



Community
Engagement Festival

Programme

June 2, 2015



Universiteit
Leiden

University College The Hague

Engage The Hague

Welcome to the first Community Engagement Festival at LUC!

This event marks the completion of the 2015 inaugural Community Project course, a semester-long service-learning project in which twenty students studied the politics of multicultural education in the Netherlands, while also volunteering in two local secondary schools: the College St. Paul and the Johan de Witt School.

Today is also an occasion to recognize the wide variety of service work carried out by staff and students at LUC—ranging from arts programming to youth training to microplastics clean-up—and to explore opportunities for future volunteerism.

And today we also celebrate the expanding partnerships between Leiden University College, the Municipality of The Hague, and our fellow educational institutions (and other local organizations) in The Hague. By sharing resources and expertise, we all give meaning to the LUC motto of “building knowledge for a better world”—right here in our own community.

In this programme you'll find details about what's in store at today's festival, as well as further information about community engagement at Leiden University College. We are also proud to share examples of student writing from the Community Project course, to give you a sense of some of the work our group has done over the past semester.

Thank you for joining us, and we hope you enjoy the festival!

Sincerely,



Dr. Ann Marie Wilson

*Assistant Professor of History
Coordinator of Engage The Hague
<http://engagethehague.nl>*

Programme

15:00

Welcome by:

Jos Schaeken

Dean of Leiden University College

Ingrid van Engelshoven

Deputy Major of The Hague and

Alderman for the Knowledge Economy, International Affairs, Youth and Education

Ann Marie Wilson

Convenor of the Community Project and Assistant Professor of History, LUC

Student Panel on Multicultural Education:

“Reflections on the Inaugural Community Project Course”

Oliver Antczak, Anne Flake, Sien van der Plank, Morgan Ramkallawan

“Anthropological Perspectives on Multicultural Education”

Matthias Schotanus

“Experiences in LGBT Education in a Multicultural Setting”

Koen Rutten and Dana Theewis

“The Finnish Education Model: Dream or Myth?”

Hylke de Sauvage and Tuure Niemi

“Closing Words: Student Volunteerism at LUC”

Simon van der Staaij

16:30

Volunteer Fair

17:00

Keynote by Jelmer Evers

18:30

Borrel and Live Music

Volunteer Fair

Grab some coffee and sweets and come learn about exciting opportunities for volunteerism here in The Hague. We are pleased to welcome the following community organizations, in collaboration with LUC-Volunteer, the student-led volunteer network.

Vluchtelingenwerk Nederland / Dutch Council for Refugees

The Dutch Council for Refugees is an independent, non-governmental organization that defends the rights of refugees.

www.vluchtelingenwerk.nl

Johan de Witt Saturday School

Every Saturday, the Johan de Witt School opens its doors to children and adults in the surrounding neighborhood to offer a variety of lessons, from language training to mathematics to computer training to test preparation.

www.johandewittscholengroep.nl

Red Cross Student Desk

The Red Cross Student Desk works with young people in The Hague to provide relief and alleviate hardship for people in situations of need.

facebook.com/studentendeskenhaag

UNICEF The Hague

UNICEF works for a more equitable world by fighting for the rights of its future: children.

www.denhaagvoorunicef.nl

Stichting Present

Stichting Present connects people who have volunteer skills to offer with people who can benefit from them, in the city of The Hague and beyond.

www.stichtingpresent.nl

Volunteer The Hague

Volunteer The Hague is a project specifically aimed for English-speaking residents of The Hague, helping them to get involved and make a difference in the community.

www.volunteerthehague.nl

Kessler Stichting

The Kessler Stichting is a social service organization offering professional care and assistance to socially vulnerable citizens of The Hague.

www.kesslerstichting.nl

Keynote by Jelmer Evers

Jelmer Evers teaches history at the innovative UniC school in Utrecht. He was driven to become a teacher by his own educational experience. He describes himself as having been an average pupil who only came into his own with the encouragement of his economics teacher at the age of 17. Aiming to provide a holistic education to his



Jelmer Evers is on Twitter at @jelmerevers

students, he became a reformer of the Dutch education system and has been building an international teacher leadership network.

Mr. Evers was nominated for the Dutch Teacher of the Year award in 2012, and for the Global Teacher Prize in 2015. He has written for and co-edited two books: *Het Alternatief: Weg met de afrekencultuur in het onderwijs* (2013), one of the most influential educational books in the Netherlands, and *Flip the System: Changing Education from the Ground Up* (2015), outlining a modern alternative to the traditional system of test-based accountability.

Mr. Evers's teaching approach leads to student ownership of their learning and to the creation of a personal learning environment. In his history classes, he works mostly with interdisciplinary topics in which subject content and skills are acquired by students while exploring real-life challenges. His exam tools have been used by thousands of students nationally, creating a connected K12 MOOC.

You can learn more about Mr. Evers's work at <http://jelmerevers.nl>.

JELMER EVERS

About the Community Project

The Community Project course was launched in February 2015 as a new component of LUC's Global Citizenship curriculum. Focused on the theme of "Multicultural Education in The Hague," it invited students to combine the academic study of education policy, history, and philosophy with regular volunteer service as language tutors in two local secondary schools: the College St. Paul and the Johan de Witt School (Glasblazerslaan campus and Zusterstraat Saturday School).

Each week, the students read and discussed scholarly works on a particular theme. Often the class welcomed visiting speakers or embarked on excursion to learn directly from practitioners working in the field. And along the way each student wrote two traditional academic essays, as well as weekly reflection papers designed to connect classroom theory to community and professional practice.

