION OF ROMA, ASHKALI AND EGYPTIAN PUPILS IN SCHOOLS

The starting point of this chapter is a definition of social inclusion that emphasizes the its understanding as a gradual process being determined by many factors, which may reinforce each other. It also looks at the challenges that hinder social inclusion of these minorities in many European countries, including Kosovo. In addition, it informs about basic findings that need to be considered when planning and implementing measures for social inclusion of Roma, Ashkali and Egyptian. Finally it emphasizes the fact that a broad range of actions are necessary to promote access to quality education among Roma, Askhali and Egyptian children and to overcome existing educational disadvantages.

2.1. Definition of social inclusion and conceptual approach

These Guidelines use the term "social inclusion" as it is used by the Council of Europe and other intergovernmental organizations including UNESCO, UNICEF and the OSCE[4].

Social inclusion is both an outcome and a process of improving the conditions for enabling groups and individuals to take part in society. It is a process which is aimed at combating discrimination, minimizing social disparities, avoiding exclusion and marginalization and ensuring the well-being of all members of a society, regardless of their ethnic, cultural or religious affiliations. When individuals or groups are integrated into society, they enjoy basic levels of well-being, gain full and fair access to collective resources and activities, are entitled to active social participation and share equal opportunities.

> **Indicators for social inclusion**
>
> ➢ Basic levels of well-being
> ➢ Full access to resources and activities
> ➢ Social participation
> ➢ Equal opportunities
> ➢ Acceptance and recognition

From an educational perspective, social inclusion is the process of a young individual's self-realization within a society, acceptance and recognition of his or her potential by social institutions through access to education and integration in the web of social relations in a community. Childhood and youth are the life stages when young people make the transition from family dependence to autonomy within the larger society under rapidly evolving circumstances. It has a particular meaning for those young people who come from disadvantaged backgrounds and live in precarious conditions. For them social inclusion means overcoming a multitude of barriers in order to acquire their social rights as full members of society.

---

[4] For official definitions see: Joint report by the Commission and the Council on social inclusion, Brussels, adopted March 2004. The definition quoted above and the description of stages of social inclusion can be found at the CoE website, see: Social inclusion: pjp-eu.coe.int/en/web/youth-partnership/social-inclusion.

The understanding of social inclusion has several aspects:

- The process has many stages *forming a continuum* from total isolation to active inclusion. Social exclusion is a state of isolation, of disruption in the social bonds between the individual and society. The other pole is the empowerment of the individual by society for active participation in social life. Young people may enter the process at different points and move toward both poles – either marginalization or achievement of autonomy and well-being.

- Social inclusion is *multi-dimensional* and affects various life domains: economic, political, cultural, social. The integrating processes do not act independently of one another. The successful passage of young people through the educational system provides them with crucial resources such as knowledge, skills, and attitudes for their social inclusion in other life domains. Poverty, on the other hand, concentrates social disadvantages in the affected group, which might then slip towards social exclusion.

- A *complex array of factors* such as gender, health, ethnicity, religious affiliation, and sexual orientation acts to enable or constrain social integration. Similarly, youth social exclusion has both current and long-term consequences which make it a priority topic for youth policy in Europe[5].

- *Deep-rooted negative images and perceptions of ethnic-cultural communities*, such as Roma, Ashkali and Egyptians, restrict the opportunities for social inclusion of these children into schools. Even where school segregation has been abolished, prevailing patterns of discrimination and exclusion provide a challenging context for schools seeking to integrate these children and offer them their full entitlement to education. Research on the educational experiences of Roma, Ashkali and Egyptians children has identified a number of concerns around access to and maintenance of their education. The complexity of their social, economic, educational and psychological needs should be addressed through a set of strategies such as strong home-school links, community involvement and complementary after-school support[6]. A lack of supportive and inclusive measures may have a number of negative effects on their socialization if the particular needs of these pupils are not met.

> **Negative effects of exclusion on young people**
>
> ➢ Low self-esteem
> ➢ Underachievement
> ➢ Lack of motivation
> ➢ Disengagement
> ➢ Withdrawal from class/school activities
> ➢ Irregular attendance/refusal to attend school
> ➢ Drop-out

---

[5] See CoE Council of Europe, Advisory Committee on the Framework Convention for the Protection of National Minorities. Comments by the United Nations Interim Administration Mission in Kosovo (UNMIK) on the Third Opinion of the Advisory Committee on the Implementation of the Framework Convention for the Protection of National Minorities in Kosovo, Strasbourg, 10 September 2013, https://www.coe.int/t/dghl/monitoring/minorities/3_FCNMdocs/PDF_3rd_Com_Kosovo_en.pdf.

[6] Knaus, V., and P. Widmann, Integration Subject to Conditions - A Report on the Situation of Kosovan Roma, Ashkali and Egyptian Children in Germany and after Their Repatriation to Kosovo, UNICEF Kosovo and the German Committee for UNICEF, 2010.

2.2. Challenges for social inclusion of Roma, Ashkali and Egyptians in Europe

In many European countries, Roma[7] communities live in conditions of marginalization or social exclusion, poverty and discrimination. Their integration into society remains a protracted and unresolved challenge also in Kosovo[8]. Since the beginning of the Decade of Roma Inclusion (2005-2015) many efforts have been made to improve the situation of Roma: however, their conditions continue to be alarming. Research conducted by the European Commission shows that the prevailing fragmentation of social inclusion approaches have often undermined their intended impact.[9]

Lessons learnt from evaluation of international Roma inclusion policies, programs and projects indicate that a combination of *specific elements which reinforce each other* may contribute to the success and strengthening of Roma inclusion[10]. The same European Commission Report on favourable and sustainable impacts in achieving Roma inclusion goals has emphasized the need for multi-sector and cross-sector approaches. Disadvantages experienced by Roma groups in one field create barriers to access of rights and opportunities on equal grounds in many other areas. Although sporadic, the rare attempts to implement cross-sector measures have been assessed as effective. They operate on the assumption that *different types of support interventions* will complement each other and have synergistic effects which improve the quality of life of Roma as well as the relationships between Roma groups and other populations.

The elaboration of *comprehensive and sustainable policies* and practices is another important precondition for effectively countering the multiple exclusion factors experienced by Roma. In many EU countries of research inclusion measures consist of separate projects rather than being based on consistent long-term strategic plans. As a result of this fragmented approach to inclusion of Roma good practices piloted by international agencies or national NGO´s are discontinued, or the expected impact cannot be achieved because they operate in a vacuum without binding legal and sustainable policy frameworks[11].

---

[7] The term "Roma" used at the CoE refers to Roma, Sinti and related groups in Europe, including Travelers and the Eastern groups, and covers the wide diversity of the groups concerned, including persons who identify themselves as "Gypsies", www.coe.int/en/web/portal/roma/.

[8] See OSCE, Contribution to the Progress Review of the Action Plan of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities in Kosovo, 2009–2015, 2012, http://www.osce.org/kosovo/94856. European Center for Minority Issues Kosovo, Findings of the Assessment of Communities and Returns 2009-2013, 24 October 2013, http://www.ecmikosovo.org/wp-content/uploads/2014/07/ENG_ECMI-Findings-of-the-Assessment-of-Communities-and-Returns-2009-2013_FINAL_EN.pdf. European Center for Minority Issues Kosovo, Baseline Study, Delivery of Education to Roma, Ashkali and Egyptian Communities in Fushe Kosovo/Kosovo Polje Municipality, October 2012. UNICEF Kosovo, Situational Analysis of Education in Kosovo, Pristina 2004.

[9] EU, Improving the Tools for the Social Inclusion and Non-Discrimination of Roma in the EU. Summary and Selected Projects, Publications Office of the European Union, Luxembourg, 2010,http://ec.europa.eu/justice/discrimination/files/improving_tools_roma_inclusion_summary_en.pdf.

[10] See EU, Improving the Tools for the Social Inclusion and Non-Discrimination of Roma in the EU. Summary and Selected Projects, Publications Office of the European Union, Luxembourg, 2010,http://ec.europa.eu/justice/discrimination/files/improving_tools_roma_inclusion_summary_en.pdf. p.3-5.

[11] See EU, Improving the Tools for the Social Inclusion and Non-Discrimination of Roma in the EU. Summary and Selected Projects, Publications Office of the European Union, Luxembourg, 2010,http://ec.europa.eu/justice/discrimination/files/improving_tools_roma_inclusion_summary_en.pdf.p.4.

The EU Report´s analysis of successful measures seeking to improve the inclusion of Roma groups in the key areas of fundamental rights, non-discrimination and equality policies, education, employment and training, health care services, housing and gender equality strongly advocates consideration of several Basic Principles for improving the social inclusion and non-discrimination of Roma minorities[12].

These Basic Principles formulated by EU are relevant for planning and implementing educational reform processes, as they underpin the importance of comprehensive and coordinated approaches. They place great emphasis on a participatory approach, including the active involvement of Roma.

The **10 Common Basic Principles for Roma inclusion:**

1. Constructive, pragmatic and non-discriminatory policies;
2. Explicit but not exclusive targeting;
3. Inter-cultural approach;
4. Aiming for the mainstream;
5. Awareness of the gender dimension;
6. Transfer of evidence-based policies;
7. Use of Community instruments;
8. Involvement of regional and local authorities;
9. Involvement of civil society;
10. Active participation of the Roma.

2.3. Challenges for Roma, Ashkali and Egyptian communities In Kosovo

The severe challenges faced by Roma communities at European level also characterize the current situation of Roma, Ashkali and Egyptian communities in Kosovo. Findings outlined in official policy documents[13] indicate that their situation is of particular concern in Kosovo, where they are amongst the poorest and disadvantaged groups.

---

[12] See Vademecum: The 10 Common Basic Principles on Roma Inclusion, Publications Office of the European Union, Luxembourg, 2010, http://www.coe.int/t/dg4/youth/Source/Resources/Documents/2011_10_Common_Basic_Principles_Roma_Inclusion.pdf.

[13] See Kosovo Agency of Statistics (KAS). 2014. 2013 - 2014 Roma, Ashkali and Egyptian Communities in Kosovo* Multiple Indicator Cluster Survey, Key Findings. Prishtinë/Priština, http://www.childinfo.org/files/Kosovo_%28UN-SCR_1244%29_2013_2014_Key_Findings_Report_%28Roma_Ashkali__and_Egyptian_Communities%29.pdfKosovo Education Centre (KEC). 2014. Brief Situation Analysis of the Education Sector in Kosovo. Kosovo Foundation for Open Society (KFOC). http://kfos.org/wp-content/uploads/2015/03/BRIEF-SITUATION-ANALYSIS-.pdf. Council of Europe, Advisory Committee on the Framework Convention for the Protection of National Minorities. Comments by the United Nations Interim Administration Mission in Kosovo (UNMIK) on the Third Opinion of the Advisory Committee on the Implementation of the Framework Convention for the Protection of National Minorities in Kosovo, Strasbourg, 10 September 2013, https://www.coe.int/t/dghl/monitoring/minorities/3_FCN-Mdocs/PDF_3rd_Com_Kosovo_en.pdf.
Kosovo Office of Prime Minister, Kosovo Action Plan for the Implementation of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities, 2009–2013, 2009, http://www.kryeministri-ks.net/zck/repository/docs/Strategy_for_Communities_and_Returns_2009-2013.pdf.
The Republic of Kosovo Action Plan on the Implementation of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities, 2009-2015, http://www.kryeministri-ks.net/zck/repository/docs/Action_Plan_on_the_Implementation_of_the_Strategy_for_the_Integration_of_Roma,_Ashkali_and_Egyptian_Communities_2009-2015.pdf.

Guidelines for teachers for Social Inclusion of Roma, Ashkali and Egyptians in schools

Although activities have been launched by Kosovo institutions to implement the measures foreseen in the Action Plan on the Implementation of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities (2009-2015) in their respective sectors, official evaluation reports and annual data collected by Kosovo Agency of Statistics indicate that the implementation has remained slow and sporadic.[14]

Already in 2013 the Kosovo government Medium-Term Report on the implementation of the Action Plan for Roma, Ashkali and Egyptian Inclusion in Kosovo stated that the Action Plan in which great importance has been attributed to comprehensive and sustainable policy frameworks and approaches, had not been systematically disseminated to local authorities or education boards.[15] Based on the assessment of the factual progress made in implementing the Action Plan, the report noted that positive steps have been made in some municipalities, but the role and engagement of many municipalities seemed to be marginal. Providing information about the new policy frameworks and promoting deeper understanding of core issues was called for. It also stated that more sustainable strategies need to be undertaken to enhance meaningful participation of Roma, Ashkali and Egyptians in all spheres of social life.

