# AUTONOMY AND RESPONSIBILITY

## Journal of Educational Sciences

AUTHORS

*Alluri, Rina M., PhD,* Assistant Professor and Head of the Unit of Peace and Conflict Studies, University of Innsbruck, Austria

*Arató, Ferenc, PhD,* Senior Lecturer, Department of Educational Theory, University of Pécs, Hungary

*Csovcsics, Erika,* Assistant Lecturer and doctoral researcher, Department of Romany Studies and Educational Sociology, University of Pécs, Hungary

*Fine, Ya'ara Hermelin, PhD,* Head of the Department of Special Education, Oranim College of Education, Israel

*Gonzales-Monteagudo, Jose, PhD,* Associated Professor, Department of Theory & History of Education and Social Pedagogy, University of Sevilla, Spain

*Horváth, Gergely,* Research Assistant, Inclusive Excellence Research Group, University of Pécs, Hungary

*Ne'eman, Adi, PhD,* Lecturer and a Pedagogical Advisor, Oranim College of Education, Israel

*Padilla-Carmona, Teresa, PhD,* Professor at the Department of Research and Assessment Methods in Education, University of Sevilla, Spain

*Shalev, Ma 'ayan, PhD,* Lecturer and a Pedagogical Advisor, Oranim College of Education, Israel

*Szabados, Péter,* doctoral reseacher at the 'Education and Society' Doctoral School University of Pécs; teacher at Leőwey Klára Secondary School, Pécs, Hungary

*Tenorio-Rodríguez, Maria A.,* doctoral researcher at the Department of Research and Assessment Methods in Education University of Seville, Spain

*Toszegi, Zsofia J.,* Assistant Lecturer and doctoral researcher at the Department of Educational Theory and the Inclusive Excellence Research Group, University of Pécs, Hungary

*Trendl, Fanni,* Assistant Lecturer and doctoral researcher at the Department of Romany Studies and Educational Sociology, University of Pécs, Hungary

*Vaccaro, Annemarie, PhD,* Associate Dean and Professor, Feinstein College of Education and Professional Studies, University of Rhode Island, USA

*Varga, Aranka, PhD,* Associate Professor, Director of the Institute of Education Sciences, Faculty of Humanities and Social Sciences, University of Pécs, Hungary

*Vitéz, Kitti,* Assistant Lecturer and doctoral student, Department of Romany Studies and Educational Sociology, University of Pécs, Hungary

*Yéré, Henri-Michel, PhD,* Post-doctoral Assistant at the University of Basel, Switzerland

# Contents

# Foreword

Autonomy and Responsibility is an educational research journal that has been in publication since 2015. The main objective of the journal is to present horizontal principles and methodologies that are essential for researchers at the Institute of Educational Sciences and the teacher training program at the University of Pécs. The journal also contributes to international educational discourse. Our mission is to connect our local scholarly community with relevant international discourse to explicitly promote, generate and initiate dialogue. Thus we would like our journal to feature research from universities and communities in other countries along with research from the University of Pecs in Hungary.

Since 2013, our journal has been promoting joint thinking and interpretations along five research and development themes outlined during the annual Autonomy and Responsibility Conference. These directions for research have been under constant discussion; while we uphold that new, additional focus areas may also be emphasized in the journal as a result of a joint national and international discourse.

These interpretative themes for research include the following:

- autonomous and responsible participation and capacity to act
- dialogue and cooperation
- valuing diversity
- the development of a multi-perspective vision
- an inclusive pedagogical and educational environment

In recent years, it has become increasingly clear that these key areas of educational research need to be re-emphasized in the international academic arena. Exploring and presenting scientific values, factual data collected over decades, evidence-based pedagogical practices, and the expanding inclusive educational environmental elements now require renewed international academic collaboration.

Therefore, the editorial team has decided to take the scholarly forum of this journal in a new direction for its seventh volume: from now on, it will be published in English. By forming an international advisory board, we have increased the presence of authors and editors from the international research community in our journal of educational sciences. The first five issues of the journal in English will cover the five research themes outlined above.

We therefore are proposing a broader approach for scientific genres through three different columns in the journal. In the *Scholarly Articles* section, we will publish international research papers of high scientific value. In the *Scientific Workshop* section, we will give the opportunity to publish papers that reflect on research in progress, theoretical explorations, or practical experiences from a scientific point of view. The *Diary* section will feature publications that provide insight into the workshop of research groups, revealing behind-the-scenes secrets of researchers and developers. Our aim with these three columns is to enable education professionals at different stages of their academic and research careers to participate in discourse related to the five themes addressed in the journal. In this way, the phenomenon of the academic glass ceiling can be alleviated as we challenge the recurrent situation where young researchers are given less opportunity to participate in the scientific discourse at a time when they would need it most.

Our current issue is unique not only in that it launches the English-language issues, but it also organizes the articles and logs around thematic threads. The authors are part of an emerging professional and academic community that focus on inclusion in higher education as a research and development area. Researchers from all over the world in this community shared the results of their latest research at a two-day online conference in June 2021. Five of the presentations are included in this issue and are excellent representations of the diverse approaches to inclusion. In addition, the researcher's reading logs are journal entries of young researchers, which provide insight into the work of other research communities in the field of inclusion in higher education.

ANNEMARIE VACCARO

# Fostering Inclusion Through Professional Development: The Case of Faculty Workshops at the University of Rhode Island

*A Chapter Submitted for: Challenging Higher Education in the 21st Century*

*Abstract: In the United States, post-secondary institutions have enacted a variety of approaches to foster inclusion of diverse students. Some efforts (e.g., training, workshops) are aimed at teachers, who spend significant time with students, and thus, have a direct influence on whether, and how, students feel included. This study provides rich detail about a series of professional development workshops at one U.S. institution. The goals of the workshops were to increase instructor knowledge of inclusion and to offer tangible strategies for fostering it in their spheres of influence. The manuscript details the history, design, implementation, and selected outcomes of the Inclusion Workshops for Faculty.*

*Keywords: Faculty Development, Inclusive Pedagogy, Inclusive Learning Environments, Inclusive Course Design*

## Introduction

In the United States, post-secondary institutions have recognized not only the importance, but also the complex nature of, inclusion. In response, campuses have enacted a variety of approaches to foster inclusion of all students – especially those from minoritized social identity groups. Some post-secondary inclusion efforts (e.g., training, workshops) are aimed at faculty members who spend significant time teaching and advising students, and thus, have a direct influence on how included students feel on campus. In fact, Bernstein (2010) argued that "every teacher [should] treat every course as an opportunity to learn how to create better learning environments and generate richer educational experiences" (p. 4). This manuscript offers rich detail about a professional development workshop series designed for faculty members at one U.S. institution. The goals of the workshops were to increase instructor knowledge of campus inclusion and to offer tangible strategies for fostering inclusion in their spheres of influence – including teaching, advising, mentoring, service, and research. The forthcoming pages detail the history, design, implementation, and outcomes of those workshops.

Higher educators often want to be excellent and inclusive, but they are rarely prepared to teach inclusively, or teach at all. There is an abundance of resources available on inclusive teaching. However, for busy faculty – especially novices who are just beginning their journey toward inclusion – the literature can feel like an unwieldy mix of theory, empirical studies, opinion, and promising practices. A review of the literature reveals an array of issues, paradigms, terminologies, and recommendations that could be of interest to teachers striving to be equitable and inclusive. Just a few of those different bodies of literature are referred to as: culturally-sustaining (COLE, 2017; LADSON-BILLINGS, 2014; PARIS, 2012); indigenizing or decolonizing (BRAYBOY & CASTAGNO, 2009; GAZTAMBIDE-FERNANDEZ, 2012; GRANDE, 2004; TEJEDA et al., 2003); transgressive (HOOKS, 1994). Other pedagogical literatures are grounded in particular theoretical paradigms, and thus, offer unique approaches to pedagogy. For instance, some teaching literature is informed by critical race theory (BHATTACHARYA et al., 2019; SMITH-MADDOX & SOLÓRZANO, 2002; TUITT, 2012, 2016), LatCrit theory (DELGADO BERNAL, 2002; FIGUEROA & RODRIGUEZ, 2015; VALDES & BENDER, 2021), critical whiteness theory (DIANGELO, 2011, 2018; FRANKENBERG, 1997; GILLBORN, 2007; LEONARDO, 2002), and feminist theory (MAHER & TETREAULT, 2001; SHREWSBURY, 1987). While there are certainly overlapping perspectives in these writings, there are also many differences. Faculty seeking to be more inclusive must sift through these writings to determine which best align with their worldview and which are applicable to their disciplines, courses, and laboratories. As such, educators can become frustrated with the plethora of pedagogical writings that sometimes contradict each other, offer competing inclusion strategies, or are written by and/or for instructors in different disciplines and fields. This study illuminates a faculty inclusion workshop series intended to provide scholarly-informed pedagogical strategies to educators who may not have the time to make sense of the plethora of literatures available. Specifically, it offers an overview of the *Inclusion Workshops for Faculty* at the University of Rhode Island (URI) in the United States. Details include the planning (history, framework, context), implementation, and outcomes of the faculty inclusion workshops.

## Workshop History, Guiding Framework, & Context

The history, overarching framework (ADAMS & LOVE, 2009), and socio-political context for the *Inclusion Workshops for Faculty* at the University of Rhode Island (URI) are described in this section. URI is a public research university with roughly 18 000 students and 1 180 faculty members. The impetus for the inclusion workshops occurred in January of 2017 when the author (Vaccaro) presented a plenary talk about inclusive excellence at a pre-semester meeting for faculty. The feedback from that presentation was overwhelmingly positive and Dr. Vaccaro was subsequently invited by the Office of the Provost, Academic Affairs Diversity Task Force, and Office for the Advancement of Teaching and Learning to build upon the talk and develop an inclusive teaching series for faculty. Between August 2018 and August 2021, Vaccaro developed and facilitated a total of 47 workshops for full and part-time faculty at the University of Rhode Island. The total number of attendees was 1017.