This model of university education—known as "service-learning"—offers a unique opportunity for holistic learning. By stepping outside the comfort zone of the campus "bubble," students rise to the occasion of new challenges: meeting new people, developing practical skills, and cultivating civic consciousness. Crucially, they also serve real community needs. In this course, they provided intensive, often one-on-one tutoring that is difficult for secondary schools to deliver without extra help.

Finally, the international nature of the LUC student community, combined with the international make-up of many secondary schools in The Hague, created further opportunities for mutual learning and discussion, among university and secondary school students alike.

In the pages that follow, you can see a list of works the students read together, as well as samples of their writing from the course. The class also maintained a shared private blog, where the instructor and students regularly posted additional recommended readings, links, and news.

Instructor: *Dr. Ann Marie Wilson*

Student Assistant: *Bob Pierik*

Students: *Oliver Antczak, Anne Flake, Iddo van der Giessen, Simon Gnagy, Jiao Harmsen, Robin Hölscher, Olli Hyvärinen, Lara Jansen, Julia Lopez de Calle, David de Muijnck, Ruba Nawaz, Tuure Niemi, Sien van der Plank, Morgan Ramkallawan, Koen Rutten, Hylke de Sauvage, Matthias Schotanus, Rebecca Streng, Alexia Twingler, Ivanna Yurkiv*

Course Readings

Week 1: February 4

Welcome

- Stephen Castles, "Migration, Citizenship, and Education," in James A. Banks, ed., *Diversity and Citizenship Education: Global Perspectives* (2004)

Week 2: February 11

Philosophy of Democratic Education

- Amy Gutmann, "Democracy and Democratic Education" (1993)
- Martha Nussbaum, "Tagore, Dewey, and the Imminent Demise of Liberal Education" (2009)
- Paolo Freire, selections from *Pedagogy of the Oppressed* (1970)

Recommended:

- John Dewey, selection from *Democracy and Education* (1915)
- Rabindranath Tagore, "My School" (1933)
- bell hooks, "Democratic Education," in *Teaching Community* (2003)
- Jonathan Kozol, "Indoctrination vs. The Free Market of Ideas," in *On Being a Teacher* (1993)

Week 3: February 18

Dutch Multiculturalism I

- Marlou Schrover, "Pillarization, Multiculturalism and Cultural Freezing: Dutch Migration History and the Enforcement of Essentialist Ideas" (2010)
- Thijs Sunier, "Assimilation by Conviction or Coercion? Integration Policies in the Netherlands" (2010)
- Jan Willem Duyvendak, "Feeling at Home in the Nation? Understanding Dutch Nostalgia" (2011)

FIELD TRIP

Hague Public Library
(Research Training)

Week 4: February 25

Dutch Multiculturalism II

- Maurice Crul, Jens Schneider, and Frans Lelie, *Super-Diversity: A New Perspective on Integration* (2013)

FIELD TRIP

Hague Historical Museum, "The World In The Hague" Exhibit

Week 5: March 4

Multicultural Education in the Netherlands

- Paul, Vedder, "Black and White Schools in the Netherlands" (2006)
- Yvonne Leeman and Trees Pels, "Citizenship Education in the Dutch Multiethnic Context" (2006)
- Paul Jungbluth Interview, "De hogere klasse heeft haar standenonderwijs weer terug" (2015)

VISITING SPEAKER

Arjan van Daal
Education Policy Manager,
Municipality of The Hague

Week 6: March 11

Negotiating Difference in the Classroom

- Perception Institute, "The Science of Equality: Addressing Implicit Bias, Racial Anxiety, and Stereotype Threat in Education and Healthcare" (2014)
- Selections from Lisa Delpit, *Other People's Children: Cultural Conflict in the Classroom* (1995)
- Trees Pels, "Disengagement and Teacher-Student Interaction in Two Dutch Multi-Ethnic Schools" (2005)

FIELD TRIP

Tour of the Dutch City Council and
Presentation by Jaap van Oeveren, Deputy
City Clerk

Week 7: March 18

Block 3 Wrap-Up

- Independent reading for your midterm essays

VISITING SPEAKERS

Ferry Wever & Maartje de Roo, Policy Officers at the Johan de Witt School

Week 8

Reading Week

Midterm Essays due Friday, March 27

Week 9: April 8

How Do Schools Reproduce Social Structures?

- Selections from: Jay MacLeod, *Ain't No Making It: Aspirations & Attainment in a Low-Income Neighborhood* (1987)

Week 10: April 15

How Does the Bijlmer Compare to the Bronx?

- Selections from: Bowen Paulte, *Toxic Schools: High-Poverty Education in New York and Amsterdam* (2013)

EVENING SESSION

Film "Entre les Murs" (2008)

Week 11: April 22

Gender & Sexuality in Secondary Education

- C.J. Pascoe, "Notes on a Sociology of Bullying: Young Men's Homophobia as Gender Socialization" (2013)
- Sari Manninen, Tuija Huuki, and Vappu Sunnari, "Earn Yo' Respect! Respect in the Status Struggle of Finnish School Boys" (2011)
- Paul Mepschen, Jan Willem Duyvendak and Evelien H. Tonkens, "Sexual Politics, Orientalism and Multicultural Citizenship in the Netherlands" (2010)

VISITING SPEAKERS

Koen Rutten & Dana Theewis, Presentation on LGBT Education Training in Rijswijk

Week 12: April 29

Firsthand Practice

- Independent reading for your research projects

VISITING SPEAKER

Kate Lupson, math teacher in Oegstgeest and former teacher in The Bronx

Week 13: May 6

Teaching Preparation & Practice

- Magdelene Lampert, "How do Teachers Manage to Teach? Perspectives on Problems in Practice" (1985)