The concerns raised by the Medium term report did not result in comprehensive measures to improve the situation of returned and repatriated children and families and to promote the re-integration of children. Even if some schools have spontaneously created ad-hoc activities to support individual pupils, there remains an urgent need for a set of targeted measures, such as data collection, non-dispersal policies, provision of teaching materials and teacher training.[16]

In the education sphere, the recent Kosovo Multiple Indicator Cluster Survey shows that the attendance of Roma, Ashkali and Egyptian children, compared with the rest of Kosovo population, it is noticeable lower. The attendance of pupils from general population drops from 98 percent attendance in primary school to 95 percent of those who complete the secondary education, while the percentage of pupils from Roma, Ashkali and Egyptian communities drops from 85.3 percent attendance in primary school education to only 65 percent of those who complete the lower elementary education. Therefore, this is the point where the highest drop-out occurs, and thus it should be the main focus for working with children and their families to continue the compulsory education. The drop-out trend continues even later, although with a slightly lower rhythm, where according to the statistics 53.5 percent of pupils from Roma, Ashkali and Egyptian community complete the secondary education.

---

[14] See OSCE, Contribution to the Progress Review of the Action Plan of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities in Kosovo, 2009–2015, 2012, http://www.osce.org/kosovo/94856.
[15] Kosovo, Progress Report on the Medium- Term review of the Implementation of Action Plan and the Kosovo Strategy for the integration of Roma, Ashkali and Egyptian Communities, 2009-1015.
[16] See Medium-Term report, p.14.

School attendance

■ Roma, Ashkali and Egyptian communities   ■ General population in Kosovo
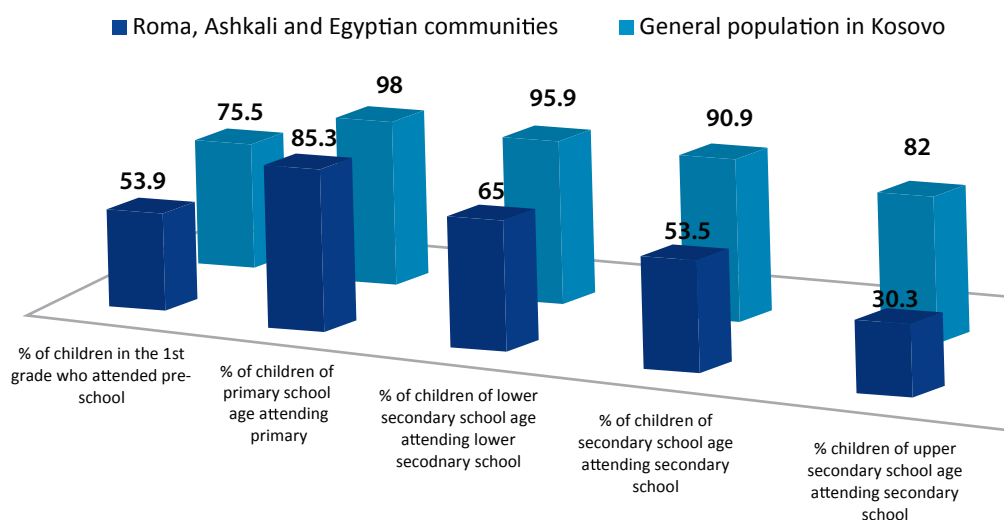
Source: MICS report, Roma Ashkali and Egyptian Communities in Kosovo, 2014.

Various reports of the implementation process have identified major obstacles that have hampered educational progress: until now issues of equity and social inclusion have not been central to most schools. Such perspectives have usually been considered as something "extra and additional" rather than an integral part of education reform. The findings indicate that there *is a gap between existing policy frameworks and the different local responses* to the needs of minority pupils and families.

Available data strongly indicate that there are many factors to consider and they also confirm that inclusion of Roma, Ashkali and Egyptians should not remain a matter of individual commitments. It is especially important that schools review all aspects of their situation. They should become aware of prevailing barriers to learning and participation and establish priorities for development and cooperation with parents and communities in order to consequently work towards improvement. As long as Roma, Ashkali and Egyptian groups face major barriers in access to education, an increase in attention to inclusive education policies and their implementation through systemic instruments is needed.

> **Key challenges for social inclusion in Kosovo**
>
> ➢ Lack of knowledge about national policy
> ➢ Obstacles to access to and maintenance of education
> ➢ Cases of direct, indirect and structural discrimination
> ➢ Social segregation/cultural obstacles
> ➢ Lack of teacher education
> ➢ Lack of comprehensive policies and approaches

The findings presented above are complemented by a set of recommendations that focus on a holistic model of social inclusion and build on international concepts for improving social inclusion.[17]

---

[17] See Resolution CM/ResCMN(2014)13 on the implementation of the Framework Convention for the Protection of National Minorities in Kosovo and Mid-Term Report, p.6-9 and p.49-52.

It is recognized that effective measures cannot be confined to the sector of education. These measures need to tackle the root causes leading to marginalization or exclusion of Roma, Ashkali and Egyptians in all spheres of social and economic life. Their precarious socio-economic conditions, such as poverty, housing in neglected neighbourhoods, limited access to the labour market, lack of representation in public institutions, and the inconsistency of legal provisions are negative factors impacting the exclusion of Roma, Ashkali and Egyptian minorities which cannot be compensated by educational efforts. Although education can contribute to upward mobility of individuals belonging to disadvantaged minorities, it cannot eradicate their structural exclusion and discrimination caused by multiple negative factors.

2.4. Main activities for promoting social Inclusion of Roma, Ashkali and Egyptian pupils in Kosovo schools

In Kosovo, a range of initiatives and projects have been implemented during the last decade in order to improve the situation of Roma, Ashkali and Egyptian children and families. Some of these initiatives are school-based activities, conducted by schools themselves. Other initiatives are implemented in cooperation with local NGO´s or international organisations, a third type of support has been offered by MEST.

Activities conducted by schools

Although key policy documents emphasize the importance of a targeted, well-developed and coherent policy for social inclusion of Roma, Ashkali and Egyptian minorities, the ways in which schools support pupils from these ethnic groups vary greatly. Some schools have a wide range of targeted services for enhancing the inclusion of such pupils, some that provide partial support services focused on some areas, but there are also schools that lack specific provisions for Roma, Ashkali and Egyptian pupils.

Another type of activity is aimed at enhancing the involvement of Roma, Ashkali and Egyptian parents and building trust among minority families towards the education system.

In some municipalities significant outreach with families and schools has contributed to success through encompassing daily after-school assistance, homework support, and Romani language tuition for pupils.

A cultural obstacle to schooling has been tackled by arranging meetings between parents and mediators who might persuade parents to send their children to school[18].

Activities conducted by NGOs

A number of local and international non-governmental organizations have established Learning Centres in Kosovo[19]. These centres are developed with self-initiative of organizations and they offer additional classes and extra curriculum activities for Roma, Ashkali and Egyptian children for pre-school and primary levels. Till now they operated independently from the formal education system and were totally depended on donations, a status that puts their sustainability at risk, recently there are some initiatives where local authorities are taking some responsibilities for Learning Centres.

---

[18] See CoE, Report on Education Mediation in Kosovo, Pristina, 2014.

[19] See UNICEF and CoE, Study on the impact and sustainability of Learning Center, Kosovo, Pristina 2015.

Activities that are offered in Learning Centres mainly are: helping children to be prepared for school enrolment, homework support, ensuring regular attendance of pupils in compulsory education, work with pupils who have dropped out of school, foodservices, recreation activities as well as other activities regarding the education of communities in need.

While there are very few pupils achieve to access university education, some NGOs have set up scholarship and mentoring programs and projects to support high school and university pupils from minority groups. These initiatives often offer educational support from professionally trained mentors and actively involve a wide range of stakeholders, including Roma, Ashkali or Egyptian NGOs, private and EU funders, schools, parents and pupils.

Activities conducted by Ministry of Education Science and Technology for supporting teachers

Teacher education on social inclusion of Roma, Ashkali and Egyptian is currently not part of regular pre-service or in-service-training of teachers. However, international organizations and Kosovo NGOs have piloted training programs in order to enhance the competences of teachers working with Roma, Ashkali or Egyptian pupils[20] that are available for teachers.

> The following training programmes dealing with issues of social inclusion are listed in the catalogue of the accredited training programmes by the Ministry of Education, Science and Technology:
> ➢ Education for social justice, Kosovo Education Center
> ➢ Multicultural and multi-ethnic education, Kosovo Education Center
> ➢ Human rights and interactive teaching,
> ➢ Education for democratic citizenship and education for human rights, Council of Europe
> ➢ Teaching multiculturalism, Council of Europe
> ➢ Access to quality education for Roma, Ashkali and Egyptian community, Council of Europe

Other training programs have been conducted to promote methodological developments, such as interactive and cooperative learning methods, and to use new methodologies and new media to make learning more attractive. Teacher training in multiculturalism, intercultural projects and events have also been offered.

The review of these activities points at a need for more systematic and comprehensive approaches that include both, training in whole school development and training of individual teachers who are interested in enhancing their intercultural competences. Training on inclusive education should be offered ongoing training to teachers, but also for other stakeholders in the school for evaluation of cultural diversity and against prejudice and discrimination[21].

2.5. Summary: Education development needs

Currently in Kosovo -as in many other European countries- a gap can be observed between official policy frameworks and concrete implementation measures. Although social inclusion of Roma, Ashkali and Egyptian is understood as one the main priorities of the Kosovo education sector, access to education for community children is being hindered by many factors which consequently contribute to their poor educational attainment and low skill levels.

---

[20]The pedagogical training and support measures have been initiated and supported by international donors, the Kosovo NGO sector /and Kosovo independent institutions (KEC etc).

[21] Kosovo Education Center, Research on inclusion of Roma, Ashkali and Egyptian children in elementary education, 2015.

Despite wide recognition that comprehensive policies and cross-sector interventions must complement each other, schools have difficulties to develop a maximal approach. A wide array of projects and approaches to promote social inclusion has been piloted throughout Kosovo and has contributed to raising awareness and deeper understanding of the causes and processes leading to social exclusion of Roma, Ashkali and Egyptians. However, evaluation of current projects and programs has indicated the need for more coordination as well as sustainability. The development of more comprehensive and longer-term measures in schools is one of the major challenges that need to be tackled; schools could be more effective by integrating all their existing practices into a comprehensive framework. Adopting a comprehensive framework would encourage a more holistic approach such as parent involvement, community links, and cooperation with external partners and especially with Roma, Ashkali and Egyptian initiatives such as the learning centres or mediation services.

Observation of educational practices has indicated a need for classroom development. Even if teachers are able to create a child-friendly atmosphere, they should still be trained to use explicit strategies for social interaction *across ethnic lines.*

Roma, Ashkali, and Egyptian children are sometimes first and foremost regarded as members of Roma, Ashkali or Egyptian communities rather than pupils. This inherent tendency to distinguish between children according to their group identities can reinforce discriminatory processes. If teachers do not understand these mechanisms, situations of asymmetry and unequal status will be reproduced or stabilized.

However, teachers who have competences for teaching in a diverse classroom are aware of these mechanisms and know about the benefits of interactive and cooperative teaching and learning strategies. They can use various interactive methods for enhancing contact among children, for strengthening social interaction and establishing meaningful cooperation across ethnic lines. These strategies could contribute to bridging the social distance between Roma, Ashkali and Egyptian and other children. Processes of individualization and building peer relationships could be initiated at classroom level or in school projects by applying methods for interactive learning. Teaching and learning methods that deliberately strengthen direct interaction among Roma, Ashkali and Egyptian children and non-Roma children need to be disseminated through pre-service and in-service teacher training.

Key areas in need of development

➢ Whole school development based on comprehensive and targeted policy frameworks
➢ Implementation of precise and detailed school development plans
➢ Classroom development based on individualization processes and cooperation
➢ Pedagogical and methodological strategies for enhancing social interaction and cooperation among peers and across cultural lines
➢ Intercultural education
➢ Support for returned children
➢ Strong school-parent-community links
➢ Monitoring of progress
➢ Data collection

---

3. GENERAL PRINCIPLES AND GUIDELINES FOR SOCIAL INCLUSION AT SCHOOL

In this chapter key principles and guidelines for social inclusion will analysed. These guiding principles are the starting point for comprehensive and inclusive school development and should not only be considered by individual teachers, but also by school principals and the entire teaching staff.

Schools are a micro-cosmos of society. They are social spaces where children from different social and cultural backgrounds meet. Schools can deliberately create opportunities to get to know each other, to learn together, to cooperate and to build peer relationships. If schools do not proactively create a inclusive environment, they might send messages that tend to reinforce social hierarchies by reproducing patterns of exclusion, marginalization and discrimination at micro-level.