Each workshop was designed to last 2 hours. However, it can be a challenge for instructors to find that amount of time to dedicate to optional professional development. With this challenge in mind, it was determined that the most effective way to engage teachers was to bring the workshops to them. As such, all deans and department chairs were encouraged to use pre-existing meeting times to schedule the workshops for faculty in their units. This strategy afforded faculty the opportunity to participate in the inclusion work-

shops at a day and time they had already reserved for department meetings. This delivery strategy also led to discipline-specific audiences at each session. The commonality of scholarly background among attendees fostered robust disciplinary conversations and sharing among participants.

### Design & Foundational Framework

This section summarizes the workshop design and overarching guiding framework (Adams & Love, 2009). It begins with a broad snapshot of the three-part series, noting the scholarly roots and socio-political context. Then, an overview of each of the three faculty development workshops is provided. The content for the inclusion workshops was informed by varied literatures noted in the introduction. However, the specific framing of the workshops was inspired by a 2009 chapter from Adams and Love. In that work, Adams and Love (2009) described a four-quadrant framework for use in faculty development workshops for social justice. They argued:

> These four quadrants are based on (1) what our students, as active participants, bring to the classroom, (2) what we as instructors bring to the classroom, (3) the curriculum, materials and resources we convey to students as essential course content, and (4) the pedagogical processes we design and facilitate and through which the course content is delivered. (Adams & Love, 2009, p. 7)

These quadrants informed the development and implementation of the University of Rhode Island's *Inclusion Workshops for Faculty*. The series of three URI workshops were titled: 1.) *Introduction to Equity & Inclusion*; 2.) *Inclusive Course Design*; and 3.) *Inclusive Teaching*. In the following section, details about each of these workshops being summarized. However, it should be noted that there were some commonalities among the workshops. Specifically, all faculty workshops contained the following core elements: information sharing, promising practices, reflection, and action planning.

As noted by Vaccaro (2013), learning about social justice requires a faculty to engage in self-work, to create inclusive classroom environments, and to adopt social justice curricula. This work often requires the acquisition of new knowledge. As such, each workshop began with a brief presentation of key insights from pedagogical/theoretical/empirical literatures (c.f., Adams & Love, 2009; Bernstein, 2010; Kishimoto, 2018; Oleson, 2021; Tharp & Moreano, 2020; Tuitt et al., 2016). With the goal of providing tangible inclusion strategies, all workshops also included a plethora of examples of promising practices for inclusion. To model engagement and engage participants in a community of scholarship (Boyer, 1990) all workshops also utilized small discussion groups. In these groups, participants were invited to reflect on the information presented and discuss possible applications to their work. In hopes of inspiring participants to immediately apply their new learning, all workshops concluded with time for action planning. Specifically, participants were asked to make a list of 1-3 inclusion strategies they would implement immediately into their courses. The post-evaluation workshops (described in a later section) also include questions about faculty action plans. The anonymous evaluation served as a reminder to implement at least 1-3 inclusion strategies.

## Socio-Political Context

The specific content of each workshop is listed in the forthcoming section. However, the content was regularly updated to reflect the evolving global and United States socio-political realities. Just a few of the relevant phenomena that shaped the delivery and/or content of the workshops during the first four years included:

- COVID-19 global pandemic
- U.S. White House restrictions on "Divisive Concepts" via "Executive Order on Combating Race and Sex Stereotyping" (M-20-34, September 22, 2020) – later rescinded.
- Black Lives Matter movement
- Violence against Asian Americans (heightened by disinformation about the origins of COVID-19)
- Increased anti-transgender legislation

For instance, the COVID-19 pandemic prompted the historically in-person presentation to move to a remote format. That meant participant engagement changed to include more structured engagement using the chat and breakout functions in zoom. Also added to the workshops was a focus on the challenges of ensuring inclusion via remote or online learning. In September of 2020, the U.S. political backlash against social justice education manifested in many forms – including an executive order from the U.S. Executive Branch whereby supposedly "divisive concepts" – such as critical race theory, white privilege, intersectionality, systemic racism, positionality, racial humility, and unconscious bias were barred from government trainings. This executive order was later rescinded in January 2021. Although it was unclear if, and how much, the executive order would impact classroom teaching at a state public institution like URI, the executive order was introduced to attendees as important context to contemporary inclusion efforts broadly, and their teaching efforts specifically. Additionally, the ongoing forms of violence directed at people of color, transgender people, and other minoritized groups were included as important influences on both the content and delivery of the workshops. In sum, the socio-political context was an ever-changing, but important contextual backdrop to, the URI *Inclusion Workshops for Faculty*.

## Workshop Series Details

This section offers a brief overview of each of the three *Inclusion Workshops for Faculty.*

*Workshop 1: Introduction to Inclusion*

The first workshop introduces teachers to basic concepts of inclusion. Using the first two quadrants from Adams and Love (2009), the session focuses on the inclusion (and exclusion) experiences and perspectives that faculty and students bring to the classroom. The session begins with an overview of empirical research on campus experiences for minoritized students. The PowerPoint slides cover foundational and contemporary writings about campus climate (GARVEY et al., 2018; HARPER & HURTADO, 2007; HURTADO et al., 2012; HURTADO & GUILLERMO-WANN 2013; NICOLAZZO, 2018; OXENDINE et al., 2020; RANKIN & REASON, 2008; RANKIN et al., 2010; VICTORINO et al., 2019) and more specific campus microclimates (VACCARO, 2012). This body of research emphasizes grave educational, interpersonal, and

health consequences of negative, hostile, and unwelcoming climates for students from minoritized social identity groups. Since campus climate is all-encompassing, it can feel overwhelming for educators who want to make a positive impact. As such, the workshop pivots from campus climate broadly to microclimates (VACCARO, 2012) and corresponding spheres of influence such as classrooms, laboratories, offices, and other department spaces. In small and large groups, workshop attendees are invited to imagine specific ways they can foster inclusion and improve the microclimates in each of these specific spheres of influence.

The other focus of this introductory workshop is to encourage faculty members to engage in deep self-reflection. By far, one of the most consistent concepts in the inclusive pedagogy literature is the importance of increasing faculty self-awareness and knowledge. Scholars note that creating inclusive classrooms begins with personal reflection to inspire culturally inclusive growth (GILPIN & LISTON, 2009; HURTADO & GUILLERMO-WANN, 2013). Pope et al. (2019) specifically call upon educators to engage in personal work in order to achieve social justice competency. To successfully enact inclusion, educators must:

> consistently challenge themselves to increase their awareness and knowledge of self, of others, and of the relationship between the two; understand[ing] systems of oppression and inequities to create a deeper understanding of structural barriers within higher education; and develop the advocacy and action skills essential to eradicating the structural barriers, eliminate inequalities, and create multicultural change on campus and in society (POPE et al., 2019, p. 6).

Developing competencies to enact inclusion and social justice is a lifelong process. Workshop attendees are often at very different stages of this journey. Some may have extensively engaged in deep reflection over their careers while others may never have never considered "self" as relevant to their course material or teaching. In small groups, workshop attendees discuss their own personal identities and professional journeys towards enacting inclusion and social justice in their spheres of influence.

The final segment of this workshop (and all others) is dedicated to action planning. Attendees are asked to document 1-3 inclusion strategies that they will implement within each of their spheres of influence (i.e., classrooms, laboratories, offices, departments, disciplines/fields). They are also invited to consider how they will continue to engage in personal reflection in order to become a more inclusive educator.

*Workshop 2: Inclusive Course Design*

The second workshop builds upon Adams and Love's (2009) third quadrant: inclusive course design. Scholars have long argued that the development and design of course curricula and syllabi are important indications of an instructor's perspectives on inclusivity (ADAMS et al., 2000; DANOWITZ & TUITT, 2011; DRACUP et al, 2018; GAIR & MULLINS, 2002). As such, this workshop focuses specifically on the design of syllabi and course content. The workshop begins with a PowerPoint presentation about five key issues in inclusive course design: 1.) signaling inclusion from day one; 2.) increasing visibility and representation; 3.) avoiding stereotyping and deficit portrayals; 4.) designing for accessibility; 5.) and ensuring affordability. After providing brief information about each of these topics, participants are invited to discuss the application of these five issues in their courses.

The first key issue is the importance of promoting inclusion from the very beginning of an academic term. Explicit messages of inclusion from teachers can foster an inclusive

learning environment – which is incredibly important for all students, and especially salient for those from minoritized backgrounds (Tuitt, 2016; Vaccaro & Newman, 2016, 2017; Vaccaro et al., 2019). The workshop offers a variety of specific strategies faculty can use to signal the importance of inclusion. For instance, faculty can create a brief statement of inclusion (or a longer inclusive teaching statement) for their syllabus. Another strategy is to craft a live (or recorded) course welcome where instructors talk explicitly about the importance of inclusion and how they plan to foster it in the course. Other ways to visibly signal inclusion to students is to prominently display one's gender pronouns and diversity-related certifications (e.g., safe zone) on their syllabus, virtual course portal, or office door. Finally, faculty are encouraged to include the locations of inclusive campus resources (e.g., offices, services, programs) and gender-inclusive restrooms on the syllabus and/or in other course materials.

The second and third key issues are related: the invisibility of diverse peoples and/or hypervisibility and deficit portrayals of people from minoritized groups. Scholars have long noted the importance of critical reflection on whom a course includes or excludes (del Carmen Salazar et al., 2009; Gair & Mullins, 2002; Sidman-Taveau & Hoffman (2019). Specifically, Sidman-Taveau and Hoffman (2019) encourage teachers to evaluate their curricula for "misrepresentation or gaps in representation of diverse" peoples (p. 124). In the workshop, faculty are encouraged to consider the following questions: "Whose perspective is the history of your field told through?; Are scholars from minoritized backgrounds involved in discoveries, theory development, research, but not acknowledged?; In what ways is your course designed to include minoritized peoples, diverse topics, or social justice issues?"

In college courses, exclusion or deficit portrayals of minoritized people and topics may be unintentional. For instance, Vaccaro et al (2021) described how an inclusive LGBTQ professional development workshop helped raise awareness among clinical faculty who had not realized that the only time LGBTQ people appeared in clinical training was in a case study about HIV and AIDS.  In that professional development workshop, faculty awareness was increased, and they subsequently created less stereotypical case studies that included LGBTQ patients in non-deficit ways. During the second *Inclusion Workshop for Faculty*, teachers also read and hear quotes from diverse college students about the positive impact of seeing themselves reflected in non-deficit ways in the curriculum. For instance, one student quote shared in the PowerPoint was from a college student who explained: "It was so affirming and exciting to read an article from a Latina leader in my field."