VISITING SPEAKER

Amanda Berry, ICLON (Leiden University Graduate School of Education) and World Teachers Programme

Week 14: May 13

Visit to Mariahoeve

- Independent reading for your research projects

EXCURSION

Trip to Mariahoeve with Klaske Hermans, Rob Ruts, Frans Oosterveer

Week 15: May 20

Wrap-Up

- Andy Hargreaves and Michael Fullan, *Professional Capital: Transforming Teaching in Every School* (2012)

Week 16

Reading Week

- Final Essays and Reflection Portfolios due Friday, May 29

International Students in The Hague

On Wednesday, May 28 a group of about seventy secondary school students and four teachers from the Johan de Witt Glasblazerslaan campus visited Leiden University College for a tour and introduction to liberal arts education in the city of The Hague.

The Johan de Witt students are almost all relative “nieuwkomers” to the Netherlands, hailing from over a dozen countries including Poland, Turkey, Syria, Ghana, Sierra Leone, Eritrea, Bolivia, Greece, China, Egypt, and Afghanistan. Over the course of the past semester, they have worked with LUC students after school to improve their Dutch and English skills.

To kick off the visit, Dean Jos Schaecken and Educational Director Lieke Schreel gave a lively presentation in Dutch and in English. Then a group of LUC students—hailing from (or with family roots in) the Netherlands, Germany, Sweden, France, Belgium, Turkey, Poland, Saudi Arabia, the US, and Trinidad and Tobago—gave a multilingual introduction presentation of their own, mixing Arabic with Spanish, Turkish with Polish, English with Dutch.

A gezellige time was enjoyed by all!



Student Work: Reflection Papers

Each week, students wrote short, informal papers in which they reflected on the assigned readings and on their experiences as volunteers. Students uploaded their reflections to a shared Blackboard site and were expected to read through their peers' contributions before coming to class. Below are some excerpts from student reflections throughout the course.

February 9, 2015

Olli Hyvarinen

Hails from Finland

I have to admit I had certain prejudices about Johan de Witt Schilderswijk school after I heard about the neighbourhood's reputation in class. I even force fed my expectations by reading stuff about the neighbourhood online. What killed all of them, however, was already the first experience of the school building and the warm reception by a funny school teacher. The building was beautiful and had nice atmosphere to it (unlike my own moldy secondary school that stank like dead corpses). I felt warmly welcomed to the school and I liked the idea that we were given pretty much free hand to approach the tutoring. I realized that we have an amazing group of 6 students. We were brainstorming already about all kinds of possibilities to incorporate into our tutoring such as music and arts etc... I am extremely happy about the Saturday and gained also self confidence in being with the students. I am looking forward to this whole semester. [...]

February 24, 2015

Simon Gnagy

Hails from the United States

Today at the Johan de Witt Vakantieschool, a student from Ghana whose name I regret forgetting made a remark about how he learns best outside the confines of "normal school." Eyeing his two peers in a way that meant "I'm talking about you," he said, "Probably 80% of what I know come's from stuff I learn outside of normal school. Like, I learn the most when I'm connecting with people, sharing stories and stuff like that." His classmates humbly agreed. Afterwards, all three responded to my inquiry about whether they thought traditional education was important, too. "It matters for our future," they quickly stated in unison.

Telling this story now seems rather bland—another inspiring moment taken out of context. But something about the way the one kid said connecting was endearing. Here, in this space, these three people from three very different backgrounds took a moment to recognize the importance of their convergence. It felt clear that their awareness of each other's differences was what allowed them to connect and to learn. I think everyone in the room missed the fact that it was in large part the space that brought us together.

Coming home and reading *Super-diversity: A New Perspective on Integration*, I felt moved by the author's emphasis regarding the ability of young generations to initiate "progressive forces within their communities." It was comforting to think about the types of young people responsible for this as being like the ones I met today: eager and accepting, wanting to learn about what made them unique and what made them similar. Maurice Crul especially notes the importance of equal opportunity for education in developing the most "powerful and visible emancipation movement." Despite my feelings of mindfulness about this notion that equality in education can lead to positive forms of integration, until today I had skipped over the importance space. For some reason, based on my experience today, I am more sensitive to the idea that space (perhaps more than anything) matters to integration.

Mobility, treatment, education, and labor all happen in a spatial arena. As people move and settle, the space is constantly transforming. Equality, then, must also be met in terms of space. Whether it's a place of religion, a school, a neighborhood, a city, a country, or a culture, self-identification is strictly bound to space in some sense. This realization seems cut short; I'm not even sure what I'm trying to say anymore. But basically, I think it's powerful that classrooms provide this formal space for coming together and connecting.

March 3, 2015
Iddo van der Giessen
Hails from the Netherlands

While doing the readings for this week, I remembered a conversation Jiao and I had with a pupil last week. On Friday at the holiday school we were having

English conversations with fifth graders at the Johan de Wittschool, and we had a lively talk with a 20-year-old student from Ghana. He did not speak very good Dutch, but was quite sufficient in speaking English. At a certain moment we came to talk about racism and discrimination in the Netherlands. He was arguing that there is still more separation in the Dutch society than native Dutch people would like to admit. Over the last years I have experienced that people with an immigrant appearance have to deal with more biased attitudes than I had imagined before, so I understood what he was pointing at. We then came to talk about "black" and "white" schools. As we have learnt last week, and now from the Vedder article and the Leeman and Pels paper, the environment in which immigrant children grow up is quite essential for their development. Having peers from mixed backgrounds is one aspect mentioned in the readings, and we discussed that with the student last Friday [...]