Even if school segregation has been officially abolished, social inclusion is not a process which will occur by itself. Societal patterns of direct or indirect discrimination tend to be reinforced by school policies and practices and through teachers´ attitudes, as well as by parents' and children's perceptions and behaviour.
The idea of social inclusion is linked to the vision of a democratic society in which schools become a space for democratic experiences: where children learn to respect each other, to socialize and cooperate *across ethnic lines* and also learn about the dangers of discrimination and intolerance.[22]

The concept of a democratic and inclusive school environment in which *all* children feel safe and welcomed is based on *key principles* which will be defined in this chapter, namely:

1. A human rights framework
2. A positive school ethos
3. A participatory approach
4. Valuing diversity
5. Welcoming returned and repatriated children

3.1. A human rights framework

A human rights-based approach to social inclusion guarantees all pupils equal rights to education, regardless of their social or cultural backgrounds. Human rights are universal, encompassing all ethnic groups, nationalities and religions. A human rights-based approach places the focus on democratic values and shared principles, rather than on differences. It emphasizes the equal dignities and rights of all human beings, and especially the right of every individual to education, to non-discrimination and inclusion into society. It emphasizes the right to education for all.

---

[22] See Backman, E., and Trafford, B., Democratic Governance of Schools, Learning and Living Democracy, Council of Europe Publishing, Strasbourg, 2007. The concept of democratic school l development is based on a broad concept of democracy education, embracing knowledge, values, democratic experiences and acquisition of skills for learning to live in a democratic society.

At its core, a democratic and inclusive school has three focal points:
➤ It respects, recognizes and celebrates the normality of diversity as a starting point for social interaction and processes of inclusion.
➤ It promotes human rights, equality and the values upon which a democratic society is built.
➤ It raises awareness of unfair treatment of individuals or groups, of issues of discrimination and negative attitudes.

A rights-based approach also includes a participatory approach and requires that pupils, families and communities be involved in school life and its policies. Some basic rights are especially relevant to fostering social inclusion and non-discrimination of minority pupils and families[23]:
➤ The equal dignity and rights of all human beings
➤ The right to education for every child
➤ Legal equality for all
➤ All aspects of non-discrimination, including ethnic origin

This moral basis is confirmed by the Kosovo Constitution as well as in many official documents that aim at building a democratic society in Kosovo[24]. They all focus on equal human rights and respect for diversity as the essential preconditions for building a democratic and multi-ethnic society in Kosovo.

3.2. A positive school ethos

Schools tend to reproduce the social structures and values of their respective societies. In some cases schools strongly reflect and transmit the values of a particular national or cultural group. In other cases schools are aware of the importance of democratic principles and universal values and therefore try to overcome particularism or nationalism. Those schools strive towards an inclusive school ethos (or philosophy). They want to overcome group interests and privileges as well as historic and social mechanisms that reinforce exclusion and inequality of some social groups. In these schools a whole school approach based on a shared school ethos creates an inclusive learning environment in which all children are valued and equally supported in order to develop their abilities.

> **Shared democratic values**
> The starting point for building an inclusive and welcoming school environment is a positive ethos based upon shared values across the school community, including parents and young people. The school ethos that permeates a democratic and inclusive school seriously challenges the devaluing images and patterns of discrimination that Roma, Ashkali and Egyptian communities have typically endured in the wider society.

A school that has a welcoming school climate will be able to develop strong links with different communities and repatriated families and it
• makes all parents feel that they are wanted and have a positive role to play;
• shows parents that they can always make their views and opinions known to staff, and that these will be dealt with respectfully and seriously;
• demonstrates that parents' linguistic, cultural and religious backgrounds are valued and respected;
• emphasizes that the school is part of the community it serves.

---

[23] The bullet points are drawn from Universal Declaration of Human Rights,G.A.res.217A,U.N.DocA/810 at 71 (1948), htttp://www.un.org/en/documents/udhr/.
[24] See list of official documents in bibliography.

3.2. A participatory approach

Participation is a broad educational concept embracing a range of components. They all emphasize the rights of all stakeholders to be involved in school issues, and especially in those decision-making processes that shape the school´s profile and determine the overarching educational and social goals. They also focus on the importance of shared responsibilities and joint involvement. Meaningful participation can help to gain a sense of ownership and common identity.

Contemporary pedagogy promotes a democratic concept of education characterized by offering children a variety of cognitive and social learning opportunities[25]. Education is not restricted to processes of information and provisions of knowledge, but enables children to engage in social experiences with responsibilities and social engagement shared by all stakeholders.

Children learn through various channels of education: they learn *about* democracy and diversity, they learn *for* democracy and diversity, and they learn *through* democracy and diversity[26]. According to this ideal of a democratic school environment schools not only have the obligation to deliver content and information, but have the moral duty to prepare children for living in a democratic and diverse society and becoming active citizens.

Schools often tend to be "social islands" and remain disconnected from the wider community. However, this comprehensive perspective of schools as a democratic space questions the separation between school and outside realities. Schools need to be more than democratic micro spaces. They can be modelled as spaces which foster liaison with the wider community in many areas. They can encourage partnerships among schools and external stakeholders and engage in various joint activities, such as opportunities for mutual support or common social and cultural activities.

The concept of a school community includes the active participation of principals, teaching staff, pupils and other people working in schools, and it stretches out to parents and communities. This understanding of "schools as democratic learning communities" also advocates a strong commitment to non-discrimination and social inclusion of particular children or groups of children and their families.

The implementation of a participatory approach usually involves multiple interacting factors, rather than just one.

During their education children and young people should be encouraged to contribute to the life and work of the school and, from the earliest stages, to exercise their responsibilities as members of a community. This includes opportunities to participate responsibly in decision-making, to contribute as leaders and role models, to offer support and service to others and to play an active part in putting the values of the school community into practice.

---

[25] The conceptual framework is informed various CoE publications, see Brett, Peter, Pascale Mompoint-Gaillard, and Maria Helena Salema, How All Teachers Can Support Citizenship and Human Rights Education: A Framework for the Development of Competences, ed. by Sarah Keating-Chetwynd, Council of Europe Publishing, Strasbourg, 2009. Huber, J., and F. Brotto, eds., Intercultural Competence for All: Preparation for Living in a Heterogeneous World, Pestalozzi Series, 2, Council of Europe Publishing, Paris, 2012. Council of Europe.

[26] Charter on Education for Democratic Citizenship and Human Rights Education, http://www.coe.int/en/web/edc/charter-on-education-for-democratic-citizenship-and-human-rights-education

Parental involvement is crucial since the inclusion of a child is also dependent on the social inclusion of the whole family. Bringing together teachers and parents provides an opportunity to gain background information and learn about emotional as well as educational needs of the children. Pedagogical theory on successful inclusion suggests that considerable benefit can be gained for schools and families from direct communication between schools and parents[27]. Particularly those parents who are not familiar with the education system need precise information about procedures and school provisions, as well as their children´s progress. In cases where parents do not see the benefits of a completed education or cannot afford regular school attendance, communication between schools and families can be helpful to avoid drop-out.

Schools are encouraged to include members of all social groups in their respective bodies, for example parents' councils or school councils. They can build up a support system to care for the well-being of children which involves local initiatives, NGOs, education mediators, experts on issues concerning social assistance, psycho-social services and other relevant civil society structures.

Main strategies for promoting social inclusion in Kosovo schools (non-exhaustive)

➢ Teacher training on human rights and non-discrimination
➢ School support for enrolment and attendance in compulsory education
➢ Drop-out prevention
➢ Intercultural projects
➢ School- parents links
➢ After-school support
➢ Cross- sector cooperation between social assistance services, health care services, psychologists and schools

---

ACCESS' best practices

The involvement of parents from all communities in the school governing bodies helps the school become a place for democratic learning, such as the case with the primary school in Fushë Kosovë/Kosovo Polje, where a parent from Ashkali communities is involved as a member of the school council. Now there is a voice of a parent heard in the school protecting pupils' interests with the point of view of other communities.

3.4. Valuing diversity

Education not only reflects society, but also influences its development. While education cannot bear the sole responsibility for promoting competences for diversity and challenging racism, it has an important contribution to make in facilitating changes towards social inclusion. Societal contexts (social realities) and challenges differ from one country to another. In societies that aim at integrating different communities, such as Roma, Ashkali and Egyptian groups, issues of equality and non-discrimination have come to the fore. All teachers who engage in education for social inclusion therefore have to consider their social realities and identify realistic strategies for change.

---

[27]Kelley-Laine K., Overview of 9 OECD Nations: Parents as Partners in Schooling: The Current State of Affairs, The journal of Educational Research, Volume 102, 4, 2009, p.342-245. UNESCO and Council of Europe, Education for Roma children in Europe, Towards quality education for Roma children: transition from early childhood to primary education, Report Expert Meeting, Paris 2007, p.27-28 and p.31-33. S.J.Farenga, D.Ness, Encyclopedia of education and human development 2005.

Kosovo is still developing its approach to diversity in schools and in society more generally[28]. Schools, principals, and teachers working in all manner of schools are confronted with both constraints and enabling factors in relation to diversity. They need to take their professional skills further and develop specific competences to master the demands it brings.

Teachers engaging with diversity have to deal with complex situations shaped by structural barriers as well as intercultural patterns. They need to develop a set of basic key competences that will enhance their level of professional development and enable them to find solutions that allow them to respond adequately to a variety of challenges and situations.

A group of international experts has developed *A Framework of Teachers' Competences for Engaging with Diversity (2008)* which can provide a sense of orientation for novice teachers as well as experienced professionals. It identifies many facets of teaching and learning that need to be improved and offers a view of teaching as a social practice that goes beyond technical strategies or disciplinary knowledge[29], thus helping teachers understand their role in taking education further. Key competences for engaging with diversity are divided in three macro areas:

➢ **Knowledge and understanding**
   Knowledge and understanding are considered to be prerequisites, enabling teachers to be sensitive to and respond to diversity. These competences are based on a view of knowledge as reflective, critical and in a process of development.

➢ **Communication and relationships**
   Communication and relationships are at the heart of teacher engagement with and response to diversity. This is where teachers create classroom and school conditions that are inclusive and where they build and sustain relationships based on trust and mutual respect.

➢ **Management and teaching**
   This competence area involves actions by teachers to create a supportive, caring and safe learning environment, positive social interaction and active engagement in learning. The main aim is to build up a cooperative, non-discriminatory organizational culture which optimally realizes the idea of living and learning together.

Each of these three key competences contains a cluster of special competences for diversity, listed here[30]:

---

[28] The Kosovo education reform also places great emphasis on the development of key competences for democratic culture and socio-cultural diversity that enable all citizens to live in a multi-ethnic society. See the New Kosovo Curriculum Framework, Pristina 2011, http://www.ibe.unesco.org/curricula/kosovo/kv_alfw_2011_eng.pdf.

[29] Council of Europe, Policies and Practices for Teaching Socio-cultural Diversity: Concepts, Principles and Challenges in Teacher Education, Council of Europe Publishing, Strasbourg, 2009. CoE, 'White Paper on Intercultural Dialogue: "Living Together as Equals in Dignity"', 2009.

[30] This document is an extract from the publication of the Council of Europe: "Policies and practices for teaching socio-cultural diversity- A framework of teacher competences for engaging with diversity", presented at a conference in Oslo 2009.

Knowledge and understanding	Communication and relationships	Management and teaching
Competence 1 Knowledge and understanding of the political, legal and structural context of socio-cultural diversity	Competence 7 Initiating and sustaining positive communication with pupils, parents and colleagues from different socio-cultural backgrounds	Competence 13 Addressing socio-cultural diversity in curriculum and institutional development
Competence 2 Knowledge about international frameworks and understanding of the key principles that relate to socio-cultural diversity education	Competence 8 Recognizing and responding to the communicative and cultural aspects of language(s) used in school	Competence 14 Establishing a participatory, inclusive and safe learning environment
Competence 3 Knowledge about different dimensions of diversity, e.g. ethnicity, gender, special needs and understanding their implications in school settings	Competence 9 Creating open-mindedness and respect in the school community	Competence 15 Selecting and modifying teaching methods for the learning needs of pupils
Competence 4 Knowledge of the range of teaching approaches, methods and materials for responding to diversity	Competence 10 Motivating and stimulating all pupils to engage in learning individually and in co-operation with others	Competence 16 Critically evaluating diversity within teaching materials, e.g. textbooks, videos, media
Competence 5 Skills of inquiry into = exploring different socio-cultural issues	Competence 11 Involving all parents in school activities and collective decision-making	Competence 17 Using a variety of approaches to culturally sensitive teaching and assessment
Competence 6 Reflecting on one's own identity and engagement with diversity	Competence 12 Dealing with conflicts and violence to prevent marginalization and school failure	Competence 18 Systematic reflecting on and evaluating one's own practice and its impact on pupils

The competences that are necessary for engaging with socio-cultural diversity are related to teaching in general, to practices which are inclusive and concerned with all children and to a more responsive and responsible teacher education[31].