The fourth key issue covered in this workshop is accessibility of course content. Workshop participants learn about the concept of universal design (c.f., Burgstahler & Cory, 2010). Then, instructors are introduced to a variety of strategies to increase accessibility such as: closed-captioning videos, making handouts/slides available; enlarging handouts/materials; ensuring materials are screen-reader accessible; and using a microphone. Allen's (2018) suggestions for online accessibility are also covered and include: writing clearly and simply; using limited colors and high contrast; using headings; including descriptive link text and alternative text; and simplifying table structures.

The fifth key issue covered in the workshop is affordability. As the cost of post-secondary education continues to rise, it is imperative that teachers consider the affordability of their course materials including textbooks, lab materials, field trips, computer programs, and other curricular supplies. Strategies for affordability include using open educational resources (OER), adopting reduced-cost course materials, or placing a copy of course texts online.

The final segment of the workshop is dedicated to discussion and application of workshop topics and individual action planning. In small groups, workshop participants are asked to apply workshop content to their specific courses. Discussion prompts include:

"How inclusive are your course materials for all students? What can you do to make them more accessible and affordable?" The workshop concludes with action planning time whereby attendees document two specific ways they will design their courses to be more inclusive.

*Workshop 3: Inclusive Pedagogy*

Building upon Adams and Love's (2009) last quadrant, workshop three focuses on teaching and pedagogy. This workshop began with a PowerPoint presentation synthesizing common tenets of inclusive and equity pedagogies noted in the literature (e.g., Adams & Love, 2009; Kishimoto, 2018; Oleson, 2021; Tuitt, 2016). The presentation summarized best practices in inclusive and equity pedagogy and offered tips and strategies for implementation. For instance, the literature consistently notes the importance of building trust and sharing power with students (Brookfield & Preskill, 2012; Tuitt, 2016; Vaccaro, 2013). As such, the workshop covered strategies such as collective community norm-setting and trust-building activities. When educators are explicit about their perspectives and strategies for equity, it can enhance trust with students. As such, workshop participants are provided sample syllabus statements, teaching philosophies, and classroom activities designed to illuminate an instructor's equity stance and approach to classroom inclusion. Participants also have an opportunity to reflect on the possible impact of their pedagogical decisions on students. For instance, teachers are asked to consider the first impressions they make with students and how those impressions might foster or impede trust-building and inclusion. In small groups, instructors brainstorm strategies they can use to set a tone of support, build trust, and engage in meaningful interactions with students.

One of the crucial ways inclusive pedagogy is enacted is by addressing exclusion when it emerges from, and between, students. As such, workshop participants explore a variety of strategies for challenging exclusion and supporting students when discrimination occurs in the classroom. For instance, Bell et al (2016) suggest the following strategies for responding to offensive and hurtful comments from students: Address and name the exclusion directly; ask clarifying questions; provide space for silent reflection; and/or invite discussion about impact and how people are feeling. In breakout groups, workshop participants discuss these strategies. In small groups, they also talk about effective (and ineffective) past examples of challenging exclusionary comments in their classrooms.

The final 30 minutes of the workshop is dedicated to the discussion of case studies detailing common forms of exclusion such as: students using racial slurs, minoritized students being excluded during group projects, suicidal ideation from gay students, and misgendering of transgender students (Harper & Hurtado, 2007; Hurtado et al., 2012; Hurtado & Guillermo-Wann, 2013; Nicolazzo, 2018; Oxendine et al., 2020; Rankin & Reason, 2008; Rankin et al., 2010; Vaccaro, 2012; Vaccaro & Newman, 2016, 2017; Victorino et al., 2019). Workshop participants review the scenarios and either role play, or brainstorm possible solutions to the case situations. In small groups, participants learn from one another and derive a variety of inclusive pedagogical strategies that they can apply in their classrooms. As with all the workshops, the session concludes with action planning. Participants identify 2-3 inclusive pedagogical strategies they plan to implement immediately in their classrooms.

## Output: Workshop Outcomes/Evaluations

This section provides selected evidence regarding the success of the workshops. Immediately following each workshop, attendees are invited to complete an anonymous, online workshop evaluation. Those evaluations largely show the workshops are successful. Over 95% of workshop attendees agreed or strongly agreed that "This workshop helped me become a more inclusive educator." Nearly all (96.8%) of attendees agreed or strongly agreed that they "gained new knowledge about inclusive classroom strategies." Additionally, 89% agreed or strongly agreed that they "gained tools to help me design more inclusive courses." For an overall workshop rating, 72% of participants noted "excellent" and 23% rated the workshops as "very good." In sum, anonymous evaluations showed that attendees overwhelmingly reported learning new information and finding overall value the *Inclusion Workshops for Faculty*.

One of the main goals of the workshops was for the faculty to learn new information about inclusion. Open-ended evaluation comments reveal that attendees did indeed learn new concepts. For example, one participant noted "I liked the syllabus ideas and the accessibility things were new to me." Another main goal for the workshop was for instructors to develop a plan for inclusion. These plans were not intended to be complicated or onerous. By contrast, the plans consisted of 1-3 specific strategies that faculty would implement immediately in their classes. Attendees shared their action plans both during the workshops and via the online evaluations. Through these two venues, all workshop participants documented at least one (but usually more) tangible action steps for inclusion. Many attendees reported that they planned to utilize specific inclusion strategies learned in the workshop. For example, one responded noted that they intended to "use Allen's study for accessibility in my classes and include pronouns in my syllabus." Other workshop participants created action steps that were unique to their department or discipline, but still inspired by workshop content. For instance, one attendee planned to apply new knowledge learned in the workshop to "review placements for field experience course" for inclusion and exclusion. In sum, evaluation data suggest that the *Inclusion Workshops for Faculty* were successful at achieving the intended goals.

## Conclusion

Higher education literature provides educators a plethora of resources for inclusive teaching. However, the faculty may not have the time or energy to delve deeply into this scholarship. Thoughtfully designed faculty development programming, rooted in this scholarship, can help educators learn research-informed strategies for fostering inclusion. This study detailed the design, implementation, and outcomes of successful *Inclusion Workshops for Faculty* at one higher education intuition in the United States. The success of these workshops offers concrete suggestions on how to facilitate thorough, and inclusive, program development. The first set of suggestions is interpersonal in nature. Ideally, faculty development is conducted among a community of learners. To build such community, faculty developers must build trust and rapport at the outset of a program and encourage risk taking and ongoing reflection amongst participants. The second set of suggestions involves providing faculty scholarly resources and best practice materials. In the *Inclusion Workshops for Faculty*, such content was separated into course design and pedagogical delivery. For instance, five key issues in inclusive course design included: 1.) signaling inclusion from day one; 2.) increasing visibility and representation; 3.) avoiding stereotyping and deficit portrayals; 4.) designing for accessibility; 5.) and ensuring affordability. However,

there may be other content-related issues relevant to specific disciplines or country contexts. Providing participants scholarly-informed literature about inclusive and socially just pedagogy is also essential. Instructors are experts in their disciplines, but rarely have had exposure to pedagogical literatures. It is important that faculty developers help workshop attendees learn basic tenets of equity pedagogies. Finally, the last suggestion for faculty development workshops is to require an action plan. Workshop attendees are more likely to implement workshop learning into their own courses if they develop a concrete and personalized plan of action.

## References

Adams, M., Blumenfeld, W. J., Castaneda, R., Hackman, H. W., Peters, M. L., & Zuniga, X. (2000). *Readings for diversity and social justice*. Psychology Press.

Adams, M. A. & Love, B. J. (2009). A social justice education framework for a post-Grutter era. In K. Skubikowski, C. Wright & R. Graf (Eds.), *Social justice education: Inviting faculty to transform their institution* (pp. 3-25). Stylus.

Allen, J. (2018, January 3). Tips for making your courses more accessible. https://teachonline.asu.edu/2018/01/tips-making-courses-accessible/

Bhattacharya, K., Brice, D. A., Brooms, D. R., Cabrera, N. L., Dawkins-Law, S., Demers, K. E., ... & Wallace, E. R. (2019). *Surviving Becky (s): Pedagogies for deconstructing whiteness and gender*. Lexington Books.

Bell, L. A., Goodman, D. J., & Varghese, R. (2016). Critical self-knowledge for social justice educators. In M. Adams, L. A. Bell, D. J. Goodman & K. Y. Joshi (Eds.), *Teaching for diversity and social justice* (3rd ed., pp. 397-418). Routledge.

Bernstein, D. (2010). Finding your place in the scholarship of teaching and learning. *International Journal for the Scholarship of Teaching and Learning*, 4(2), 1-6.

Boyer, E. L. (1990). *Scholarship reconsidered: Priorities of the professoriate*. Carnegie Foundation for the Advancement of Teaching. https://eric.ed.gov/?id=ED326149

Brayboy, B. M. J., & Castagno, A. E. (2009). Self-determination through self-education: Culturally responsive schooling for Indigenous students in the USA. *Teaching Education*, *20*(1), 31-53. https://doi.org/10.1080/10476210802681709

Brookfield, S. D., & Preskill, S. (2012). *Discussion as a way of teaching: Tools and techniques for democratic classrooms*. John Wiley & Sons.

Burgstahler, S. E., & Cory, R. C. (Eds.). (2010). *Universal design in higher education: From principles to practice*. Harvard Education Press.