March 17, 2015
Alexia Twingler

Hails from Sweden, educated in France

In last week's volunteering session, we decided that instead of splitting up the class into groups according to their levels, we would randomly split them up. In our group, Simon and I started off by a word-writing activity, in which the students would have to sit in a circle, and in the time of 10 to 15 minutes, they would have to write down as many words as possible on a piece of paper – each new word starting with the last letter of the previous word. This game proved to be quite successful; in the sense that I could feel that it challenged most of our students. We divided the class into two groups, where Simon assisted one

group, whilst I assisted the other, and the students seemed to take the game seriously, frequently asking me questions about how to say certain words, how to spell them, and what they sometimes meant.

In the second part of the session with our first group, we decided that instead of having us propose another activity to our students, we would let them come up with one instead. It was the first time we tried this and it did not entirely work. The children were a little bit tired, demotivated, and they could not really agree on a game. Feeling the energy was low, we intervened, and introduced them to a game similar to charades, where all the students except for one would know a certain word, and the group would have to collectively explain and describe the word, without saying it, to the one student who had to guess it. The game proved to be quite interactive and some of the students really improved their participation levels. Additionally, I think that splitting the students up randomly instead of by level was good for them. By mixing up the levels, I could feel that students were somewhat less shy and made more of an effort to contribute.

Over the course of these past seven weeks I feel as though I have learnt more than I have ever learnt in any other LUC classroom, specifically because there is a mix between theoretical and practical. I have enjoyed every bit of it, both the weekly seminars as well as the tutoring sessions. The tutoring sessions have challenged me in several ways – from being thrown in to an unknown environment at first, to figuring out what to do with our students, how/what to teach them, how to establish boundaries with them, and how to get them to trust us. So far, I have to say that it has been a pretty smooth ride, compared to

what I had imagined it to be at first. I think we have connected well with the students, I have learnt a lot from them, and I can only hope that they feel the same.

March 17, 2015

Tuure Niemi

Hails from Finland, educated in Finland and Swaziland

For me, the past block has definitely enlarged my understanding of how complex issues regarding citizenship and identity. These issues are social and cultural as much as they are political. The discussions in our community project have had some very interesting connections with other courses I have been doing this block – for example, with Transnational Politics. I feel that I have been challenged to look at questions from a variety of approaches; I have developed my analytical skills and been introduced to several new concepts. This makes me feel very excited about the next block, and I am also excited to write my research essay.

Last week I happened to read the Guardian's article, "Why are white people expats when the rest of us are immigrants?" From the article, it was interesting to find parallels with the content of our community project. Firstly, I was thinking about the reflections the Mariahoeve group had on the way that the integration of students from Polish backgrounds seems not to have been framed as such problem as compared to the integration of students from Middle Eastern backgrounds. There seems to be a difference between the ways in which the presence of these groups have been problematized. Acts of argumentation are subtle acts of politics; they create different images of their subjects – framing a certain group in the way Muslim youth

have been framed is not only demeaning as a simplification, but also as informal discrimination.

The article also reminded me of something that Ruud said during our first to the school. He had just been asking about our national backgrounds – Ukrainian, Spanish, two Dutch and two Finns – and was telling us that there sure are many Russian-speaking students, even more Spanish-speaking students, maybe some ethnically Dutch students but no, there are no Scandinavians – if Scandinavians come to this country, they normally work for multinationals and do not live in neighbourhoods such as Transvaal or Schilderswijk. I don't know why but I have really thought about this statement – I've talked about it with my mom, dad and even my grandma. Partly this is because of all the interesting questions that can be raised from what Ruud said. Why is it so that the transnational migratory movements from one country to another are so vastly different? Why do “immigrants” from, say, Middle East, “belong” to Transvaal or Schilderswijk, whereas “expats” from countries like Finland “belong” somewhere else? Why does it seem to be so that there is such a value judgment between “immigrants” and “expats”?

More personally, Ruud's statement made me to think about myself and my personal background. Many of the members of my grandfather's family migrated to the United States, to look for employment and to literally escape from poverty that was very widespread in Finland during that time. Later on, some of them migrated to Sweden, for the same reasons. My grandmother's family is from Germany and Sweden, and my other grandma's family moved to Finland from Denmark. I am

a product of migration, and it makes me confused to think about embedded value judgments between “immigrants” and “expats.” Sometimes the lack of compassion in the way policies are constructed and implemented amazes me, which makes me think about John Rawls's idea of original position. He argues that people are likely to construct an equal community if they do not have any information on their own personal capabilities and possibilities, and how they are compared to others. Is it the existing inequality then that disempowers us to see the political need for equality?

March 17, 2015

Julia Lopez de Calle Cabezon
Hails from Spain

Last week, the Saturday group met in order to have a brainstorming meeting about our sessions at the Johan de Witt School. Because we usually are divided into different groups, and each group works with one or two students at a time, we thought that it would be interesting to put together a bigger number of students. This way, we could experience how the dynamics of the group change, as well as do more lively activities and games (we got many ideas from what some people posted on the blackboard reflection papers).

On Saturday, we attempted to carry out these ideas. When Olli and I managed to put together groups of around four people, these games – such as a student explaining a concept without mentioning the word itself so that the others guess what it is – made the students quite at ease and it looked like they were having fun. In addition, in one of the groups, there was one boy that seemed rather passive and uninterested. However, the game made him a little more participative and

he even smiled a couple of times... I loved being able to have both bigger groups and individual interactions on the same day, as that allowed us to do very different activities. I especially enjoyed our individual sessions. In one of them, a 16-year-old girl brought an article chosen by her about a girl falling in love with her father, and we talked about the vocabulary she did not understand. This was a hilarious situation, as we had to explain to her the meaning of certain rather sexual words, as well as words related to mental disorders...