> A frequently asked question:
> *"Why intercultural education if we don't have minority children? Our school doesn't need diversity education. We have a homogeneous group of majority children"*
>
> Diversity education is aimed at preparing children for life in a multicultural society. The celebration of cultural diversity and the commitment to equality and human rights are at the heart of education. A positive approach towards the "other" should be a central element in all pupils' education. Even if a school is not directly confronted with diverse groups of pupils or issues of inter-group tensions, pupils should gain knowledge about the complexity of their society and the challenges stemming from diversity. Teachers can contribute to education for respect and mutual understanding in many ways. They can create learning opportunities, such as subject lessons, cross curricular projects, meetings, school trips or reports that teach about diversity and also raise awareness of societal challenges. Teachers can offer space for developing critical thinking or engage their pupils in social activities like peer mentoring or after-school support for disadvantaged children.

---

[31] See Arnesen, A.-L., 'Diversity and Inclusion: Challenges for Teacher Education', presented at the Final conference of The Council of Europe project 'Policies and practices for teaching socio-cultural diversity' (2006-2009), Oslo, 2009, p.12.

3.5. Welcoming returned and repatriated children

Integrating repatriated children and young people into the mainstream education system remains one of the greatest challenges of public schooling in Kosovo. Returned children are scattered all over Kosovo and until now targeted measures remain sporadic[32]. Without being properly trained to meet these challenges, schools and teachers are confronted with the difficult task of integrating/re-integrating these children.

Every teacher can contribute to creating a welcoming and caring atmosphere in his or her classroom and in the whole school, even if there are no targeted provisions in place. Teachers who are aware of the needs of these vulnerable children can support their social integration by helping them to build friendships, form good relationships with peers and take part in activities at classroom or school level. First of all it is necessary to understand the difficult social and psychological situation of children who have returned either voluntarily or having experienced forced return from a host country. Roma, Ashkali and Egyptian children who return to Kosovo are a most vulnerable group at risk of depression, low achievement and early drop-out. Besides living in a strange environment, children with an interrupted prior education may feel frustrated or inadequate because of their inability to read, write or complete some tasks, their lack of opportunity to continue learning, and frequent unfamiliarity with the school facilities and classroom equipment[33].

Some children come from countries where the education system is different. Schools may have been organized differently and the style of teaching may be more interactive and collaborative. The range of subjects taught in a child's former host country might also differ.

It is essential for teachers to develop empathy and deeper understanding for children who have lived through experiences of displacement and loss. It is equally important to search for integration strategies and to consider in which way schools, teachers and peers can respond to their complex social needs.

Recently the concept of resilience has offered a new perspective on psychological recovery. It is recommended that teachers working with repatriated children should identify adverse and protective factors that influence child development. Schools and teachers who wish to promote well-being should *try to maximize the protective factors* in a child's life and minimize the adverse factors, as much as they have control over them, helping to make it less likely that a child will suffer long-term psychological stress.

These supportive conditions provided by families as well as schools could complement each other. If family conditions remain adverse, the role of schools as a supportive environment seems to gain in importance.

---

[32] See Knaus, V. et al., Silent Harm - A Report Assessing the Situation of Repatriated Children's Psycho-Social Health, UNICEF Kosovo in cooperation with Kosovo Health Foundation, 2012.

[33] A recent UNICEF report stated that while most children had attended school regularly in Germany, once they returned to Kosovo three quarters dropped out from school, mainly due to poverty, language barriers and the lack of school certificates from Germany. See Knaus, V., and P. Widmann, Integration Subject to Conditions - A Report on the Situation of Kosovan Roma, Ashkali and Egyptian Children in Germany and after Their Repatriation to Kosovo, UNICEF Kosovo and the German Committee for UNICEF, 2010, p.60.

In schools children may find relationships either with peers or adults that may help to cope with challenging experiences. Schools can pay attention to the social needs of children for attachment and bonding and they will be a supportive and protective environment by offering:

- a caring and welcoming school atmosphere
- stimulating teaching and learning opportunities
- support for learning the language of the country
- pleasant social activities
- opportunities for meeting with peers
- contact and positive relationships with adults
- assistance for home work
- after school activities or additional classes
- support from school psychologist

The concept of resilience and its relevance for education

Resilience is a psychological concept describing the ability of individuals to cope with traumatic experiences, such as violence, abuse, war, flight or bereavement after a traumatic experience such as displacement and loss of stability, it is normal to manifest strong emotional reactions, but with time these usually lessen. Children's reactions to such events vary vastly in both the short and long term. Some children regain strength rather soon, others are not strong enough to cope.

Many factors influence psychological well-being. The duration and intensity of trauma, the child's age, the child's personality and character, the quality of childcare and the experiences in a new country all affect how the child will come to terms with being an asylum seeker and refugee. Certain adverse or risk factors make it more likely that problems will arise. Other protective factors help guard a child against long-term psychological distress.[34]

ACCESS' best practices

Schools have started with emergency strategies for the returnee pupils. There are schools that offer literacy programs for these pupils on weekends, whereas others have started the initiative to help these pupils after school hours. In Gjakovë/Đakovica a school has organised peer support for returnees, by organising after school activities to help them with homework. Besides this, returnees in this school are included regularly in all other activities organised by the school.

Returning pupils in school are very often assisted by Learning Centres. They have knowledge of returned families and they follow and assist pupils in registering in schools. Some learning centres offer courses or activities for parents of these children, which help their easier adaptation during this difficult phase the whole family goes through.

---

[34] For further information on educational strategies and activities supporting resilience see: Building Resilience online portal: www.education.vic.gov.au/Documents/about/department/resiliencelitreview.pdf. Cefai, C., Promoting Resilience in the Classroom: A Guide to Developing Pupils' Emotional and Cognitive Skills, Jessica Kingsley Publishers, 2008.

3.6. Ten Guidelines for Social Inclusion and Intercultural Education

The main concern of the general principles–deepening commitment to human rights principles and democratic values - applies to all schools, whether they are directly confronted with diversity or not. The following 10 guidelines are based on the reflections, experiences, and best practices shared by the participants of the ACCESS project. The participating teachers have identified and proposed that these guidelines be disseminated for promoting the social inclusion of Roma, Ashkali and Egyptian pupils. These guidelines can give schools and teachers a sense of orientation, and they offer practical guidance how teachers can promote the inclusion of all children in schools. All 10 guidelines reflect the normative perspectives for democratic school development and the overarching goals of education in relation to children´s rights and the right of all children to education. They emphasize the equality of all children, whether they belong to privileged or disadvantaged groups, translating their right to education in concrete strategies and measures.

The guidelines are complementing each other in shaping the vision of an education system that is built on a sound human rights framework and actively responding to the fact that children may have different social and educational needs. Within this framework schools are perceived as educational and social environments that acknowledge the diversity of society and educate all children towards democratic values and respect for human rights.

The Guidelines are calling for a wide range of social and educational strategies that build on each other in order contribute to the process of social inclusion of minority pupils in schools. This process is based on binding policy frameworks, on teachers' competences for engaging with socio-cultural diversity, and it is characterized by in-depth cooperation between teachers and principals, among colleagues, teaching staff and parents, as well as Roma, Ashkali and Egyptian organizations and outside agencies.

1. Education is for all children.
2. All children should be treated with respect.
3. A positive school ethos and school culture facilitate learning and integration.
4. School should create a welcoming and caring atmosphere at school.
5. Schools should consider that children have different social and educational needs
6. Schools should reflect and respond to the diversity of their pupils
7. Social inclusion and intercultural education should permeate all subjects and the social activities of the school.
8. Social inclusion requires participation.
9. Local schools should reach out to the wider community and look for opportunities to bridge the gap between schools and parents.
10. The process of social inclusion takes time.

Each of these10 guidelines can be translated into concrete strategies and tools for improving the social inclusion of Roma, Ashkali and Egyptian children in the education system and their practical meaning will be elaborated in chapter IV.

4. STRATEGIES AND TOOLS FOR SOCIAL INCLUSION IN SCHOOLS

The process of social inclusion takes time. The transformation of schools into more inclusive social and educational environments cannot be accomplished without implementation of binding legal frameworks. However, international research has indicated that steps towards democratic and inclusive school development can be successfully initiated even if structural challenges seem to be rather insurmountable. Individual schools can opt for change and decide for a process of improvement within their local context. They can gradually develop strategies for enhancing their level of social inclusion by mobilizing their in- school resources and referring to local opportunities for cooperation.

The following chapter elaborates on strategies and tools for effective school development. Key aspects of school and classroom development will be illustrated by examples of good practice developed in the framework of this project. The examples of good practice provided by participating schools and teachers may serve as a starting point for other schools and teachers who want to expand their inclusive activities.

4.1. The ACCESS programme as an example of a process of school development for social inclusion

The main objectives of the ACCESS programme were to promote frameworks and active measures for the integration and inclusion of Roma, Ashkali and Egyptian communities in Kosovo into the education system and into schooling in particular. The idea behind the project is that teachers should receive training in order to improve their competences for working more effectively in a diverse school environment with a high number of Roma, Ashkali and Egyptian pupils, including repatriated children.

The selected schools were at different stages of their school development process. At different levels, the school staff was responding to the needs of Roma, Askhali and Egyptian children and parents.

Thanks to the tools provided by the ACCESS programme, the participating teachers and principals could assess the situation in their respective schools and set up a list of priority issues they wanted to be addressed in the trainings.

The areas in need of development identified by pilot schools reflected the findings of official reports and surveys. They wanted to enhance their professional competences for engaging with social inclusion by:

1. Attending training to enhance their intercultural competences;
2. Monitoring and combating irregular attendance and drop-out through specific measures
3. Monitoring the attendance of school-age returned children, with special attention paid to Roma, Ashkali and Egyptians;
4. Increasing their capacities to ensure higher chances for school achievement of returned children and Roma, Ashkali and Egyptian children;
5. Enhancing communication and cooperation between schools and parents, and between schools and the wider community;
6. Cooperating with Roma, Ashkali and Egyptian initiatives and organizations;
7. Collecting information about existing in-community support structures, such as afternoon

classes, sports activities, counselling or mediation mechanisms;

8. Being attentive to the integration of returned children among peers in school and in the local community

The experiences and examples of good practice provided by the schools part of the ACCESS programme have indicated their growing awareness of social inclusion issues. These schools have accepted the challenges of their context are caring for the needs of Roma, Ashkali and Egyptian children in the best way they can. All schools have partial support services in place, like monitoring of school attendance, home-school links and provision of learning materials. A few schools offer a wider range of support services. They have established support strategies that include social initiatives for all pupils, including theatre, music performances, or sports activities. In addition they have tried to establish links between school and parents and to mediate conflicts in cooperation with Roma mediators. However, the integration of returned children remains an area of concern for many reasons.

One important conclusion resulting from the review of their practices was that the participating schools needed to work on a whole school approach.

4.2. Strategies for local school development

The process of school development can be maintained when schools regularly evaluate their quality and prepare plans for improvement. A process of continuing improvement is the main feature of the school process and can be reached by regularly updating the School's Development Plan. Therefor every school should have their own School Development Plan based on the circumstances in which it operates.

School planning for a school environment that actively aims at inclusion of Roma, Ashkali and Egyptians schools can be incorporated in school development planning work, which is already underway in many schools. There are many approaches to school development planning, and it is important that the school community adopts an approach that suits its particular situation. All teachers should be involved in the school development plan, in its drafting phase as well as in the implementation phase. The implementation of the school development plan should systematically be monitored and assessed, otherwise it will remain forgotten. Each school community is at a different stage in the school development planning process and will also have different conceptions of the most appropriate way of developing an inclusive school. These differences affect the ways in which each school community engages in the planning process. It is suggested that the following issues might be considered by schools:

➢ assessment of the situation of Roma, Ashkali and Egyptian pupils and the local context
➢ review of current educational practice and provision with a focus on the situation of minority groups
➢ preparing a development plan
➢ developing a detailed program of implementation
➢ evaluation

School development starts with a review of the current situation and tries to analyse where the school is positioned at that particular moment. To this end the school community could engage in a school review which focuses on the level of social inclusion of minority pupils attending the school. The assessment can provide information about the number of minority pupils, as well as the presence of returned children, and also refer to special challenges, such as

number of drop-outs, data on school attendance and number of children participating in learning centre activities[35]. The review of the local situation has to identify the educational and social needs of minority children and set up specific goals to promote their social inclusion based on information about the specificities of the local communities.