Cole, C. E. (2017). Culturally sustaining pedagogy in higher education: Teaching so that Black Lives Matter. *Equality, Diversity and Inclusion, 36*(8), 736-750. https://doi:10.1108/EDI-01-2017-0005

Danowitz, M. & Tuitt, F. (2011). Enacting inclusivity through engaged pedagogy: A higher education perspective. *Equity & Excellence in Education, 44*(1), 40-56. https://doi:10.1080/10665684.2011.539474

Dracup, M., Austin, J. E., & King, T. J. (2018). Applying cultural-historical activity theory to understand the development of inclusive curriculum practices in higher education. *International Journal of Inclusive Education*, https://doi:10.1080/13603116.2018.1492638

del Carmen Salazar, M., Norton, A. S., & Tuitt, F. A. (2009). Weaving promising practices for inclusive excellence into the higher education classroom. *To Improve the Academy: A Journal of Educational Development, 28*(1), 208-226. https://doi.org/10.1002/j.2334-4822.2010.tb00604.x

Delgado Bernal, D. (2002). Critical race theory, Latino critical theory, and critical raced-gendered epistemologies: Recognizing students of color as holders and creators of knowledge. *Qualitative Inquiry, 8*(1), 105-126. https://doi.org/10.1177/107780040200800107

DiAngelo, R. (2011). White fragility. *International Journal of Critical Pedagogy, 3*(3), 54-70.

DiAngelo, R. (2018). White fragility: Why it's so hard for white people to talk about racism. Beacon Press.

Figueroa, J. L. & Rodriguez, G. M. (2015). Critical mentoring practices to support diverse students in higher education: Chicana/Latina faculty perspectives. *New Directions in Higher Education, 171, 23-32.* https://doi.org/10.1002/he.20139

Frankenberg, R. (1997). *Displacing whiteness: Essays in social and cultural criticism.* Duke University Press.

Gair, M., & Mullins, G. (2002). Hiding in plain sight. In *The hidden curriculum in higher education* (pp. 31-52). Routledge.

Gillborn, D. (2007). Education policy as an act of white supremacy: Whiteness, critical race theory and education reform. *Journal of Education Policy, 20*(4), 485-505. https://doi.org/10.1080/02680930500132346

Gilpin, L. S., & Liston, D. (2009). Transformative education in the scholarship of teaching and learning: An analysis of SoTL literature. *International Journal for the Scholarship of Teaching and Learning*, *3*(2), 1-11. https://eric.ed.gov/?id=EJ1136663

Gaztambide-Fernandez, R. (2012). Decolonization and the pedagogy of solidarity. *Decolonization: Indigeneity, Education & Society, 1*(1), 41-67. https://jps.library.utoronto.ca/index.php/des/article/view/18633

Grande, S. (2004). *Red pedagogy: Native American social and political thought*. Rowman & Littlefield.

Harper, S. R., & Hurtado, S. (2007). Nine themes in campus racial climates and implications for institutional transformation. *New directions for student services*, *2007*(120), 7-24. https://doi.org/10.1002/ss.254

Hooks, B. (1994). *Teaching to transgress: Education as the practice of freedom*. Routledge.

Hurtado, S., Alvarez, C. L., Guillermo-Wann, C., Cuellar, M., & Arellano, L. (2012). A model for Diverse Learning Environments: The scholarship on creating and assessing conditions for student success. In M. B. Paulsen (Ed.), *Higher education: Handbook of theory and research*, (Vol. 27, pp. 41-122). Springer.

Hurtado, S., & Guillermo-Wann, C. (2013). *Diverse Learning Environments: Assessing and Creating Conditions for Student Success – Final Report to the Ford Foundation.* Higher Education Research Institute.

Kishimoto, K. (2018). Anti-racist pedagogy: From faculty's self-reflection to organizing within and beyond the classroom. *Race Ethnicity and Education*, *21*(4), 540-554. https://doi.org/10.1080/13613324.2016.1248824

Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: a.k.a. the remix. *Harvard Educational Review, 84*(1), 74-84. https://doi.org/10.17763/haer.84.1.p2rj131485484751

Leibowitz, B., & Bozalek, V. (2016). The scholarship of teaching and learning from a social justice perspective. *Teaching in Higher Education*, *21*(2), 109-122. https://doi.org/10.1080/13562517.2015.1115971

Leonardo, Z. (2002). The souls of white folks: Critical pedagogy, whiteness studies, and globalization discourse. *Race Ethnicity and Education, 5*(1), 29-50. https://doi.org/10.1080/13613320120117180

Liston, D. D., & Rahimi, R. (Eds.) (2017). *Promoting social justice through the scholarship of teaching and learning*. Indiana University Press.

Maher, F. A., & Tetreault, M. K. T. (2001). *The feminist classroom: Dynamics of gender, race, and privilege*. Rowman & Littlefield Publishers.

Oleson, K. C. (2021). *Promoting inclusive classroom dynamics in higher education: A research-based pedagogical guide for faculty.* Stylus.

Oxendine, S. D., Taub, D. J., & Cain, E. J. (2020). Factors related to Native American students' perceptions of campus culture. *Journal of College Student Development*, *61*(3), 267-280. http://doi.org/10.1353/csd.2020.0027

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher, 41*(3), 93-97. https://doi.org/10.3102/0013189X12441244

Pope, R. L., Reynolds, A. L., & Mueller, J. A. (2019). *Multicultural competence in student affairs: Advancing social justice and inclusion*. John Wiley & Sons.

Rankin, S., & Reason, R. (2008). Transformational tapestry model: A comprehensive approach to transforming campus climate. *Journal of Diversity in Higher Education, 1*(4), 262 – 274. doi:10.1037/a0014018

Rankin, S., Weber, G., Blumenfeld, W., & Frazer, S. (2010). *The state of higher education for lesbian, gay, bisexual and transgender people.* Campus Pride.

Shrewsbury, C. M. (1987). What is feminist pedagogy?. *Women's Studies Quarterly*, *15*(3/4), 6-14. https://www.jstor.org/stable/40003432

Sidman-Taveau, R., & Hoffman, M. (2019). Making change for equity: An inquiry-based professional learning initiative. *Community College Journal of Research and Practice, 43*(2), 122-145. https://doi.org/10.1080/10668926.2018.1424665

Smith-Maddox, R., & Solórzano, D.G. (2002). Using critical race theory, Paulo Freire's problem-posing method, and case study research to confront race and racism in education. *Qualitative Inquiry*, *8*(1), 66 – 84. https://doi.org/10.1177%2F107780040200800105

Tejeda, C., M. Espinoza, & Gutierrez, K. (2003). Toward a decolonizing pedagogy: Social justice reconsidered. In P. Trifonas (Ed.), *Pedagogies of difference: Rethinking education for social justice* (pp. 10-40). Routledge.

Tharp, D. S. & Moreano, R. A. (2020). *Doing social justice education: A practitioner's guide for workshops and structured conversations.* Stylus.

Tuitt, F. A. (2016). Inclusive pedagogy 2.0: Implications for race, equity and higher education in a global context. In F. A. Tuitt, C. Haynes & S. Stewart (Eds.), *Race equity and the learning environment: The global relevance of critical and inclusive pedagogies in higher education* (pp. 205-219). Stylus.

Tuitt, F. A., Haynes, C. & Stewart, S. (Eds.). (2016). *Race equity and the learning environment: The global relevance of critical and inclusive pedagogies in higher education*. Stylus.

Vaccaro, A. (2012). Campus microclimates for LGBT faculty, staff, and students: An exploration of the intersections of social identity and campus roles. *Journal of Student Affairs Research and Practice*, *49*(4), 429-446. https://doi.org/10.1515/jsarp-2012-6473

Vaccaro, A. (2013). Building a framework for social justice education: One educator's journey. In L. Landreman (Ed.), *The art of effective facilitation: Reflections from social justice educators*. (pp. 23-44). Stylus.

Vaccaro, A., Dooley, H. & Adams, J. (2021). Teaching and learning for LGBTQ justice: An examination of a professional learning series for faculty development in health and helping fields. In L. Parson & C. Ozaki (Eds.), *Teaching & learning for social justice and equity in higher education: methods and curriculum across content areas*, Volume II. Palgrave.

Vaccaro, A., Marcotte, M. A., Swanson, H. & Newman, B. M. (2019). Using familial funds of knowledge to transition and develop a sense of belonging: Reflections from first-generation college women of color. *Journal of the First-Year Experience and Students in Transition, 31*(2), 29-44.

Vaccaro, A. & Newman, B. M. (2016). The development of a sense of belonging for privi-

leged and minoritized students: An emerging model. *Journal of College Student Development, 57*(8), 925-942. https://doi.org/10.1353/csd.2016.0091

Vaccaro, A**.** & Newman, B. M. (2017). A sense of belonging through the eyes of first-year LGBPQ students. *Journal of Student Affairs Research and Practice, 54*(2), 137-149. https://doi.org/10.1080/19496591.2016.1211533

Valdes, F., & Bender, S. W. (2021). *LatCrit: From critical legal theory to academic activism*. New York University Press.

Victorino, C., Denson, N., Ing, M., & Nylund-Gibson, K. (2019). Comparing STEM majors by examining the relationship between student perceptions of campus climate and classroom engagement. *Journal of Hispanic Higher Education*, 1-16. https://doi.org/10.1177/1538192719896343

FANNI TRENDL AND ARANKA VARGA

# Roma Youth and Roma Student Societies in the Hungarian Higher Education in the Light of Process-based Model of Inclusion

*Abstract: Organisations and their programmes that specifically address target groups play an important role in creating inclusive educational environments. In this study, through the life stories of Roma students and by examining, describing, and analysing their formal community (the Roma Student Society Network), the authors present principles and dynamics in a model, which may be used as a basis for creating an inclusive environment in the specific context of a university. Our aim in writing this paper is to detail and embed in a process-based model of inclusion the capital accumulation provided by the Roma Student Society, an organisational structure that offers successful social mobility pathways for Roma students. Furthermore, by presenting the results of an empirical study about the Wlislocki Henrik Roma Student Society (WHSz) at the University of Pécs in Hungary and comparing this data to the research results of Roma student societies in other educational institutions across the country, the authors will try to demonstrate and model the necessity, success, and adaptability of WHSz as a support programme.*

*Keywords: higher education, Roma students, elements of a successful support organisation*

## Introduction

In the current study, Roma student societies in Hungary are analysed by integrating related research results into a process-oriented model developed by the authors. First, the Roma population and their educational situation are briefly discussed by referring to the educational policy context for creating the type of institution under study. Next, we take a scientific approach to the successful educational situation of Roma students, which, from the individual's point of view, refers to their intersectionality and resilient life path, and from the community perspective, it supports the self-help mechanism and empowerment through the characteristics of an inclusive environment. Finally, the nature of Roma student societies in Hungary is described through the example of an organisation, along the lines of the process-oriented model of inclusion, supported by research findings on similar organisations.