In addition, Olli, Robin and I decided to cycle around and explore the Schilderswijk neighborhood. We went to the Haagse Markt and bought some stroopwafels, fruit, and fish. We also went into a Turkish store, where I bought some amazingly delicious Turkish meat. I really enjoyed our exploration of the area, and it was interesting to notice all the things that one usually overlooks, like the fact that we barely saw any white people, or how nice and smiley most people were. I loved seeing two men – one of them black and the other Arab – speaking in Dutch, laughing and hugging. It was very positive image of multiculturalism.

April 15, 2015
Robin Hölscher

Hails from the Netherlands

Although many of the observations that Bowen Paille makes about the schools that he worked in paint a rather bleak picture of the current situation, I was especially struck by his observations in the second chapter. When he described his lunch with a student in one of the more 'upper-class' parts of town, it really became clear how uncomfortable the student felt, a situation that was made worse by the

awkward interaction with the waitress. From the picture that Paille paints, it seems as if there are completely separate worlds within the Netherlands: the world of the Bijlmer, in which the student feels comfortable and enjoys respect, and the world that belongs to the 'white', 'educated', 'upper-class' part of society to which he feels he will never truly belong, and in which he even feels a certain inferiority related to his low education level. Paul Vedder describes how discrimination and prejudices in Dutch society lead people from immigrant backgrounds to retreat into their own cultural groups, and how schools are not able to compensate for this effect. Paille's observations seem a prime example of this, except that the group into which these students retreat seems maybe less dependent on a specific cultural or religious background, and more on class issues, since it seems like class (on top of discrimination) is a very important reason for why they feel distinct from other parts of society. When the problems in 'achterstandswijken' and the segregation in Dutch society are being discussed, I feel they are very often framed in terms of cultural and religious differences, and hardly ever in terms of the segregation between different classes. Perhaps these discussions would benefit from such a perspective.

April 21, 2015

Ivanna Yurkiv

Hails from Ukraine, educated in the
Czech Republic

In her chapter on homophobia and bullying in schools, Pascoe (2013) raises a controversial point about bullying. She explains that bullying is an interactional reproduction of inequalities. Homophobic harassment is used to reinforce masculinity. Those who are called “fag” or “gay” are made aware that their actions do not coincide with the masculine ideal that all boys and men should reinforce. This implies that homophobic bullying is, to some extent, “normal” or “to be anticipated.” Boys who are exposed to such ideas of masculinity will bully others into complying with them.

Her argument about bullying made me think about an incident at the Johan de Witt School last weekend. Tuure and I were tutoring groups of 2-3 students (aged 14-20). Close to the end of our session, we had a student from Columbia. He was very outspoken, used “shit” regularly in his sentences (although he kept apologizing about it), and was very confident during the discussion. Somehow we started talking about snowboarding and skiing. The boy told us that he likes snowboarding. Tuure then continued the conversation by saying that he personally prefers cross-country skiing. The boy responded with “Nah, I don’t like skiing, it’s for gays.” Both Tuure and I were in a bit of a shock from this sexist and judgmental comment. But to avoid any awkwardness we just joked it off, moving to another topic.

Pascoe’s argument makes me view the remark in a somewhat different fashion. Even though the boy was being slightly disrespectful and inconsiderate with his

comment, he was not “bullying” gays in Olweus’s definition of the term. By implying that skiing is for gay people, he was reinforcing the ideas of masculinity that he was surrounded with, and that he in fact represented.

I think that such remarks should not be approached with any punishment. A possible approach to such situations is a conversation. I think that it’s enough to explain to the student some people around him (even his friends) might be gay, and they would not appreciate such comments. It is also fair to mention that similar remarks have led to suicides (making him realize that his words have consequences).

May 2, 2015

Jiao Harmsen

Hails from the Netherlands

Kate Lupson’s engaging and enthusiastic way of sharing her experience as teacher was intriguing. It was really nice to see how passionate she was about her work, and to learn about the challenges she faces as teacher... In a broader context, we have seen that we as society aim for ideal teachers who preferably have a solid knowledge about their subject, as well as ‘charisma’. They must be able to get to know all their students’ needs, know how to handle students’ problems, how to manage their classes, and give every student enough constructive feedback... However, the reality is different, as we have seen in our volunteer sessions, as well as in our readings of *Ain’t No Makin’ It* and *Toxic Schools*, and now in Lupson’s talk. Teachers are still human beings who make errors, who are shaped by their environment, and who have ideas, beliefs, passions, emotions, and limits. It is good to have high aspirations, but I can imagine that having a more realistic idea of what a teacher is able to do may be

more encouraging. Particularly when such a realistic perception of a teacher may create more patience and understanding among students and parents.

May 20, 2015

David de Muijnck

Hails from the Netherlands

Sadly, our kids at Johan the Witt had their May holidays this week, and so we didn't see them. When I thought about this, it struck me that the community project is nearly over. We'll only have two sessions with the kids left. I found myself surprised by the fact that I've started to call them 'our' kids; we've only had relatively few classes with them. I can only imagine what it's like to be teacher with kids like them all the time. All sentimental whining aside, it'd really like to do more tutoring and teaching like we do/did at Johan de Witt in the future, and I think it was a great experience!