This process of planning and preparing requires in-depth cooperation and must be supported by the school principal and a majority of teachers. It is crucial to involve members of the minority communities, such as parents, representatives of local learning centres or NGOs. If necessary a professional school consultant can assist the evaluation process[36].

4.3. Drafting a school development plan

The reflection on the current situation of an individual school leads to a deeper understanding of the challenges for social inclusion. Schools will identify their strengths and achievements; they will also discover areas of concern and search for starting points for improvement.

The school may choose to respond to the needs identified by drafting an action plan for school development. The advantages of using the action plan as a tool for a whole school approach are that representatives of the whole school community may be involved in different elements of the process, that the school can work on a number of areas while at the same time different groups work on a variety of tasks, and that the plan can focus on making things happen quickly. Some schools may have had their own action plans in place already, and may, therefore, be ready for a broader planning approach.

Having developed an action plan, the members of the school community will engage in the process of implementation. The identification of roles, targets, success criteria, and a timeframe using the action plan model will make it easier for the school to turn policies into practice. Priority areas will be dealt with first, with the school culture becoming increasingly inclusive as work in these areas progresses and other areas of intercultural work are focused on. It may happen that, in the course of the implementation, new issues arise and require attention. Implementation must, therefore, be flexible to respond to changing circumstances while remaining true to the mission and policies which incorporate the school's intercultural perspectives

What should school consider when planning the school development plan for social inclusion?

Suggested issues for enhancing school development:

➢ Teacher training on human rights and non-discrimination
➢ School support for enrolment and attendance in compulsory education
➢ Drop-out prevention
➢ Intercultural projects
➢ School- parents links
➢ After-school support
➢ Cross- sector cooperation between social assistance services, health care services, psychologists and schools

---

[35] For more information on the tools for assessing and reviewing school inclusion, see Annex I.
[36] These stages form a cyclical process, which continually underpins the work of the school. In this process a school may become a "learning organization" in which several factors, such as self-assessment, data collection and monitoring, may contribute to school improvement at all levels.

ACCESS' best practices

In Gjakovë/Đakovica, a school drafted an action plan where the whole school community was involved in the process, and thus by implementing school activities the school culture is turning into an inclusive one. This was achieved through the approach where the whole school was involved in the process of inclusive education, which happened through fun - as a continuous culture of this school. Activities in the inclusive spirit are implemented by all teachers through the structured planning. Different groups of pupils take responsibility for organizing and evaluating activities, where children from Roma, Ashkali and Egyptian communities are always present. The engagement of all pupils in these activities has decreased the number of absentees from Roma, Ashkali and Egyptian pupils. Parents are often included in these activities that are of fun and learning character.

The roles for these activities are very well divided among teachers of this school, while they always tend to include different pupils each time. This school action plan includes also: mentoring groups comprised of pupils and teachers, mediation groups, supplementary lessons for children who had dropped-out and catch-up classes for repatriated children.

4.3.1. A School Charter as an additional tool for school development

A school charter is a framework similar to a Constitution. It defines the values and overarching goals of education shared by the entire school community. Albeit it has not yet become an instrument frequently used by Kosovo schools it is worth drawing attention to this framework. The idea of creating a constitutional framework for a whole school can add to a deeper commitment to social inclusion.

A school charter defines the shared values and overarching goals of education of a school community. It based on human rights principles and respect for differences promotes the social inclusion of disadvantaged groups and minorities into a welcoming and secure school culture. A school charter should be negotiated by all stakeholders, including pupils, parents and other relevant partners. If this school constitution considers the 10 guiding principles for social inclusion it can be used as a powerful tool to build a common vision of a democratic and inclusive school.

A charter which strongly confirms an ethos of inclusion should refer to a range of values that promote:
➢ positive and supportive relationships where children and young people feel that they are respected.
➢ a school climate in which children and young people feel safe and secure.
➢ rules for behaviour which promote successful learning and well-being within the school community.
➢ sensitive and responsive attitudes to each child or young person's needs.

The general principles and ten guidelines formulated for promoting democratic and inclusive school development social inclusion can be part of this constitution (see chapter III)

Example of the action plan from a school charter developed by a pilot school:

Activity	Responsible person	Month								
Support for returnee pupils School culture	Establishing of school groups for extracurricular activities Teachers: Pupils:	X	X	X	X	X	X	X	X	X
Engagement of peer pupil to support pupils in need	Teachers: Pupils:		X	X	X		X	X	X	X
Pupils engaged in extra activities	Teachers: Pupils:	X	X	X	X	X	X	X	X	X
School culture - cultural activities	Teachers: Pupils:			X			X			X
Group for prevention of drop-out	Teachers:			X	X	X	X	X	X	X
Management of school facilities	Renovation of the old part of the school			X	X					
Leadership and management	Implementation of regular meetings with school steering committee	X	X	X	X	X	X	X	X	X
Management of school facility	Building of a new school for working in single shift								X	X

4.4. Classroom development for social inclusion

Numerous research studies on inter-ethnic relations have proved that positive contact, inter-action and meaningful cooperation can enhance processes of individualization and positive relationships among people belonging to different ethnic/cultural communities. The widely quoted socio-psychological observation of inter-ethnic encounters has stated that "contact alone is not enough - people do need meaningful common tasks"[37]. It is equally important to consider the social conditions. Positive intergroup contact needs an atmosphere of trust, safety and ideally equal status of all involved.

These key findings can be used for classroom development:
➢ It is important to facilitate contact and communication among pupils belonging to different groups through methods of interactive learning, opportunities for social learning, games etc.
➢ It is equally important to offer opportunities for working on common tasks, in situations such as tandem work, small group work, cooperative learning settings or planning of projects.

As mentioned earlier, teachers who have competences for teaching in a diverse classroom are aware of the benefits of interactive and cooperative teaching and learning strategies, and should be trained to use explicit strategies in their classrooms for enhancing social interaction and cooperation *across ethnic lines.*

---

[37] Hewstone, M., W. Stroebe, eds., Introduction to Social Psychology: A European Perspective, 3rd ed., Blackwell Publishers, Massachusetts, 2001.

When preparing lessons, all teachers can reflect on the questions below:

1. What topics might enhance communication between children from different communities?
2. How can you use visual impulses, like pictures, drawings, things the children might bring?
3. What topics should be avoided and why?
4. How can you connect these social activities to your regular teaching content?
5. What solutions can you adopt if your classroom is very small?

4.4.1. Key strategies for fostering social inclusion in the classroom

Key Strategies for fostering social inclusion in the classroom are those strategies that may assist all children in the classroom to generate knowledge in a sustainable manner and to promote an interactive and enjoyable learning environment. Interactive teaching methods can be of immense assistance in helping community pupils to develop interest in participation in the educational process. The use of interactive teaching and learning methods could be combined with efforts to establish inter-ethnic contact and cooperation if teachers are aware of these chances to mix groups of children.

The benefits of interactive and learner-centred methodologies are widely recognized. These methods can be particularly useful for enhancing intercultural contact and cooperation if teachers arrange cooperation in mixed groups of children. Children will learn to work together as individuals and develop a sense of belonging to a learning community.

Such activities are important insofar as they
➢ build up a positive, supportive environment in which children can express themselves honestly without fear, and can talk about their ideas and perceptions
➢ emphasize the key role of language in enabling children to come to terms with their world, and in developing an understanding of what they experience and observe
➢ deal with emotional issues in a safe and age-appropriate way
➢ enable children to discuss and make sense of real-life situations and to develop empathy for others.

A good example is the case of a teacher from Gjakovë/Đakovica who implemented this daily plan with the following topics:

TOPIC: The right to education and play
Subject: Civic education
Grade: IV
RESULT:
After the completion of this topic students will be able to:
Learn new games from and discuss about them.
Analyse what they learn from the games.
Understand the right to education.
Understand their feelings about different games
Share information about the games and toys of their parents/grandparents

MATERIALS: Convention on Human Rights, notebooks, A-4 paper
INDIVIDUAL WORK and INTERACTION: Students are divided in two groups and stand in front of each other. They are asked to divide the paper in 3 columns and write: in the first column the game they like most and the argument it; in the second column the game that makes them nervous/anxious and argument it; in the third column who they like to play with and argument it. Then they create snowballs with the paper and toss it to the group in front of them and each one takes a paper and reads it. The discussion is opened and they talk about their individual experiences.
• This activity encourages students to talk about their feelings and perceptions about each-other. • They also learn that through games they learn new thinks.
REALIZATION: Students in pairs are requested to read paragraphs from the Convention on Human Rights and analyse the rights to education and the types of games before and now. Pairs write their input in paper and then present it in front of the whole group.
• Reading and commenting in pairs creates better communication opportunities, everyone expresses their opinion, listens to the other attentively, develops critical thinking and creates opportunities for questions.
REFLECTION: In groups, through two circles they compare and judge about the right to education and the right to play.
• This activity encourages students to understand that children from each ethnic group have the right to education and play as well as to cohabitation within one place.
HOMEWORK: To bring information from their family regarding games/toys of their parents

4.4.2. Intercultural education across the curriculum

Intercultural education is aimed at enhancing awareness of diversity and promoting respect for differences. It uses the cultural diversity in the classroom as a starting point for demonstrating similarities and differences.

Firstly, children could be encouraged to celebrate their own home language and culture, and to be open for other children's experiences. The linguistic and cultural variety could be expressed by labels and signs in the relevant languages.

Secondly, cross-curricular classroom activities can be used to raise awareness of cultural diversity. The arts, history and language teaching offer many opportunities here. In Civic Education pupils can develop their civic competence and their speaking and listening skills through role-play and debate about relevant issues, presenting information, negotiating. Pupils can be given texts to read such as newspaper articles, autobiographies, diaries, letters and leaflets.

Thirdly, some activities may address the experiences and life stories of children. Those intercultural projects might include to work on stories and testimonies; writing stories and accounts of migrations; interviewing and making presentations about relevant issues.

Finally, small intercultural projects can be added to the basic curriculum History projects can deal with the growth of multi-ethnic Kosovo; local history projects and oral history on returnees and refugees.

ACCESS' best practices

This is an experience that a teacher from Fushë Kosovë/Kosovo Polje is sharing about the intercultural project:

"On World's Heritage Day an excursion was organized with students of all nationalities, Albanians and Roma, Ashkali and Egyptians from our school. They had a chance to visit historical places in order to get more information on the history of Kosovo in general. The next day they brought clothes or small house equipments that their families used for years or generations. In small groups, they had a task to research for two days the history of one cloth or one house equipment, how was it used, was it used from different families and how. Students were asked to make a presentation on their research. After this was finished, all the items were exposed in the school facilities for everyone to see them.

This helped students to better understand their classmates and even find similarities they have among each other.

It's been a while since we have managed to have them all sit together, for example, one Albanian and one Roma student. Since last year, I have noticed them hanging out together after school. First, they stayed together in the school yard. Then, we have seen the whole class celebrating birthdays together or having drinks in local cafes where no alcohol is served."

4.4.3 Project-based learning

The new Curriculum Framework for Pre-university Education focuses on the development of competences and is based on principles such as the promotion of inclusion, integrated and coherent teaching and learning, and a learning-centred approach. Project work, or learning through projects, is mentioned as one of the recommended teaching methods and it is emphasized that this is the only method which at the same time contributes to the acquiring of knowledge, skills and attitudes. It also lends itself to a cross-curricular approach and to addressing the cross-cutting issues specified in the Framework Curriculum that will reinforce interconnections between different learning areas and stimulate a meaningful and manifold educational process.

The role of the teacher in a project learning process is very different from their role in classical learning methods. Here the teacher is not the one with a block of knowledge to pass on to pupils, but a facilitator of the learning process. Pupils follow instructions given by the teacher about the steps to go through but in terms of content decision-making should remain largely with the pupils. The main instrument of the teacher is the question, not the answer. Teachers should stimulate pupils to cooperate, support each other, give each other feedback and reflect on what they discover, as well as on their interactions. The Project learning is a relatively new concept in schools in Kosovo. However, lately it is noticed a tendency of teachers for its implementation.

> **ACCESS' best practices**
>
> In Gjakovë/Đakovica, a school worked as a whole on a common topic, trying to involve all subjects in the topic. Initially, a meeting is organized with teachers and pupil representatives, who then share the topic with their classmates. Pupils, with the help of their teachers divide responsibilities regarding the research in small groups on a particular topic. Teachers mainly have the facilitator role, and they use questions to guide pupils in their research. Pupils in small groups comprised of different combined communities continue their research on the topic which they will present in front of their class. After a while work from all classes are presented in front of all the pupils of the school.