## Minority Group Under Study: Presence of the Roma Population in Hungary

According to the 2010 census, 317,000 people declared themselves to be of Roma origin, composing 3.17% of the total population in Hungary. However, various research studies and Roma organisations estimate this number to be between 650,000 and 1 million (CSERTI-CSAPÓ, 2015). The Roma population is concentrated in the north-eastern and south-western regions of Hungary, and they are overrepresented in the villages of less developed regions and segregated environments. Nevertheless, the Hungarian Roma community belonged to the lower segments of society during state socialism based on their social realities and external perceptions (KEMÉNY et al., 2004).

Roma inclusion efforts are representative of EU member states (TORGYIK, 2015). Following the accession to the EU in 2004, two rounds of EU applications (HRDOP, SROP) also targeted development in the field of integration of Roma students with significant project resources. Between 2000–2010, a complete education system was developed, offering equitable educational benefits from birth to tertiary education, specifically for the legal category of "disadvantaged Roma students". The setup of the support scheme was in line with the EU Lisbon principles and strategies for educational integration. It placed domestic interventions in the legal framework, allocated EU funds to programs, and 'framed' them with complex subsidies for the labour market and housing development in the 'the most disadvantaged areas'.

After 2011, the horizontal axis of the EU education strategy became the reduction of early school leaving and defining the expected indicators, which in turn influenced the focus points in the education system (FEHÉRVÁRI, 2015). In this context, a minor part of the EU funding sources was allocated for education development (EFOP) as compensation for disadvantaged students. Such funds helped establish Roma student societies and after-school tutoring programmes for advanced studies to mentor university students. Roma students appear as the directly targeted minority group in the grant applications in these two programs. Both types of programs (Roma student societies as mentoring programs and after-school tutoring programmes) are included in the state support system, which funds their operation. More than 300 after-school tutoring programmes are currently functioning in Hungary, primarily supporting disadvantaged primary school Roma students.

In fact, the last fifty years have witnessed a phenomenal expansion of education in Hungary, which has also had an impact on Roma communities. However, there is still a significant gap between the educational attainment of Roma and non-Roma youth. While 35% of non-Roma young people graduate from high school, only 5% of Roma youth start higher education (HAJDU et al., 2014). Unfortunately, the scope of this paper does not allow us to describe the reasons for this low indicator, but these factors can be found in studies referenced. In this article, the authors aim to outline a model that summarises the results of a national programme that has been operating in higher education in Hungary for ten years.

## Organisation Examined: the Roma Student Society Network in Hungary

The establishment of the Roma Student Society Network is a crucial education policy decision for the improvement and empowerment of the different Hungarian Roma communities (FORRAY & BOROS, 2009). The network of 11 student societies, funded by either higher education or churches, has spread across the country, supporting almost 300 low socioeconomic status (SES) learners, who are primarily Roma higher education students. It is essential to see that the support they receive from the organisation provides relevant answers

to personal life situations and community needs. It is also necessary to think about the pedagogical principles and goals of the institution that provide a home-like educational centre for the Roma intellectuals of the next generation (Varga, 2018).

The characteristics of the total membership (N:326) of the 11 Roma Colleges are known according to a self-completion questionnaire survey (Biczó & Szabó, 2020). 78.5% of college students are aged 18 and 24, and most of them enter higher education directly after secondary school. 69% declare themselves Roma, and 52% hold official documents proving their disadvantaged status. Around half of the students (47%) are from rural areas, and only a fraction (14.5%) come from large cities. Thus, in the case of a significant proportion of students, a municipal disadvantage can be assumed. Considering their family backgrounds, only a few of the students' parents completed less than eight years of primary education (father 7.5%, mother 9.5%). Additionally, 28% of fathers and 31% of mothers have primary education, 35% of fathers and 22% of mothers have professions, 16% of fathers and 21% of mothers have secondary school leaving certificates, and 9% of fathers and 15% of mothers hold university degrees. Regarding the labour market status of parents, 17% of fathers and 10% of mothers are unemployed, and employment is over-represented (60% of fathers and 68.5% of mothers). In other words, the Roma are predominantly a community of students who require support for their mobility through higher education because of their family backgrounds. Teacher and pedagogue training is over-represented among the specialised students (30.5%), followed by economics (12.5%), social sciences (11.5%), humanities (9.5%) and medicine and health (9%). Almost two-thirds of students (63.5%) are enrolled in BA programs. The students come from similar social backgrounds in the 11 student societies in Hungary. The difference lies rather in the type of programmes which is because each student society is affiliated with a certain type of university.

The authors analysed one of the 11 Roma Student Societies in detail. Wlislocki Henrik Roma Student Society (WHSz) is an organisation which operates at the University of Pécs in Pécs, Hungary. WHSz is a unique establishment in Hungarian higher education, comprised of a group of students who do not necessarily live together but work together on developing their professional careers. For example, students support each other's research, and they engage in collaborative research and publications. WHSz is not an autonomous organisation because it operates within an academic institution. In 2002, the supportive organisation WHSz was founded at the Romani Studies Department of the University of Pécs to assist University of Pécs (UP) students of Roma origin or interest in Romani Studies as a Program, the opportunity for scientific inquiry, and participation in public life.

## Theoretical Frameworks

The approach of the present study is twofold: on the one hand, the authors examine the role of Roma student societies in students' career development and capital accumulation, as well as the mechanisms by which the institutions facilitate this objective; on the other hand, from the organisational perspective, the authors explore how and with what impact student societies function as inclusive communities. The authors intend to develop a process-oriented model for the inclusive organisation under study to make it adaptable in other contexts. Through the pre-entry and the entry period of the Roma student society members (input 1), the authors highlight the relevance of the organisation and the activities that support entry. Regarding the Roma Student Society period (process 2), the authors analyse the impact of the organisation's system of service on student development. The success of exiting from the system and the chance of successful progress, such as graduation and continued schooling (output 3), are indicators of the organisation's effectiveness.

Due to this dual approach, the authors rely on concepts that frame our theme at both the personal (Roma student) and organisational level (the Roma student society) to make their relationship meaningful. Our starting point is equity, the extent to which and the degree to which this approach is applied determines (Varga, 2015b) how and to what extent people with social disadvantages can become successful and resilient (Masten, 2001, Masten et al. 2008) despite their difficult life situation. This approach also demonstrates the accumulation of disadvantages; for example, when a person is a member of a stigmatised minority group in addition to being socially disadvantaged, this can lead to an intersectional situation (Cserti-Csapó & Orsós, 2013; Sebestyén, 2016) whereby capital disadvantages and negative social perceptions generate problems that are difficult to separate. In the school context, the main questions for equal opportunities are what kind of capital investment, and accumulation process (cultural, social and psychological) (Bourdieu, 1978; Coleman, 1997; Seligman, 1998) characterises the individual, what their mobility potentials are, and what role support institutions play in this process. There is research on the specific mobility characteristics of Roma intellectuals such as the development of a Roma middle-class identity as well as organisational and individual support for their community (Óhidy, 2016; Durst & Bereményi, 2021). Additional studies have examined these issues by considering the importance of relatives (Messing & Molnár 2011) who, through their continuing education, provide an alternative model for the individuals studied within the theoretical framework of social capital (Forray, 2015, 2016; Bereményi & Carrasco 2017). The different attitudes and strategies of society toward inequalities and, in this context, capital accumulation, mobility gaps, or opportunities outline types of interventions with positive outcomes (Varga & Csovcsics, 2021), an effective system collectively referred to as an inclusive environment. In a previous study discussed (Varga et al., 2020), the inclusive environment has a clear impact on Roma university students who are intersectional and on the path of multi-stage social mobility through multiple mechanisms. External and internal factors were identified that influence the resilience and psychological capital (Luthans et al., 2004, 2007, 2010; Seligman, 1998) essential for development and maintenance. Similar results have been found among Roma students by researchers in Serbia (Simic et al., 2019). The present study assessed the resources necessary to develop empowerment based on social responsibility and self-help mechanisms in the fellow community (Lakatos, 2010; Travis-Bowman, 2015). Roma student societies as inclusive environments are aware of and utilise these mechanisms. An inclusive environment is based on the people's positive attitudes towards each other. With practical support and solutions, it helps diverse community members thrive as individuals and cooperate successfully. It mobilises a broad partnership and shows continuous improvement. This organisational development is supported by scientific studies, mainly based on the stories, opinions, and progress of Roma students (Arató & Varga, 2015; Varga, 2015; Trendl, 2015).

This study draws on the above scientific concepts and approaches to thematise our own and others' findings in the process-based model we constructed. In other words, starting from the social disadvantage describing the background of Roma students, the authors present the disadvantage-compensating, capital-accumulating programme of the Wlislocki Roma Student Society, which bears the features of an inclusive environment. Our overall aim is to use our systems theory analysis to create an inclusive model that has been shown to be effective for the successful mobility of Roma students.

## Methodology

As a starting point for the student data analysis, the authors examined their study conducted in 2017-18, in which 27 students from Pécs were interviewed. The interview questions addressed the subject of what external and internal influences could be identified in the students' lives and how these factors may relate to their successful progress, as well as the role the inclusive environment at WHSz played in their lives in maintaining resilience. The interviews were processed qualitatively, applying narrative content analysis and a pre-designed coding system. For the analysis of the interviews, data related to the membership of the students interviewed in the student society—their age, place of residence, assumed identity, social status, length of membership in the student society, their faculty and year—were used, which were processed as independent and dependent variables in the analysis. The results of this study were put into a broader context by means of a comparison based on secondary analysis to examine the validity of the results not only for a local community (LSC) but also for the network of Roma student societies. Therefore, the authors have collected all the academic studies on the Roma student societies that the members implemented in the last decade. The second analysis included additional research on WHSZ in Pécs student (Varga, 2015; Rayman & Varga, 2015; Dobó et al., 2018; Vezdén, 2018; Trendl, 2015, 2020), local surveys of Roma student societies in other regions (Grotka-Rákó & Bocsi, 2020; Ceglédi et al., 2018; Jenei & Kerülő, 2016), and national research (Máté, 2015; Lukács, 2018; Biczó & Szabó, 2020).