The fieldtrip to Mariahoeve was a very interesting one, I must say. What I found particularly interesting was how Rob Ruts and Klaske Hermans were arguing for a shift in the relation between policy making and the executive side of policy in their own way. Klaske spoke about her role as an area manager for Mariahoeve, explaining the history and the problems that Mariahoeve faced and faces now, and how those can be dealt with. Mariahoeve has two fairly distinct groups of residents: a group of long-time residents, mostly elderly people by now, and a group of new, shorter-term residents that come for the cheaper housing. Klaske's approach was peculiar in the sense that she tries to stay away from the bureaucratic policy-making, and instead aims to connect actors that relate to the issues that need to be addressed. She calls this the personal approach... Rob made a very similar argument, but in a wonderfully

stereotypical philosopher-artist style; leaned back in his chair, with a bunch of notes that he didn't really look at on his lap, speaking in a rather slow, abstract way. He spoke about how we need to do away with policy papers and all too much bureaucracy, drawing from his own experience in Amsterdam West. He also expressed how much he liked Klaske's style of tackling problems. What makes it interesting is that Klaske operates within the set structures of government, but still manages to apply her personal approach. Perhaps, that is the ideal we are looking for: a structure within which government institutions deal with issues in society, but where the individual has enough space to let his or her personal approach ultimately solve the problems.

Student Work: Essays

As this programme went to press, students completed their final research essays on topics ranging from foreign-language training in Australia to the history of education in Ukraine. Below are two sample midterm essays, which draw on assigned readings for the course.

Disengagement and Disruptive Behavior in the Multicultural Classroom: What Can be Done?

by **Lara Jansen**

Hails from the Netherlands, educated in Belgium

Disengagement and disruptive behavior of students is an issue in classrooms at all levels of education. In recent years, the problem has seemingly gotten worse, due in part to a change in power balance between adults and children and the increased freedom of movement and negotiation of young people.¹ What may be potential solutions to the problem of disengagement and disruptive behavior? Adolescents are easily influenced, especially by their peer group, which can lead to disruptive behavior in classrooms. Furthermore, the way in which teachers approach students and how they teach matter significantly to the amount of engagement in a classroom. This reflective essay expands on these claims in the attempt to answer the question of how to solve this problem in multicultural classrooms, by combining literature on the topic with real-life experiences. First, the main causes of disruptive behavior and disengagement are outlined, after which possible solutions, both in terms of teacher behavior and curriculum structure are presented.

One of the key causes of disengagement and disruptive behavior is peer influence, as this is thought to have a significant impact on students' willingness to learn and the acceptance or rejection of a teacher's authority. Young people often see school as their primary setting for social interaction², and hence may prioritize this over learning. Adolescents going through puberty often question why they are in school, when they could be doing other things that are more entertaining or useful in their eyes. Many of these students go to school because they are legally required to, rather than because they want to learn. Subsequently, there are often students who do not care about grades or learning, which can be detrimental to the class as a whole. It may be the case that a teacher is too focused on telling the disruptive ones off, hence not giving all students equal attention, stunting the progress of the entire class. Peer behavior can be positive in some cases, as students may compare themselves to their classmates, and want to perform well if others are. However, in some cases this relationship is reversed; if there are a few disruptive students, the entire class may tag along and partake in such behavior.

Perhaps this issue is highlighted even more in multicultural schools or at vocational levels of education, due to the social stigmas that are associated with them. Students may subconsciously suffer from "stereotype threat," which means that they fear confirm-

¹Trees Pels. "Disengagement and teacher-student interaction in two Dutch multi-ethnic schools." *In Dialogues in and around multicultural schools*, eds. W. Herrlitz and R. Maier. (Tübingen: Max Niemeyer Verlag, 2005): 283.

² *Ibid.*, 285

ing a stereotype that one's group is less able than other groups to perform an activity.³ The result is that students will often act according to such social stigmas, reinforcing the stereotypes to their own detriment. If immigrants are portrayed by the media in a negative light, or students are seen as incapable of climbing the social ladder and bound to end up working low-skilled jobs, then students' confidence levels are damaged, making them believe that the stereotypes are true—and some may act accordingly. With the rise of extreme-right wing parties in Europe, such as Geert Wilders' Party for Freedom, this effect may be magnified.

Education can aid in countering this problem, through the fostering personal and social identity of students, as addressed by Castles. Schools that employ teachers from diverse backgrounds and that have curricula recognizing diversity may positively affect a child's socialization process, and help them develop a sense of who they are and where they fit into society.⁴ Employing teachers from different cultural backgrounds may make students feel more comfortable around them, but may also reduce the occurrence of racial anxiety.⁵ Reducing the experience of racial anxiety amongst both students and teachers can make the school environment more comfortable, hence increasing a student's willingness to engage and participate. The employment of teachers from different ethnic and cultural backgrounds can also aid the process of learning about different cultures, which is important for a child's development and future.

Another major cause for disengagement amongst students is the behavior and practice of the teacher. Students mainly interact with their parents at home when they are not in school, and are thus accustomed to a certain discourse related to their culture. Lisa Delpit argues, for example, that African-American children are often more likely to respond and behave if they are given instructions in a direct and explicit manner, as this tends to be how they are treated at home by their parents.⁶ Nevertheless, it is difficult for teachers to consider a student's background before addressing them, and treating certain students differently because of their ethnic background may signal an implicit bias.⁷ Although some or most African-American children may respond positively towards directions, this does not mean that we can generalize that it is true for all African-American children. Singling out certain students according to an assumption about how they were raised may come across as discriminatory, potentially resulting in the student taking part in more disruptive behavior, which is the opposite of what the teacher aims to achieve.