4.4.4. Peer mentoring

A peer mentoring school program is a framework established in school and supported by the school in which volunteer pupils provide assistance to younger colleagues or colleagues facing various barriers which prevent them from being successful in school (e.g. lack of family support and learning conditions and resources, language issues, arrival from another school with different requirements, etc.)[38].

Engaging in peer mentoring brings benefits for both the mentor and the person receiving support:

For pupils benefitting from mentor support, the effects include:
➢ improved attitudes towards school and peers
➢ feelings of competency and self-efficacy
➢ better grades and academic achievement
➢ pro-social behaviour and attitudes.

For mentors, improvements have been reported on:
➢ being more connected to schools
➢ self-esteem
➢ empathy and moral reasoning
➢ competences for interpersonal communication and conflict resolution skills
➢ relationships with parents

The mentoring is mainly about a relationship, although this usually takes place through concrete activities like homework support, joint visits to cultural or educational places outside of the school support in school, even during lessons, etc. Participants in the program may also be offered opportunities to engage together in joint group activities (such as community

---

[38] See Huber, J., and F. Brotto, eds., Intercultural Competence for All: Preparation for Living in a Heterogeneous World, Pestalozzi Series, 2, Council of Europe Publishing, Paris, 2012.

> **ACCESS' best practices**
>
> Almost all the schools involved in this project have started implementing peer mentoring. Activities are organized during regular lessons as well as during activities in additional or supplementing lessons. Some schools, such as the school in Shtime/Štimlje organize supplementing lessons so that pupils of the same class support their peers. Teachers emphasise that pupils who are supported by their peers develop self-efficacy. Besides the support for homework pupils also develop very good relations among each-other, and this relation continues even outside school activities. A school in Gjakovë/Đakovica has started implementing the peer mentoring where pupils of grades 1-4 are supported by pupils of grade 5. Teachers emphasise that these activities were welcomed by pupils and have a great impact on the cooperative spirit in the school, where the overall care of older pupils towards younger ones has increased.

4.4.5. Extracurricular activities

Extracurricular activities should be considered an important part of the social inclusion of Roma, Ashkali and Egyptian pupils and families. Out of school activities can be organized together with local learning centres, local NGO´s, or other initiatives. Sports events, excursions, art clubs, theatre performances, joint activities with parents should be part of the social experiences of Roma, Ashkali and Egyptians, as they facilitate pleasant communication with other children, including non-Roma.

Arts and sports demonstrate high potential. They foster creativity and intercultural learning, create opportunities for group and team building, playful exchange and communication.

They also provide opportunities for pupils belonging to minority groups to present their own culture and share their interests and values with other children.

> **ACCESS' best practices**
>
> There are many good examples of extracurricular activities from schools where Roma, Ashkali and Egyptian pupils as well as returnee pupils are included. The schools' favorite forms are sport activities, where also Learning Centres are involved in some cases. Some schools have organized plays or drama for celebrating specific days.
>
> Schools in Brekoc, Gjakovë/Đakovica and Zaskok have reorganized the libraries, which in addition to the service of borrowing books to read, offer opportunities to organize debates on different social and educational topics. Also, the school in Fushë Kosovë/Kosovo Polje and in Novobërdë/Novo Brdo have opened a room within the school for different social activities, such as, meetings, watching movies on specific topics and then opening a debate on respective topic, meetings with community, presentations from different associations and organization

4.5. Building strong links between schools and community parents

Establishing strong links with parents is an essential part of supporting the education of minority pupils. The most successful of schools that work with these pupils are those that foster

a high level of parental participation. Such schools usually have good links with community initiatives, learning centres and local projects, including minority community groups.

Parents play a crucial role in the education of their children. They are a child's key educator and know them better than anyone else. There is a wealth of research evidence that shows that children do better when there is a close working partnership between home and school. The involvement of parents and their relationship to a school is crucial for improving school attendance and completion of education.

Parental involvement is thus a key factor in pupils' achievement and this is the case across all ethnic groups. If a child experiences difficulties at school it is essential to develop good communications with parents and other key persons. Sometimes parents' and children's problems may be closely interlinked. In case of returnees, leaving their home country often disrupts family relationships: children may lose parents or key carers. More frequently, children lose the attention of their parents, who may be so preoccupied by basic survival and their own problems that they cannot give young children the attention they need. Where parents are emotionally absent, it is important to ensure that the children receive social support within and across ethnic groups.

A starting point for encouraging more parental and community involvement is to acknowledge that there are different communities with different experiences. Individuals from within and across different communities should not be viewed in ways that label or stereotype them as a homogeneous group.

Parents and children may anticipate and fear experiences of discrimination. They may face a range of economic, social and practical barriers to being involved in schools, such as lack of clothes, lack of transportation, need for child labour, language problems, and lack of material resources for participation in school activities.

For many children, isolation and lack of support are significant risk factors. If children are experiencing difficulties at school, teachers should check that they and their families have the support of community groups, after-school clubs, access to playgroups, befriending schemes and language classes.

> **ACCESS' best practices**
>
> List of recommendations compiled by pilot schools from Fushë Kosovë/Kosovo Polje, Ferizaj/Uroševac, Gjakovë/Đakovica, Novobërdë/Novo Brdo:
> * Parents should be considered as partners,
> * Parents should be invited to visit the school and teachers.
> * Support will help build trust between them and the teachers.
> * Special attention needs to be paid to parents who lack education or are themselves illiterate.
> * If necessary, translation or interpretation services should be organized to facilitate communication.

4.6. Fostering access to education and school attendance

A child drop-out from school is not the result of an isolated decision at a certain moment, but is the consequence of a process. The issues of irregular attendance and drop-out call for compre-

hensive school guidelines and practices, as they cannot be solved by individual teachers. The school has to emphasize the right to education for all children and develop coherent approaches to prevent drop-out and early school leaving. The strategies chosen by the school community should be defined in the school development plan and communicated to all teachers.

Prevention teams for non-enrolment and school dropouts are determinate in the National Action Plan against Drop-outs 2009-2014. MEST and MED's insist on promoting school cooperation with and through the Prevention and Response Teams towards Abandonment and Non-registration (PRTAN).

The main duty of PRTAN is development of a strategy at school level and a work plan against the abandonment and non-registration. Team tray to encourage the communication within and outside the school among children, they include also parents and teachers in this communication. They provide technical and practical advice on working with school dropouts, students at risk and nonregistered.

Member of PRTAN are representatives of students, teachers, parents and a member from MED. PRTAN is established by the School Governing Board.

In case the dropout prevention team needs to conduct a conversation with a parent or with a child who has dropped out of school, the subsequent steps must be followed[39]:

1. Identify the case,
2. Prepare questions for conversation,
3. Determine conclusions,
4. Propose solution and discuss further steps with colleagues

ACCESS' best practices

Schools in Gjakovë/Đakovica, Shtime/Štimlje, Lipjan/Lipljan have teachers who individually or in group have come forward as volunteers to communicate with parents whose children don't attend school regularly. These meetings are held in school or in the homes, and their aim is to inform parents on the importance of their children' education and to encourage them to return their children in school. These volunteer groups mainly work with families of pupils from grades 6-9, where the drop-out is higher. Besides meetings with parents, they also organize meetings with pupils who have dropped-out, who are usually forced to do this due to the socio-economic situation, which sometimes happens to be initially initiated by the parents themselves. A good example is in Shtime/Štimlje, where the cooperation of teachers with school mediator has had impact in overcoming a very hard economic situation of a pupil who had dropped-out. They have initiated the collection of clothes and other necessary items to help the pupil in need. This initiative resulted successful and the pupil is back to school.

---

[39] GIZ, EUO office Kosovo, and MEST, Cooperation and school development, Seminar five. Pristina

Successful strategies recommended by schools:

- Address Roma, Ashkali or Egyptian school mediator to re-establish communication with the family
- Organize events and activities that those children who have dropped out from school also want to attend
- Organize meetings with parents where parents of children who still attend school can encourage those whose children have dropped out to send them back to school
- Plan catch-up activities for those who have left, and for those who return

4.7. Cooperation with mediators, learning centres and external partners

Schools cannot single-handedly master the challenge of responding to social and educational needs of Roma, Ashkali and Egyptians children as well as returnees. It is important that schools develop good links with community organizations in their locality. If a school wishes to improve the involvement of parents from communities in its activities, it can ask the relevant community groups to respond to the school's overtures.

The participatory approach outlined in Chapter III could enable the input of a large spectrum of valuable stakeholders - not only teachers, parents and children, but also civil society organizations, international organizations working in Kosovo, community leaders, activists and volunteers. Civil society organizations constitute a pool of expertise on the needs of Roma, Ashkali and Egyptians and on measures to address those needs; they provide support services and contribute to dialogue among stakeholders. The more stakeholders are involved in the process of social improvement, the more effectively existing practices can be evaluated, modified and disseminated. There are many non-governmental organizations, international support services and services offered by local and national authorities which can complement the efforts of schools. Schools and teachers would benefit from support networks, such as:

- Cultural mediation services, including mediators
- Learning centre support;
- Supplementary classes for languages, cultural-educational activities, sports;
- Youth activities;
- Women's groups;
- Local cultural events and excursions;
- sports events;
- Information services on issues of registration, school enrolment procedures, welfare assistance.

4.7.1 Education mediators

Education mediators aim to increase access to education for pupils from Roma, Ashkali and Egyptian communities. They are mainly based in Learning Centres, and they are in continuous contact with the school and pupils' families. Mediators are usually very well informed about the situation of each family in the neighbourhood they work, as well as about the returned families and the registration of children in school.

Main tasks of mediators are:
➢ Ensure pupils enrolment in school
➢ Mediation among families, schools and municipal administrations

- ➢ Prevent interruption of their school attendance
- ➢ Supporting pupils overcoming individual problems that may face regarding their schooling

Mediators are supported by different organizations, while local government does not include them in the support system.

> The school in Zaskok, Lipjan/Lipljan, recently have been more open to the relationship with the school mediator active in that area. The Mediator's regular meetings with the school's management team and the teachers helped the school to be in closer relationship with the parents of the Roma Ashkali and Egyptia children. In that way the school got facilitated with reaching the communities to receive important information that affect the future education development of their pupils

4.7.2 Learning centers

Learning Centres are facilities mainly outside schools where activities are implemented for children and youth of Roma, Ashkali and Egyptian communities. Their location is often in the neighbourhood where Roma, Ashkali and Egyptian communities live. They are supported by different organization initiatives and act independently from formal education system.

There are some initiatives for relocation of some Learning Centres in school facilities, but there is still no proper support from local or central government.

Activities that are offered in Learning Centres mainly are:
- ➢ helping children to be prepared for school enrolment, assistance in finishing homework, ensuring regular attendance of pupils in compulsory education,
- ➢ work with pupils who have dropped out of school,
- ➢ recreation activities as well as other activities regarding the education of communities in need

Learning Centres act also as information sites and places for implementation of different activities for youth and other members of these communities. Meetings, trainings, courses on different social and health topics, etc. are organized there.

Usually, youth from these communities work with pupils in these learning centres, and they have no adequate academic training for the work. They are mainly secondary school pupils who, after school, are engaged in the centres to implement activities with young children.

Even though there are some small initiatives, still there is a lack of cooperation between Learning Centres and schools where children attend classes. There are only a few cases where teachers or school leadership express their willingness to cooperate or participate in activities offered by the centre.

> **ACCESS' best practices**
>
> A very good example of cooperation between school and learning centre is in Brekoc, where pupils attending the activities in the learning centre, who are mainly Egyptian and Roma, together with pupils of primary school, have provided seedlings and flowers, which they planted in the school yard. This activity helped pupils to cooperate, improve the environment and continue to take care of school environment. Also, the learning centre opened doors for primary school children and implemented several activities during summer camp where pupils and teachers from the school were invited.

4.8. Re-integration of repatriated/returned children in schools

Due to recent political developments, the re-integration of repatriated children has become a matter of priority in Kosovo. UNICEF and OSCE reports on the situation of returnee children and their families has contributed to informing about their difficult conditions[40].

These reports on the precarious circumstances of returned children and their families have identified a number of severe concerns around access to schooling and support services[41].

Repatriated children are often vulnerable children who have lived through experiences of loss, alienation and displacement. They may feel unhappy, disturbed and disoriented. In addition, educational and social support for children returned to Kosovo need to be sensitive to the challenging contexts, the possibly traumatic experiences and the specific needs of individual pupils. Although language learning is crucial for successful integration and school achievement the educational, integration of returnees should be understood as going beyond mere language acquisition concepts. Psychosocial assistance and social activities are of equal importance to help a child attain a level of well-being in the unfamiliar and new context. The provision of intercultural education aimed at creating spaces for sharing cultural experiences and valuing competences acquired in other countries are of key importance.