From an organisational point of view, document analysis was conducted. The authors reviewed the legislation, the call for applications, and the pedagogical programme in WHSZ. During the document analysis, the authors focused on the elements and characteristics of the inclusive system, identifying themes based on the research questions according to the process-oriented model of inclusion, answering the questions by synthesising the results of research on Roma students, and analysing WHSZ documents (Figure 1). The authors conducted a thematic synthesis of the different studies' results as outlined above to define WHSZ as an inclusive model of higher education.



**2. PROCESS**

What does the student college mean to students during their university life?

What services does a Roma student society offer and for what purpose?

**1. INPUT**

What is the socio-cultural background of Roma students and how do they get to higher education?

What efforts does the organisation make to find and involve students in the Roma Student Society?

**3. OUTPUT**

What do students "take away" with them?

In what can we find the effectiveness of a student college?

*Figure 1. Research questions according to the process model of inclusion*

## Discussion – The Process-based Model of Inclusion

Through the analysis of the study programme implemented between 2013 and 2018 at the Wlislocki Henrik Roma College in Pécs, the procedural model is set up as follows:
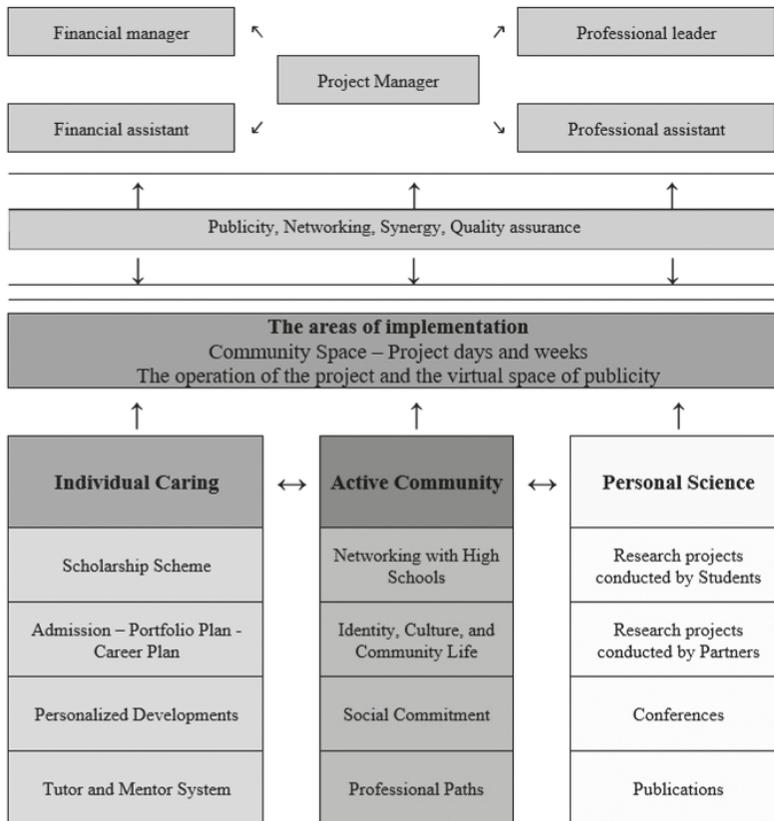


*Figure 2. Student society services and activities in WHSz (Vezdén, 2018)*

During the formulation of the model, the programme and its results were compared with data collected in other Roma student societies in Hungary. The comparison illustrates similarities between the composition of the colleges, the needs of the students and the organisational responses to those needs, all supporting the idea of the demand for a unified model.

*1. INPUT - On the road to higher education: characteristics, life story,
and aspirations of resilient students*

The socio-cultural background indicators of the data survey (Biczó & Szabó, 2020) on all students of Roma student societies (N:326) are summarised above. These averages for the total student population show slight variance across individual student societies (Biczó & Szabó, 2020: 109). They are similar across different studies recorded in the last five years (Gortka-Rákó & Bocsi, 2020, p. 49; Jenei & Kerülő, 2016, p. 321; Lukács, 2019, p. 52; Vezdén, 2015, p. 93; Vezdén, 2018, p. 24). It can be stated that the student population of WHSz is

representative of the membership of Roma student societies across the country, as the resources supporting the Roma student society network have specic regulations with respect to the composition of the target group (Biczó & Szabó, 2020, p. 22; Vezdén, 2018, pp. 12-13; Vezdén, 2015, p. 91). In general, "the majority of students are of Roma origin, from peripheral backgrounds that come from municipalities or small towns, and they live with their own families, few siblings and 'undereducated' parents…" (Biczó & Szabó, 2020, p. 99).

Roma students are already considered resilient when they enter higher education, as they successfully progress along the path of multi-stage mobility (Forray, 2016; Varga, 2018; Ceglédi et al., 2018). Through a multifaceted and intensive enrolment programme, Roma student societies are trying to reach this group underrepresented in higher education (Varga et al., 2020). They mainly target students already enrolled and admitted to higher education institutions, whose decision to continue post-secondary schooling is not influenced by student societies. But what motivated and helped these students to enter higher education?

The analysis of the biographical interviews conducted with the students at WHSz in 2014 (Rayman & Varga, 2015) focused on the development of resilience: it explored the difficulties encountered during secondary school before entering higher education and how they overcame such obstacles. The university students in the control group of the study, who grew up in a higher social status environment, mentioned a few difficulties related to their studies, with the family playing an essential role in resolving them. On the contrary, the Roma/Gypsy students (WHSz members) from disadvantaged backgrounds who went on to higher education highlighted significantly more difficulties in progressing through school. External organizations and schools helped to compensate for these hardships. In the interviews with newer Roma students in Pécs in 2017, the external influences such as support programmes, fellow students, and teachers also helped learners in their previous academic achievements. It was also consistent across the two rounds of interviews that students recalled the same proportion of external school events and people who had been supportive and non-supportive during primary school. However, during secondary school, the recall of hindering factors decreased significantly, with most students (85%) recalling positive experiences. There are a variety of explanations behind this change, such as the temporal distance in recalling events, age specificity, and homogeneous learning environments in small schools. It is important to highlight the significance of personal, supportive relationships during the secondary school years (often considered as a breakthrough), which usually extend into university years. This statement applies particularly to teachers who became role models for these students, and sometimes inspired their career choices. Similar results were found by researchers studying students from the student society in Debrecen. The external supports mentioned during secondary school years also appear in high percentages among the students they interviewed: 54.7% of students had access to scholarship support, 41.2% of students had access to support from teachers, and 63.4% of students had access to support from fellow students (Gortka-Rákó & Bocsi, 2020, p. 55).

The internal factors influencing the resilience of the Pécs students, and the personal side of overcoming difficulties came up in most of the interviews in 2017. The narrators chose effective strategies to counteract family trauma, school exclusion, and failure to succeed. The shared elements are the conscious will to change and prove themselves, confirmed by a study among student society members in Debrecen, which highlights the existence of intrinsic motivation in students and their families (Ceglédi et al., 2018). Most of the time, the change is made at the beginning of the final years of primary school, which is described as an internal drive. Typically, an individual from a school provides crucial support during this process. The external personal influences students receive through talent development

activities provide feedback on personal values and talents, strengthening students' self-confidence (self-affirmation and self-efficacy mechanisms), helping students experience direct and immediate success in a school environment where socially disadvantaged learners frequently play catch-up or dropout. In this sense, talent development results in a "positive Pygmalion effect" (ROSENTHAL et al., 1968). The interaction of extrinsic supports and intrinsic forces resulted in a high proportion of conscious and long-term career planning, motivation, self-confidence, and positive perceptions of the future in narratives about the past. These intrinsic characteristics constitute the positive psychological capital that characterises student society members (LUTHANS et al., 2004). These characteristics tended to be associated with external support persons (parents, siblings, friends, teachers) in earlier life stages, though a significant proportion of them became internalised over time.

In the 2017 survey, three-quarters of Pécs students reported powerful and motivating family backgrounds that positively influenced their school progress. They spoke of parents and relatives who tried to create the proper conditions even if they could not help with learning or did not consider higher education necessary. Furthermore, a third of the students in Pécs mentioned a sibling whose example was instrumental in making school decisions. This is in line with the results of a study published by Ceglédi and colleagues in 2018. However, in other research in Debrecen, the respondents were less likely to follow the example of a parent, sibling or relative who pursued higher education (CEGLÉDI et al., 2018; GORTKA-RÁKÓ & BOCSI, 2020, p. 58).

In the 2017 survey, Pécs students most often talked about the details of their decision to continue their studies in higher education as their own choice (67%). Parental support was mentioned in the decision-making process by almost half of the students (44%), while teacher support was mentioned by a third (37%). Among peers, siblings (22%) and friends (19%) overall produced similar proportions of motivation related to parents. In addition to motivation, they also expressed prior fears, mainly related to the financial burden, and described higher education as an unreachable goal due to the lack of cultural and social capital in the uneducated family environment. This fear did not appear in narratives where there was a sibling pattern in the family, and it was mentioned to a lesser extent by those who had strong support from friends or teachers. Students in the Debrecen survey mentioned gave the need for a well-paid job as their top reason for continuing their education, followed closely by the answer "to do what they like". On the negative side of the scale is the family and friendship pattern and the teacher's recommendation (GORTKA-RÁKÓ & BOCSI, 2020, p. 56). The results are consistent with the findings of a recent study on the contingency of the career choice decision and the lack of external, systemic support (BEREMÉNYI, 2022).

The most significant proportion of students in Pécs (78%) heard about the opportunity to attend a student society from their university peers, including their Roma classmates. Half of the students mentioned that their secondary school or university teachers had pointed out WHSz to them, and the number of those who applied because of the online campaign was negligible (i.e., two students). Respondents to a survey of students at three student societies in Hungary also most often cited fellow students as a source of information (55%), and only 10% cited teachers as a source of information (GORTKA-RÁKÓ & BOCSI, 2020, p. 54).