Related to this, mutual respect between students and teachers is of crucial importance for effective learning. Classrooms led by teachers who address students as superior who they need to listen to and obey, are likely to foster disruptive behavior. In the 'banking' style of education⁸, where students are merely expected to soak up and reproduce the information taught to them by their teacher, who they are expected to trust is always right and are not allowed to argue with, then education becomes boring and ineffective. In the case of multicultural schools, such mutual respect may be even more crucial to foster a positive environment that motivates students to engage.

³ Rachel D. Godsil et al. "Addressing Implicit Bias, Racial Anxiety, and Stereotype Threat in Education and Health Care." *The Science of Equality 1* (November 2014): 31.

⁴ Stephen Castles. "Migration, Citizenship, and Education." In *Diversity and Citizenship Education: Global Perspectives*, ed. J.A. Banks. (San Francisco: Jossey-Bass, 2004), 30.

⁵ Rachel D. Godsil et al. "Addressing Implicit Bias, Racial Anxiety, and Stereotype Threat in Education and Health Care." *The Science of Equality 1* (November 2014): 27.

⁶ Lisa Delpit. "Education in a Multicultural Society: Our Future's Greatest Challenge." In *Other People's Children: Cultural Conflict in the Classroom*, ed. Lisa Delpit. (New York: The New Press, 1995): 168.

⁷ From the science of equality. Implicit bias is when people associate automatic stereotypes and attitudes that result from repeated exposures to cultural stereotypes of different racial groups that pervade society.

⁸ Paulo Freire. "Banking v. Problem-solving Models of Education." In *Philosophy of Education: An Anthology*, ed. Randall R. Curren. (Malden, MA: Blackwell Pub., 1970).

Perhaps a potential solution to some of the issues outlined above could be to have smaller classrooms. I have learned from personal experience in the classroom that students tend to be a lot more calm and concentrated when split up into smaller groups. Although larger classrooms may provide an environment that fosters interesting debate between students from different backgrounds, it can also mean that shy or insecure students can fade into the background, because they are scared or feel intimidated by peers. In that case, encouraging a system in which students are allowed to actively participate and communicate may not be the best solution.

Another possibility is to reward students for good behavior, rather than punish them for things they do wrong. Students might be positively reinforced by being allowed to work on a different assignment once they have finished their work, or by getting a chance to do a 'fun' activity like watching a movie in class or at the end of a semester. Another example of such a reward system is one they employ at College St. Paul. Rather than the archaic tradition of removing disturbing children from a classroom as punishment, students who are capable of working independently are allowed to do so outside the classroom. At the same time, however, rules and expectations about in-class behavior should be clearly outlined at the start of a year or semester, as structure and consistency is key. If a teacher is inconsistent with punishments and rewards, students will feel like they are treated unequally, and therefore may become more disengaged.

All in all, rising levels of disengagement and disruptive behavior is not an easy problem to solve. Every child is different, and making generalizations about how they should be addressed or what type of classroom interactions work for them is complicated. A change in the behavior of teachers towards their students or a change in policy is not sufficient; both of these need to coexist and reinforce one another to truly be effective in stimulating students, and in reducing disengagement and disruptive behavior. Smaller classrooms, emphasizing personal relationships with students, and allowing a diverse group of teachers to be in charge of how they teach seem like good steps in the right direction, and should be emphasized. We should focus on listening to students, and considering their feedback and preferences, as their education impacts their formation and their future, not that of the teacher, school board, or policy makers.

Educating the Heart: of Love and Compassion

by Rebecca Streng

Hails from the Netherlands

Educating the next generation is one of the greatest responsibilities and uncertainties we face. What do we teach children, and how do we know—or agree on—what ‘good’ values are? In the Western world, educators have at least one common ground: democracy. Yet, bringing up the next generation to become democratic citizens faces many difficulties, as even in democratic societies, what we teach children is influenced by economic demand and authoritarian structures within schools.¹ One of the greatest challenges of democratic education is the lack of compassion as part of the curriculum. This is problematic as “we may become powerful by knowledge, but we attain fullness by sympathy . . . [Yet] we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed.” In this essay, I will argue for the need to educate not only the mind, but also the heart in order to teach sustainable democratic citizenship in an increasingly diverse society. First, I will explain what democratic citizenship education means, and why empathy plays an important role. I will then show how this should be incorporated in the classroom. It seems that the role of the teacher as caring and loving companion in the process of learning is crucial, political, and necessary to cultivate the skill of the heart: empathy.

“The end of democratic education is to create democratic citizens, people who are willing and able to govern their own lives and share in governing their society.”² This means that students have to learn the abilities to govern their own community that is becoming increasingly diverse. Martha Nussbaum holds that crucial abilities for a healthy democracy are “the ability to think critically; the ability to transcend local loyalties and to approach world problems as a ‘citizen of the world’; and, finally, the ability to imagine sympathetically the predicament of another person.”³ In other words, most important are the skills of critical thinking and empathizing with the other. Democratic education, unlike the ‘banking concept,’⁴ means that students are not ‘containers’ to be filled by the teacher, and to “receive, memorize, and repeat” whatever they are told, but that they take part in the learning process alongside the teacher. Democratic education according to Jonathan Kozol should “steer away from propaganda,” meaning that students get to question. This fosters skills for students to defend themselves against dominating knowledge, or on a societal level, the status quo. It is therefore not illogical that Kozol holds that education is political. Finally, democratic education should provide enough data; diverse resources to create a potential for revolt.⁵ In other words, students should learn how to disagree with their teacher in a competent way without being indoctrinated.⁶ Educators have to “find ways to teach and share knowledge in a manner that does not reinforce existing structures of domination (those of race, gender, class, and religious hierarchies).”⁷

¹Martha Nussbaum, “Tagore, Dewey, and the Imminent Demise of Liberal Education,” (2009), 61.