> **ACCESS' best practices**
>
> Schools in Shtime/Štimlje and Ferizaj/Uroševac have developed strategies for fostering the integration of repatriated children in schools. They are aware that social and educational support should include various offers and suggest making sure that some basic requirements can be met:
>
> ➢ Orientation meeting to evaluate the pupil's skills and degree of schooling
> ➢ Provide parents with information
> ➢ Mediator assistance if needed
> ➢ Developing a personal inclusion plan by setting some minimum goals
> ➢ Being welcomed by teachers and peers
> ➢ Having a peer assigned as special friend and mentor
> ➢ Individual support if needed
> ➢ Regular monitoring of progress
> ➢ Meeting with parents
> ➢ Assisting with homework
> ➢ Participating in Learning centre activities
> ➢ Participating in extra-curricular activities

---

[40] Knaus, V., No Place to Call Home - Repatriation from Germany to Kosovo as Seen and Experienced by Roma, Ashkali and Egyptian Children, UNICEF Kosovo and the German Committee for UNICEF, 2011; Knaus, V. et al., Silent Harm - A Report Assessing the Situation of Repatriated Children's Psycho-Social Health, UNICEF Kosovo in cooperation with Kosovo Health Foundation, 2012; Knaus, V., and P. Widmann, Integration Subject to Conditions - A Report on the Situation of Kosovan Roma, Ashkali and Egyptian Children in Germany and after Their Repatriation to Kosovo, UNICEF Kosovo and the German Committee for UNICEF, 2010; OSCE Kosovo, An Assessment of the Voluntary Returns Process in Kosovo, October 2012, http://www.osce.org/kosovo/96805; OSCE, An Assessment of the Voluntary Returns Process in Kosovo, December 2014, http://www.osce.org/kosovo/129321.

[41] see chapter II and III.

Schools have also prepared a Checklist to gather information about a newly arrived child

- How is the child named by the parents and friends?
- What language competences does the child have, and what is his or her level of proficiency in each language (understanding, speaking, writing)?
- What is the child's religion, how is it practiced, and does this have any implications for school and classroom planning?
- Are there any cultural practices that might affect classroom interaction? Are there actions deemed inappropriate or rude in the child's home culture, but which may not cause offense to members of the dominant ethnic group or vice versa?
- What elements of the child's background represent valuable assets and can be used for further learning (e.g. extracurricular activities taken in host country, ability to play a musical instrument, places visited, ICT skills, etc.)

5. STRENGTHENING SOCIAL INCLUSION IN SCHOOLS

Drawing on the experiences from the field and many discussions with teachers and principals, three aspects for furthering the development in Kosovo schools should be considered. All aspects may contribute to a more sustainable process of educational development towards inclusion and intercultural understanding.

1. A human rights orientation

Social inclusion is not a static phenomenon, in which people are either permanently excluded or integrated. Inclusion is a social process shaped by existing policies and practices. The continuing process of inclusion into education is a process based on a deliberate orientation towards human rights and equality. Therefore, in order to advance social inclusion, schools should take a proactive stance that encompass the key principles, namely a positive and inclusive school approach that values diversity. Not taking these steps will mean not only that the school in not progressing towards a more socially inclusive setting, but that is also replicating and reinforcing old patterns leading to situations of asymmetry and unequal status.

2. Comprehensive and targeted training of teachers on social inclusion

It is recommended to complement the existing teacher training programmes and to offer training opportunities on issues of social inclusion of Roma, Ashkali and Egyptian communities. Teachers would need a targeted type of intercultural training for working with communities. Teachers faced with the presence of Roma, Ashkali and Egyptian pupils in their classrooms and schools are confronted with a number of challenges which include psychological barriers, as well as a need for professional development to respond proactively to these challenges. They might have to reflect on their own attitudes and values, or they might have to combat direct discrimination or negative attitudes and images associated with communities. Schools might face intergroup tensions at school or local expressions of discrimination against Roma, Ashkali and Egyptian communities.

Therefore teachers should become aware of the fact that it is not sufficient to enhance their general pedagogical and methodological skills. They need to expand their intercultural competences and become more professional by attending specific training on issues of social inclusion and non-discrimination.

Attending this type of training will help teachers to reflect on their own attitudes and perceptions, and to consequently examine their school contexts. It will enable them gain knowledge and understanding, to develop skills for intercultural cooperation and to engage in diversity management at school and classroom level.

In-service training for teachers in Kosovo should include several basic topics that translate the guidelines (listed above) into concrete approaches to comprehensive and targeted school development:

➢ Human rights education and strategies for social inclusion and non-discrimination
➢ Strategies fostering access to education and school attendance
➢ Inclusive school and classroom development

➢ Interactive and cooperative methodologies
➢ Intercultural education across the curriculum
➢ Strategies strengthening communication and cooperation among teachers and pupils, among children/peers and communities

3. Whole school development

Inclusion of Roma, Ashkali and Egyptians into Kosovo schools is a long term process in which organizational and pedagogical components of school development must complement each other. The development of organizational components is aimed at development plans for social inclusion, and a wide range of cooperation structures between schools and the wider community. A deliberate whole school development must be supported by pedagogical interventions at classroom level aimed at enhancing social interaction across ethnic lines. Classroom development can lead to changes in social relationships between pupils, to a more inclusive social environment, and will also create a welcoming atmosphere. Strong home-school links and involvement with the wider community will further contribute to acceptance of education and schooling.

Guidelines for teachers for Social Inclusion of Roma, Ashkali and Egyptians in schools

6. APPENDICES

Tools for school review on social inclusion of Roma Ashkali and Egyptians

1. Data about our school

Demographic data (pupils and teachers)
- How many pupils are registered at your school?
- How many of them are Roma, Ashkali or Egyptian pupils?
- How many returned children are at your school?
- How many Roma, Ashkali or Egyptian pupils are in each class in total?
- How many returned children are in each class?
- If there is a Learning Centre for Roma, Ashkali and Egyptian pupils, how do you assess the cooperation between the centre and the school?
- Has your pupil body changed in recent years due to immigration or repatriation?
- Are there teachers at your school from other ethnic backgrounds?

Attendance and drop-out
- How many returned pupils or Roma, Ashkali or Egyptian pupils have irregular attendance?
- Do you know the estimated number of Roma, Ashkali or Egyptian school-age children not attending school?
- How many returned pupils or Roma, Ashkali or Egyptian pupils have dropped out of school over the last 4 years?

Results in school
- Average grade at school level
- Average grade of Roma, Ashkali and Egyptian pupils
- How many Roma, Ashkali or Egyptian pupils follow studies through to high-school level?

Involvement of parents
- How many parents of Roma, Ashkali and Egyptian pupils usually come to parents' meetings?
- How often do you hold meetings with parents?
- How many parents of Roma, Ashkali and Egyptian pupils are parts of the Parents' Council?

Social Inclusion
- Could you give some positive examples of interaction with Albanian/Serbian pupils at classroom level/during extracurricular activities?
- Have you observed any tensions?
- Would pupils meet with Roma, Ashkali or Egyptian pupils outside of school?

Teacher Training
- How many teachers in your school have received training on issues related to the improvement of education for Roma, Ashkali or Egyptian pupils?

2. School self-assessment tool

Key school documents and their communication	1	What elements in key school policy documents include a focus on helping each child towards achieving his or her full potential and developing a positive self-concept?
	2	How are principles of equality and diversity with an explicit inclusive and intercultural perspective reflected in key school policy documents?
	3	How are the ideas above communicated publicly in ways understandable and accessible to all children and parents?
Physical Environment	4	Where are the cultures and languages of ethnic groups of Kosovo and the school represented in pictures, multilingual signs, notices and other elements in the school's physical environment?
Social Environment	5	What routines are in place for welcoming new children, for assisting them in becoming part of the school and for ensuring that their culture is affirmed in the environment?
	6	What procedures are in place for ensuring that the capabilities and needs of new children are recognized?
	7	What methods are used to make school and classroom routines and expectations explicit in a way understood by all children?
	8	What procedures are in place for dealing with discrimination and violence?
	9	What measures are in place to prevent and address drop-out?
	10	How are special events planned to be as inclusive as possible for all ethnic groups in the school?
	11	How is recognition given to important festivals and special days of all cultures in the school?
	12	How are members of minority ethnic groups supported in developing an affirmative sense of identity?
	13	What consideration is given to ensuring appropriate language and behaviour in interactions between teachers and children?
	14	What supportive environment is created for learners with limited knowledge of the official language?
Educational activities and resources	15	How is an intercultural approach reflected in the teaching practice of various subjects?
	16	In what co-operative learning activities are children involved so that they recognize and benefit from each other's strengths?
	17	How do extra-curricular options support positive interactions and co-operation between pupils?
	18	What method is used for assessing the appropriateness of images and messages contained in school texts and other resources?
Involvement of parents	19	What measures are planned for ensuring the involvement of parents, including minority parents, in school activities?
Cooperation	20	What measures are planned for cooperation with educational mediators, with learning centres, NGOs and other local stakeholders?

GLOSSARY

Anti-racist education	Education that questions and opposes any opinions and/or actions that serve to disadvantage groups on the grounds of perceived difference, within which there is an assumption of inferiority
Asylum seeker	A person awaiting the processing of their application to seek asylum, having fled a situation of persecution and/or war
Culture	The beliefs, behavior, language, and entire way of life of a particular group of people at a particular time
Discrimination	Exercising judgement or choice
Unfair discrimination	Treating an individual or group unfavourably
Ethnic minority/ethnicity	A system of defining people who consider themselves or are considered by others as sharing a set of common characteristics that are different from other people living in a society
Hidden curriculum	As opposed to formal curriculum
Immigration	The migration of people into a country
Integrated thematic planning	Integrating various themes, intercultural themes in the context of this document, into all of the subject areas being taught in school
Intercultural competence	The ability to put the values of intercultural education into practice in our daily lives
Intercultural education	Education that respects, celebrates, and recognises the normality of diversity in all aspects of human life, promotes equality and human rights, challenges unfair discrimination, and provides the values upon which equality is built
Multicultural education	In the context of this document, education that acknowledges and celebrates the cultural diversity of contemporary society, based on an assumption that, by exposing all children to the social and cultural customs of ethnic minority communities, they will have a greater understanding and tolerance of people from different backgrounds
Newcomer students	Students who arrive into a classroom from a country or background that is different from that of the majority of children in the classroom

Positive profiling	A form of assessment that • explores the full range of the child's capacities and behaviours • includes a range of different forms of data gathering • records what a child can do
Pluralism	The celebration of difference in society, allowing all ethnic and other minority groups to proclaim their identities without coming into conflict with the majority population
Prejudice	Unsubstantiated, unfavourable treatment of an individual or group, which is designed to marginalize or disadvantage that individual or group (often based on their membership of another social or ethnic group but also often on sex, sexual orientation, religion, socio¬-economic status, age, and disability)
Race	A word widely used to describe groups of people who are thought of as biologically separate, without any genetic or biological basis
Racism/Racial Discrimination	Any distinction, exclusion, restriction, or preference based on 'race', colour, descent, or national or ethnic origin, which has the purpose or effect of nullifying or impairing the recognition, enjoyment, or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural, or other dimension of public life
Institutional racism	The application of general rules and/or practices that do not make allowances for cultural differences, including indirect discrimination, a lack of proactive measures to prevent discrimination, a lack of professional expertise or training in dealing with diversity, and a lack of workable facilities for consulting and listening to minority groups
Indirect racism	Practices and/or policies that do not on the surface appear to disadvantage any group more than another but actually have a discriminatory impact
Individual racism	Treating another less favourably on the grounds of their cultural origin
Returnee	A person who has returned either voluntarily or forcibly- from a host country often as a result of legal procedures, economic disasters, war, , or fear of religious, racial, or political persecution
Stereotyping	Presenting an image of a person, a group, or a culture based on an asssumed range of activities, characteristics, or behaviours

USEFUL WEBSITES

- Council of Europe: www.coe.int
- Directorate of Youth and Sport, Council of Europe: www.coe.int/youth
- Enabling Education Network: www.eenet.org.uk
- Right to Education Project: www.right-to-education.org
- UNESCO: portal.unesco.org/education
- 'All Different – All Equal': http://alldifferent-allequal.info
- Office of the UN High Commissioner for HR: www.ohchr.org/english/
- The European Wergeland Center Library: http://www.theewc.org/library/
- Roma Education Fund: http://www.romaeducationfund.hu/
- Building Resilience online portal: www.education.vic.gov.au/Documents/about/department/resiliencelitreview.pdf
- European Commission Roma Portal: http://ec.europa.eu/roma
- UNESCO, Peace and Human Rights Education: www.portal.unesco.org/education

USEFUL RESOURCES

Backman, E., and Trafford, B., Democratic Governance of Schools, Learning and Living Democracy, Council of Europe Publishing, Strasbourg, 2007.