In Pécs, the highest proportion of students (63%) cited community affiliation as a reason for applying to a student society. At the same time, scholarships were mentioned by only a quarter of students while academic activity and study assistance was only referred to by a few participants. This is not to suggest that students do not need the latter, but rather they appear to experience a lack of community belonging most at the time of enrolling in university. This lack emerged in the interviews, mentioning the socio-cultural distance of

the new environment compared to the family community. The students also spoke of the security they perceived as being provided by people following a similar life path to that of senior students who operate as translators (Adler, 1975) and points of reference for the new students.

*2. PROCESS - From resilience to capital accumulation in an inclusive environment*

Based on accreditation by the Education Office, Roma student societies provide scholarships and dormitories, as well as study assistance such as language teaching, community, religious and cultural programmes, and support for personal progress through tutoring and mentoring (The Roma Student Societies, 2020).

The services provided by the Nyíregyháza Roma College are presented in a research study from 2016 based on an interview with the head of the school. The study found that students require the development of competencies that inform and support their professional activities. The research also analysed the demands of the student society members (N:22) based on essays submitted for admission. In addition to the importance of personal competencies, the importance of social competencies and cooperative skills was emphasised (Jenei & Kerülő, 2016, p. 326). The results of the 2020 national survey also indicate this issue: students identified financial burdens (24%) and competence deficits (22%) with a comparable level of challenges related to progress in higher education (Biczó & Szabó, 2020, p. 97). A different approach highlights the development of student societies and their impact on competences, which was revealed by research interviewing graduate students of Szeged student society. "(...) During the process of community formation in the student society, a re-socialisation process took place as a result of planned and conscious personality development, which represents an important value for success in the labour market (non-vocational competences). Young people actively participating in student societies (...) positively evaluate their work in the community, which strengthens their personal identity and coping skills increasingly valued in the greater society" (Jancsák, 2016, p. 328). Interviews with graduates of the Wáli István Student Society in Debrecen (N:16) also revealed the importance of community, which "keeps the students going" while they are pursuing their goals (Ceglédi et al., 2018).

In Figure 2 above, we intend to illustrate how support received from student societies contribute to students' capital accumulation and development. Individual care (first pillar) begins with the successful involvement of students in the first element of the inclusive model (Input). It is vital to organise a carefully prepared admission process, which starts with recruitment. Reaching the programme's target group may not work through classical advertising platforms. Instead, applicants discover the organisation through personal contacts, so it is important to allow sufficient time for the recruitment process. The next fundamental pillar is the tutoring system. Individuals of recognised academic standing (university tutors) are available to help students progress personally and individually at the student's request. This role feeds back into the engagement of tutors, making the university environment more inclusive.

On the other hand, individual care means that students ask for and receive services from external professionals tailored to their individual needs and requirements, from academic support to solving personal problems and language learning. The effectiveness of individualised care is enhanced because students choose their career plan in consultation with their tutor and adapt it to the opportunities offered. The interactivity of their support is enhanced by the fact that students record their progress in their portfolios and reflect on their progress simultaneously. All these activities contribute to enhancing students' cultur-

al and social capital, as they acquire competencies and knowledge that will contribute to the successful completion of their studies and, in the future, to their successful presence in the labour market. Competences are seen as incorporated cultural capital and the diploma is considered institutionalised cultural capital (BOURDIEU, 1997).

The student society is embedded in a community of practice characterised by active learning. The students shape their own cultural and community programmes that they are involved in based on their interests, including programmes aimed at strengthening identity, experiencing the Roma/Gypsy community as positive, and internalising the academic and intellectual process. The mentoring system ensures personalisation. As translators, the older, more experienced trainees act as mentors to move the community forward, helping to increase the activity of their younger peers. Mentors also gain self-confidence and personal reinforcement (self-help mechanism) through experiencing transformational community events. The pillar also includes volunteer work with local NGOs. These are primarily organisations that work with disadvantaged students and families. The activities of the *Active Community* pillar also witness the accumulation of cultural (incorporated) and social capital, as the strengthening of identity and commitment to social responsibility through voluntary work are observed. Another significant benefit of voluntary work is the reinforcement of young people's network of contacts as they leave the university, get acquainted with others, and work with organisations and people who already participate in the labour market. In several cases, students have found work during the summer or after graduation in the same organisation where they volunteered during the programme. In this way, they transform the social capital they acquired in the student society into economic capital in the long term.

In higher education, academic progress equips students with the cultural, relational, and psychological capital they can later use in the labour market. To this end, they receive training in the Personal Science pillar and during opportunities for practical application of knowledge. In addition, they can get support for individual and small group student research, engage in collaborative studies and academic projects, and participate in conferences and study visits in Hungary and abroad. A study published in 2018 summarises the participation of students in academic life, showing that between 2009 and 2018, students produced 138 publications and delivered 123 conference presentations (DOBÓ et al., 2018).

In a questionnaire survey conducted in 2013 with students (N:32) at WHSz, respondents described five services at the college that helped them complete their studies. They also wrote five things they would miss if the services were not available (Varga, 2015a). Scholarships (42%), community (49%), and language learning (49%) were the services most often cited as contributing to the success of their studies, with a wide range of other services appearing infrequently. For the "what would be missing?" question, respondents listed community (68%) the most frequently, while scholarships (29%), language learning (13%), and the need for other services were also mentioned in lower rates. These results were in line with the 2017 CV interview survey results, where students talked about how WHSz contributed to their academic success (VARGA, 2018, p. 56). The results do not indicate that the different services are indispensable but rather specific in their presentation. It can be assumed that the pedagogical activities of the specialised student society's equitable support services are integrated into the functioning of an inclusive community in their own "unnoticed" naturalness. As described in the previous chapter, WHSz makes a deliberate effort to compensate for the capital deficits of its students. However, students engage in this process in a community context where these benefits are as much a part of everyday life as they are for students with higher social status. Thus, it is evident that students perceive the college community as the most critical force supporting their progress in a holistic sense, motivating them to learn and providing an essential social network opportunity for their

continuing education. This finding is confirmed by the research of Lukács (2018), who investigated the social network of Roma students. The assumption that social support is necessary for students' subjective well-being and successful progression was true (LUKÁCS, 2018). This finding is also confirmed by the 2018 questionnaire-based free association survey of students (N:20) given to WHSz students (VARGA, 2018, p. 60). In response to the question "What does the college mean?", personal assistance and study support services were prominent compared to material support. This is not to say that the scholarship provided by WHSZ is not a necessity for students. Instead, it indicates that financial support, even if it provides a degree of security, is often seen as inferior to the many other services provided by the student society. Personal attention in solving problems that arise ("help, support" 60%), activities related to academic careers ("studies, knowledge, research" 70%), self-reflection ("self-development" 60%), and personal experience ("experiences, memories, experiences" 65%) frequently appear in the responses, indicating the strength of the resilience component. The presence of a strong sense of community ("friendship, love" 90% and "community" 80%) in the narratives is striking, demonstrating the decisive influence of the student society on its members. In the national survey, the students were asked to list the services and support provided by student societies that were most important for their academic progress. Financial support (28%), the mentoring program and psychological support (22%), and support for academic progress (15%) were the most frequently mentioned services (BICZÓ-SZABÓ, 2020, p. 94).

*3. OUTPUT - From dropout prevention to graduation*

The point of output is characterised by the objectives set at the beginning of the programme and the figures indicating whether the objectives were reached. However, in terms of quantifiable outcomes, those demonstrating the academic progress of the trainees enrolled in the programme may be the most revealing. To illustrate this, the authors utilize the results of a 2018 survey of 104 students.

The graph presenting the graduation and dropout data (see Figure 3 below) demonstrates that 61 students finished their studies between 2013 and 2018 who were members of the Wlislocki Henrik Roma Student Society, 35 of them successfully earning diplomas. In this study, unsuccessful students were considered dropouts who left their study programs without obtaining a degree from the University of Pécs. (However, there is no data on whether they continued their studies at other higher education institutions.) Students who exceeded their period of study but still had student status were in the system and they still had a chance to obtain a degree. Out of the 61 students, 35 successfully obtained their degrees, and an additional nine students passed the graduation exams, but they did not fulfil all the requirements to graduate (either missing their foreign language examination certificate or their undergraduate thesis). According to the data, there were 17 students who had their student status terminated without having obtained degrees for unknown reasons. The study revealed that 83% of the students from the student society at the University of Pécs obtained degrees or were still in the system with active status in different stages of the process: they either passed their graduation exam, were waiting for final examination, or they were in the process of completing their foreign language certificate to be able to earn their degree. According to one study (VARGA et al., 2021) data derived from the Neptune Education System's database tracking all students at the University of Pécs over a period of 10 years, 30.8% of the programs ceased to exist due to students not obtaining degrees. Compared to such high dropout rates, the student population of WHSz has a lot lower attrition rate. In the present study, the authors can provide quantitative data to support

the student success rate, which also serves as an indicator of the effectiveness of inclusive community and services. However, behind this success of disadvantaged, predominantly Gypsy/Roma students are personal, individual investments and inputs without which inclusive services cannot achieve their goals. This daily experience has been confirmed in detail by a recent study in which the cost of mobility was traced through the experiences of more than one and a half hundred young graduates (BEREMÉNYI & DURST, 2021; DURST & NYIRŐ, 2021; BOROS et al., 2021).