²Ibid, 57.

³Amy Gutman, “Democracy and Democratic Education,” *Studies in Philosophy and Education* 12, no. 1 (1993): 159.

⁴Martha Nussbaum, p. 55.

⁵Paulo Freire, “Banking v. Problem-solving Models of Education,” in *Pedagogy of the Oppressed* (New York: The Seabury Press 1970), 68.

⁶Jonathan Kozol, “Indoctrination vs. the Free Market of Ideas,” in *On Being a Teacher* (Oneworld publications, 1993), 88.

⁷Ibid., 86-8.

⁸bell hooks, *Teaching Community: A Pedagogy of Hope* (New York: Routledge, 2003), p. 45.

What thus is vital for democratic education is a space in which not indoctrination takes place, but inclusive learning. “Education should prepare citizens for consciously reproducing (not replicating) their society,”⁹ by giving them skills to think critically, but also compassionately.

Compassion is of vital importance in the process of learning, as it is more needed in contemporary society. According to Palmer, knowledge is love. He says: “A knowledge of compassion aims not at exploiting and manipulating creation but at reconciling the world to itself. The mind motivated by compassion reaches out to know as the heart reaches out to love. Here, the act of knowing is an act of love, the act of entering and embracing the reality of the other, of allowing the other to enter and embrace our own.”¹⁰ Not only is knowing opening up to and embracing the world of the other, but through this act, we learn how to love ourselves and let others do so. In this sense, compassion is the key to knowledge and understanding through community. Unfortunately, compassion is hardly taught in classrooms. bell hooks observed that students are not taught to be comrades, but fierce competition.¹¹ This is a result of an “organizational model” of dominant culture, which “reinforces hierarchies of power and control. It encourages students to be fear-based, that is, to fear teachers and seek to please them. Concurrently, students are encouraged to doubt themselves, their capacity to know, to think, and to act. Learned helplessness is necessary for the maintenance of dominator culture.”¹² They do not learn to feel empowered, but “helpless.” Their emotional wholeness is not recognized, which not only de-optimizes their learning space,¹³ but also treats them as less-than-humans. When they get no compassion, how should they then later practice it? bell hooks proposes the idea of the “loving classroom,” in which “students are taught, both by the presence and practice of the teacher, that critical exchange can take place without diminishing anyone’s spirit, that conflict can be resolved constructively.”¹⁴ Also, hooks advocates for caring teachers that nurture the emotional growth of students.¹⁵ The teacher as an example of compassion and companion in a dialogical learning process breaks with the autocratic teaching style and the idea that emotional distance is necessary in the student-teacher relationship. Rather, teaching with love creates a learning space that challenges the mind and opens the heart.

So how should we open the heart? hooks defines core principles of love as “a combination of care, commitment, knowledge, responsibility, respect, and trust.”¹⁶ According to her, this should be practiced in the classroom as well. However, already the first one, ‘care,’ is contested, as teachers often believe that ‘objectivity’ and distance is necessary, and that students have adapt to an adaptive truth. However, hooks denies the idea that objectivity means distance thus neutrality, saying that distance does not always mean neutrality or a better understanding or overview. “It is this will to bring others into conformity that merges with the will to dominate and control, what Parker calls ‘the domineering mentality of objectivism.’ Where there is domination there is no place for love.”¹⁷ However, sometimes one cannot have a “meaningful experience in the classroom without reading the emotional climate of our students and attending to it.”¹⁸ Teaching

⁹Gutmann, 161.

¹⁰hooks, 132.

¹¹Ibid., 131.

¹²Ibid., 130.

¹³Ibid., 129.

¹⁴Ibid., 135.

¹⁵Ibid., 130.

¹⁶Ibid., 131.

¹⁷Ibid., 128.

¹⁸Ibid., 133.

with the principles of love means that the relation of the teacher and student changes as one can then speak of a “mutual pursuit of knowledge,” in which “teachers, then, are learning while teaching, and students are learning and sharing knowledge.”¹⁹ This is the communal love that flourishes in the act of reaching out to know. Teaching with love also means *servicing* students, something that is looked down upon in western society and makes it hard for teachers to feel valued and rewarded. This is because serving students is not part of the dominant culture; it goes against it. Rather, “serving students well is an act of critical resistance. It is political. And therefore it will not yield the normal rewards provided when we are simply perpetuating the status quo.”²⁰ When *democratic education* is a political act that challenges the status quo, what does this then say about the ends of regular education? What does that say about the foundations of a society that calls itself democratic but allows no democracy in education?

I have tried to explain that in order to teach compassionate citizens that can uphold a democracy rather than replicate it, one has to teach love and compassion, leading by example. When education is about empowerment, then why do so many students feel powerless? As a student, I too feel that way often, being part of an institution that punishes students who ‘fail,’ in which students can be so overwhelmed with pressure that they are paralyzed and then punished for that, for their feelings do not fall under ‘extenuating circumstances.’ I would argue for more compassion, in all institutions of education, for if we want to educate truly, students of all ages should be seen as wholesome human beings and not just blank papers or youths to be disciplined. We should listen to Dewey and Tagore who already almost a century ago urged for an education that “cultivates the critical capacities, that fosters a complex understanding of the world and its peoples, and that educates and refines the capacity for sympathy – in short, an education that cultivates human beings and their humanity, rather than producing generations of useful machines.”²¹

¹⁹Ibid., 131-2.

²⁰Ibid., 70

²¹Nussbaum, 63.

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