Brett, Peter, Pascale Mompoint-Gaillard, and Maria Helena Salema, How All Teachers Can Support Citizenship and Human Rights Education: A Framework for the Development of Competences, ed. by Sarah Keating-Chetwynd, Council of Europe Publishing, Strasbourg, 2009.

Council of Europe, Charter on Education for Democratic Citizenship and Human Rights Education,http://www.coe.int/en/web/edc/charter-on-education-for-democratic-citizenship-and-human-rights-education

Council of Europe, Compass: Manual for Human Rights Education with Young People, Revised Edition, October 2012 (available in Albanian and Serbian), Council of Europe Publishing, Strasbourg, 2012.

Council of Europe, Compasito: Manual on Human Rights Education for Children, Council of Europe Publishing, Strasbourg, 2007.

Gollob, R., and Krapf, P., Exploring Children's Rights: Lesson Sequences for Primary Schools; Nine Short Projects for Primary Level, Council of Europe Publishing, Strasbourg, 2007.

Gollob, R., Weidinger, W., and Krapf, P., Growing up in Democracy: Lesson Plans for Primary Level, Council of Europe Publishing, Strasbourg, 2010.

OSCE Office for Democratic Institutions and Human Rights (ODIHR), Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice, Warsaw, 2012, http://www.osce.org/odihr/39006.

Rus, C., and Zatreanu, M., Education of Roma Children in Europe. Guide for Roma School Mediators/assistants, Council of Europe Publishing, 2009 http://www.coe.int/t/dg4/education/roma/Source/Guide_EN.pdf.

Further information and publications are available at http://www.coe.int/ed

REFERENCES

Arnesen, A.-L., 'Diversity and Inclusion: Challenges for Teacher Education', presented at the Final conference of The Council of Europe project 'Policies and practices for teaching socio-cultural diversity' (2006-2009), Oslo, 2009.

Brown, R., and M. Hewstone, 'An Integrative Theory of Intergroup Contact', in Advances in Experimental Social Psychology, Vol. 37, ed. by M. P. Zanna, Elsevier Academic Press, San Diego, CA, 2005, pp. 255–343

Committee of Ministers, Resolution CM/ResCMN(2014) 13 on the Implementation of the Framework Convention for the Protection of National Minorities in Kosovo, 26 November 2014, https://wcd.coe.int/ViewDoc.jsp?id=2266941&Site=CM.

Council of Europe, Role of Mediators in the integration of Roma, Ashkali and Egyptian Communities in the Education system, A study on education mediators´ work throughout 2013. Study report by Zylfiu H. et al., Pristina 2014.

Council of Europe, Policies and Practices for Teaching Sociocultural Diversity: Concepts, Principles and Challenges in Teacher Education, Council of Europe Publishing, Strasbourg, 2009. CoE, 'White Paper on Intercultural Dialogue: "Living Together as Equals in Dignity"', 2008.

Council of Europe, Advisory Committee on the Framework Convention for the Protection of National Minorities. Comments by the United Nations Interim Administration Mission in Kosovo (UNMIK) on the Third Opinion of the Advisory Committee on the Implementation of the Framework Convention for the Protection of National Minorities in Kosovo, Strasbourg, 10 September 2013, https://www.coe.int/t/dghl/monitoring/minorities/3_FCNMdocs/PDF_3rd_Com_Kosovo_en.pdf.

CoE, Policies and Practices for Teaching Socio-cultural Diversity: Concepts, Principles and Challenges in Teacher Education, Council of Europe Publishing, Strasbourg, 2009.

CoE, 'White Paper on Intercultural Dialogue: "Living Together as Equals in Dignity"', 2008.

Council of Europe, Social inclusion, pjp-eu.coe.int/en/web/youth-partnership/social-inclusion van Driel, B., D. Nikolajevic, and F. Georgiadis, Insetrom Project. Teacher Training Evaluation Report, http://www.iaie.org/insetrom/download/Final_internal_evaluation.pdf

Dryden-Peterson, S., The Educational Experiences of Refugee Children in Countries of First Asylum,

Migration Policy Institute, Washington, DC: 2015.

Education Council, 'Recommendation of the European Parliament and the Council of 18 December 2006 on Key Competencies for Lifelong Learning (2006/962/EC)', Official Journal of the European Union, 2006.

European Center for Minority Issues Kosovo, Findings of the Assessment of Communities and Returns 2009-2013, 24 October 2013, http://www.ecmikosovo.org/wp-content/uploads/2014/07/ENG_ECMI-Findings-of-the-Assessment-of-Communities-and-Returns-2009-2013_FINAL_EN.pdf.

European Center for Minority Issues Kosovo, Baseline Study, Delivery of Education to Roma, Ashkali and Egyptian Communities in Fushe Kosovo/Kosovo Polje Municipality, October 2012.

European Commission, European Modules on Migrant Integration, 2014 https://ec.europa.eu/migrant-integration/index.cfm?action=furl.go&go=/librarydoc/european-modules-on-migrant-integration---final-report.

EC, Improving the Tools for the Social Inclusion and Non-Discrimination of Roma in the EU. Summary and Selected Projects, Publications Office of the European Union, Luxembourg, 2010, http://ec.europa.eu/justice/discrimination/files/improving_tools_roma_inclusion_summary_en.pdf.

EC, Vademecum: The 10 Common Basic Principles on Roma Inclusion, Publications Office of the European Union, Luxembourg, 2010, http://www.coe.int/t/dg4/youth/Source/Resources/Documents/2011_10_Common_Basic_Principles_Roma_Inclusion.pdf.

Frazer, H., and E. Marlier, Promoting the Social Inclusion of Roma. Synthesis Report. Overview Based on the National Reports Prepared by the EU Network of Independent Experts on Social Inclusion, on Behalf of the European Commission, December 2011, http://www.ceps.lu/publi_viewer.cfm?tmp=2706.

GIZ, EUO office Kosovo, and MEST, Cooperation and school development, Seminar five. Pristina Hewstone, M., and W. Stroebe, eds., Introduction to Social Psychology: A European Perspective, 3rd ed., Blackwell Publishers, Massachusetts, 2001.

Huber, J., and F. Brotto, eds., Intercultural Competence for All: Preparation for Living in a Heterogeneous World, Pestalozzi Series, 2, Council of Europe Publishing, Paris, 2012.

Integrace, Integrating Refugee and Asylum-Seeking Children in the Educational Systems of EU Member States: Evaluation and Promotion of Current Best Practices, Sofia, 2012, http://www.csd.bg/artShow.php?id=15951.

Kelley-Laine K., Overview of 9 OECD Nations: Parents as Partners in Schooling: The Current State of Affairs, The journal of Educational Research, Volume 102, 4, 2009, p.342-245.

Knaus, V., No Place to Call Home - Repatriation from Germany to Kosovo as Seen and Experienced by Roma, Ashkali and Egyptian Children, UNICEF Kosovo and the German Committee for UNICEF, 2011.

Knaus, V. et al., Silent Harm - A Report Assessing the Situation of Repatriated Children's Psycho-Social Health, UNICEF Kosovo in cooperation with Kosovo Health Foundation, 2012.

Knaus, V., and P. Widmann, Integration Subject to Conditions - A Report on the Situation of Kosovan Roma, Ashkali and Egyptian Children in Germany and after Their Repatriation to Kosovo, UNICEF Kosovo and the German Committee for UNICEF, 2010.

Kosovo Agency of Statistics (KAS). 2014. 2013 - 2014 Roma, Ashkali and Egyptian Communities in Kosovo* Multiple Indicator Cluster Survey, Key Findings. Prishtinë/Priština, Kosovo: The Kosovo Agency of Statistics.

http://www.childinfo.org/files/Kosovo_%28UNSCR_1244%29_2013_2014_Key_Findings_Report_%28Roma_Ashkali__and_Egyptian_Communities%29.pdf

Kosovo Education Centre (KEC). 2014. Brief Situation Analysis of the Education Sector in Kosovo. Kosovo Foundation for Open Society (KFOC). http://kfos.org/wp-content/uploads/2015/03/BRIEF-SITUATION-ANALYSIS-.pdf.

Kosovo Education Center, Research on inclusion of Roma, Ashkali and Egyptian children in elementary education, 2015 (in press).

Kosovo, Progress Report on the Medium- Term review of the Implementation of Action Plan and the Kosovo Strategy for the integration of Roma, Ashkali and Egyptian Communities, 2009-1015.

Kosovo Ministry of Education, Science and Technology, Core Curriculum for Lower Secondary Education in Kosovo (grades 6, 7, 8, and 9), Pristina, 2012, http://www.eu.eduswap-ks.org/Guidebooks_and_KCC/KCC_Lower_Secondary-English.pdf.

Kosovo MEST, Core Curriculum for Pre-Primary Grade and Primary Education in Kosovo, Pristina, 2012, http://www.eu.eduswap-ks.org/Guidebooks_and_KCC/KCC_Pre-Primary_and_Primary-English.pdf.

Kosovo MEST, Core Curriculum for Upper Secondary Education in Kosovo (grades 10, 11, and 12), Pristina, 2012, http://www.eu.eduswap-ks.org/Guidebooks_and_KCC/KCC_Upper_Secondary-English.pdf.

Kosovo MEST, The New Kosovo Curriculum Framework, Pristina, 2011, http://www.ibe.unesco.org/curricula/kosovo/kv_alfw_2011_eng.pdf.

Kosovo Office of Prime Minister, Kosovo Action Plan for the Implementation of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities, 2009–2013, 2009, http://www.kryeministri-ks.net/zck/repository/docs/Strategy_for_Communities_and_Returns_2009-2013.pdf.

Kosovo MEST, The Republic of Kosovo Action Plan on the Implementation of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities, 2009-2015, http://www.kryeministri-ks.net/zck/repository/docs/Action_Plan_on_the_Implementation_of_the_Strategy_for_the_Integration_of_Roma,_Ashkali_and_Egyptian_Communities_2009-2015.pdf.

Mazziotta, A., A. Mummendey, and S. C. Wright, 'Vicarious Intergroup Contact Effects: Applying Social-Cognitive Theory to Intergroup Contact Research', Group Processes & Intergroup Relations, 14, 2011, 255–74.

MICS report, Roma Ashkali and Egyptian Communities in Kosovo (UNSCR 1244), 2013-2014.
 Olsen G., Fuller M.L., Home-School Relations: Working Successfully with Parents and Families, Routledge, 2008.

OECD. 2010. Educating teachers for diversity: Meeting the challenge. http://www.oecd.org/edu/ceri/44575633.pdf

OSCE, Contribution to the Progress Review of the Action Plan of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities in Kosovo, 2009–2015, 2012, http://www.osce.org/kosovo/94856.

OSCE Kosovo, Tracking School-Dropouts and Non-attendance in Kosovo, September 2012, http://www.osce.org/kosovo/95112.

Tmava, M., and A. Beha, Helplessness: Roma, Ashkalia and Egyptian Forced Returnees in Kosovo, Roma and Ashkalia Documentation Centre, Pristina, 2009.

UNESCO and Council of Europe, Education for Roma children in Europe, Towards quality education for Roma children: transition from early childhood to primary education, Report Expert Meeting, Paris 2007, p.27-28 and p.31-33.

UNICEF and Council of Europe, Study on the Impact and Sustainability of Learning Centres, Pristina 2015 (in press)

UNICEF Kosovo, Situational Analysis of Education in Kosovo, Pristina 2004
Universal Declaration of Human Rights,G.A.res.217A,U.N.DocA/810 at 71 (1948), htttp://www.un.org/en/documents/udhr/.

Waxman, H. C., J. P. Gray, and Y. N. Padron, 'Review of Research on Educational Resilience', Center for Research on Education, Diversity & Excellence, 2003, http://escholarship.org/uc/item/7x695885.

Weiner, E., and Y. Amir, eds., 'Contact Hypothesis in Ethnic Relations', in The Handbook of Interethnic Coexistence, New York: Continuum, New York, 1998, pp. 162–81.

The Council of Europe is the continent's leading human rights organisation. It comprises 47 member states, 28 of which are members of the European Union. All Council of Europe member states have signed up to the European Convention on Human Rights, a treaty designed to protect human rights, democracy and the rule of law. The European Court of Human Rights oversees the implementation of the Convention in the member states.

www.coe.int

The European Union is a unique economic and political partnership between 28 democratic European countries. Its aims are peace, prosperity and freedom for its 500 million citizens – in a fairer, safer world. To make things happen, EU countries set up bodies to run the EU and adopt its legislation. The main ones are the European Parliament (representing the people of Europe), the Council of the European Union (representing national governments) and the European Commission (representing the common EU interest).

http://europa.eu