## WHSz students (2013-18, N:61)
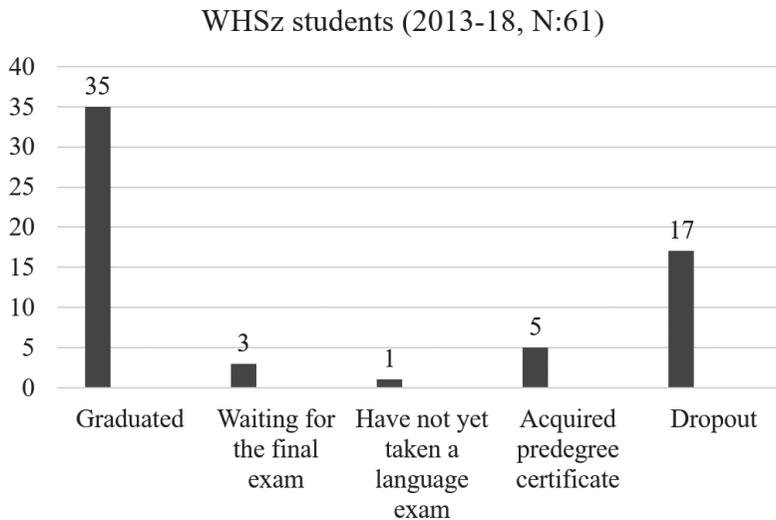
*Figure 3. Graduation and attrition rates at Wlislocki Henrik College in June 2018 (N=61) (TRENDL, 2020).*

## Students (UP N:83067, WHSz N:104) - Dropout (UP N:25564, WHSz:17)
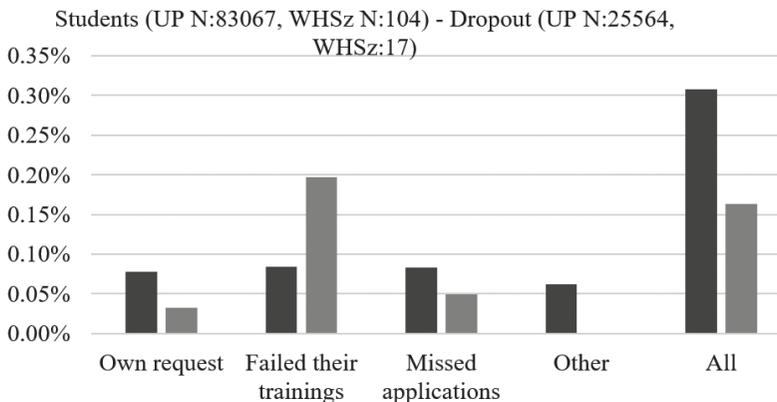
*Figure 4. Student dropout rates at the University of Pécs compared to dropout rates at the Wlislock Henrik Student Society (Varga-Trendl's chart).*

We also gained insights into students' future plans by asking the question "What do you think you'll be doing in ten years?" in our 2017 interview survey. The responses to this question revealed personal plans, but in many cases, we also obtained answers on how the WHSz contributed to the realisation of their future plans. The most striking feature of the answers was the emergence of concrete ideas related to employment, starting a fam-

ily, and contact with Roma communities. In their professional plans, half of the graduates mentioned activities in and for Roma communities, which shows a sense of social responsibility and a high degree of empowerment and willingness to improve their sense of social responsibility and contribute to building their communities. Most of them also mentioned that they would be in touch with members of WHSZ in the forthcoming 10 years because they believe that the school community and their experiences had had a long-term impact on their lives. Typically, the longer they were members of the student society, the higher the degree of their community engagement. Their narratives reflect the dichotomy between the power of community and how they can contribute to the progress of others. Long-term engagement is also illustrated by an international comparative study that analyses the impact of empowerment using examples from Italy and Hungary (Bigazzi et al., 2020). The results of the national study show that "73% of Roma students plan to work after graduation and 52% of students are thinking about further studies" (Biczó & Szabó, 2020, p. 97). Starting a family and moving abroad were mentioned by 17% and 9% of the respondents respectively.

Significant results can also be found at the organisational level, which confirms the inclusiveness of WHSz. In 2015, at the conclusion of the first grant programme, the first round of student society results was summarised and examined from the perspective of both students and program directors. Leaders of the initiative were asked to fill in a questionnaire with open-ended questions and scales. During the programme's operation, the professionals working in the inclusive institution emphasised that solutions to different challenges must be implemented by improving their own methodological innovation and strengthening different aspects of WHSz, rather than blaming college students. Inclusiveness demands continuous improvement on the part of program leadership, as opposed to the view that focuses on the shortcomings of students and parents as the cause of failure without teachers reflecting on their practices, resources, and methodologies (Arató, 2015; Rayman, 2012).

## Conclusion

The study attempted to contribute to the discourse by providing practical examples from a collection of empirical articles. Over the past twenty years, WHSz, as the Roma Student Society at the University of Pécs has strived to create an inclusive pedagogical environment and it has successfully contributed to the social mobility of Roma youth. In the present study, the authors have reviewed specific elements of the programme and the capital accumulation process that has supported students in graduating from the University of Pécs. The authors aimed to support higher education establishments planning to make their institutions more inclusive by presenting specific elements of the programme at WHSz and describing it in a broader context to compare this initiative to other Roma colleges in the country.

Applying the related theoretical concepts based on secondary analysis of student research and documents of student societies, the authors summarised the characteristics of Roma student societies in Hungary today (see Figure 5). The concepts presented in the chapter on theoretical frameworks were interpreted at the organisational level of Roma student societies and at the individual level of student members. The study was conducted in the context of the process-based model of inclusion to facilitate its adaptability.

| | Input | Process | Output |
|---|---|---|---|
| ORGANISATIONAL TARGET | Engaging students from **intersectional backgrounds** through equitable means | Creating an **inclusive environment** with continuous improvement | **Supporting graduation** by preventing attrition |
| PERSONAL INFLUENCE | **Existence of resilience:**<br><br>Successful individual learning path to university despite various disadvantages | **The emergence of empowerment:**<br><br>Mobilising self-help mechanisms and positive psychological capital in supportive environments through peer-based community empowerment | **Mobility to be achieved:**<br><br>Multifaceted capital accumulation (cultural, relational, psychological) for multi-stage social mobility |

*Figure 5. Inclusive model of a Roma student society*

## References

Adler, P. S. (1975). Beyond cultural identity: Reflections on cultural and multicultural man. In L. Samovar – R. Porter (Eds.), *Intercultural communication: A Reader* 2nd ed. (pp. 327-378). Belmont, CA: Wadsworth.

Arató, F. & Varga, A. (Eds.) (2015). *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* University of Pécs.

Arató, F. (2015). Korlátozó attitűdök intézményvezetők körében [Limiting attitudes among heads of institutions]. *Autonómia és Felelősség*, 1, 45-58.

Bereményi, B.Á. (2022). Between choices and "going with the flow". Career guidance and Roma young people in Hungary. *Int J Educ Vocat Guidance* (2022). https://doi.org/10.1007/s10775-022-09536-0

Bereményi, B.Á., Carrasco S. (2017). Bittersweet Success. The Impact of Academic Achievement Among the Spanish Roma After a Decade of Roma Inclusion. In Pink WT, Noblit GW. (Eds.), *Second International Handbook of Urban Education* (pp.1169–1198). Springer.

Bereményi, B.Á. & Durst, J. (2021). Meaning making and resilience among academically high-achieving Roma women. In *Szociológiai Szemle,* 2021/3,103-131

Biczó, G. & Szabó, H. (2020). *A magyarországi roma szakkollégiumok tagságának országos vizsgálata [A national survey of the membership of Roma Student Societies in Hungary].* Humán Regiszter 2020. Roma Szakkollégiumok Egyesülete, Debrecen.

Bigazzi, S., Serdült, S. & Bokrétás, I. (2020). Empowerment of Intergroup Harmony and Equity. In Balvin, N., Christie, D. (Eds.) *Children and Peace:Peace Psychology Book Series.* Springer, Cham. https://doi.org/10.1007/978-3-030-22176-8_8

Boros, J., Bogdán, P. & Durst, J. (2021) Accumulating roma cultural capital: first-in-family graduates and the role of educational talent support programs in Hungary in mitigating the price of social mobility. In *Szociológiai Szemle,* 2021/3, 74-102.

Bourdieu, P. (1978). *A társadalmi egyenlőtlenségek újratermelődése* [Reproduction of social inequalities] (pp. 268-311). Budapest: Gondolat Kiadó,

Bourdieu, P. (1997). Gazdasági tőke, kulturális tőke, társadalmi tőke [Economic capital, cultural capital, social capital] In Angelusz Róbert (Ed.) *A társadalmi rétegződés komponensei [The components of social stratification]* (pp.156-177). Budapest: Új Mandátum Kiadó.

Ceglédi, T., Hamvas, L., Katona, Cs., Kiss, A., Torner, B. & Vas, S. (2018). Ugródeszka lendülettel: Reziliens Wális szakkollégisták. Debrecen, Wáli István Református Cigány Szakkollégium (pp. 97.)

Coleman, J. S. (1997). Család, iskola, szociális tőke [Family, school, social capital]. In Kozma, T. (ed, 2004): *Oktatás és társadalom [Education and Society]* (pp.152-156). Debrecen: Kossuth Egyetemi Kiadó.

Cserti-Csapó, T. (2015). A cigányság társadalmi helyzete Magyarországon és az Európai Unióban [The social situation of the Roma in Hungary and the European Union]. In Varga, Aranka (Ed.) Inkluzív pedagógia - oktatói segédanyag *[Inclusive pedagogy: Teaching Aid]* (pp. 33-41). Pécs, Hungary: University of Pécs, Faculty of Humanities and Social Sciences, Institute of Education Sciences,

Cserti-Csapó, T. & Orsós, A. (2013). A mélyszegénységben élők és a cigányok/romák helyzete, esélyegyenlősége [The situation and equal opportunities of Roma/Gypsies and people living in extreme poverty]. In Varga Aranka (Ed.) *Esélyegyenlőség a mai Magyarországon. [Equal opportunities in today's Hungary]*. Pécs, Hungary: University of Pécs, Faculty of Humanities and Social Sciences, Institute of Education Sciences, Department of Romani Studies and Social Pedagogy, (pp. 99-120).

Dobó, T. & Kőszegi, K. & Varga, A. (2018). An Academic Community at Wlislocki Henrik Student College. In A. Varga (Ed.) *Successes and Challenges*. (pp. 83-103). Pécs: University of Pecs, WHSz.

Durst, J & Bereményi, Á. (2021). "I Felt I Arrived Home": The Minority Trajectory of Mobility for First-in-Family Hungarian Roma Graduates. In M. M. Mendes, O. Magano & S. Toma (Eds.), *Social and Economic Vulnerability of Roma People: Key Factors for the Success and Continuity of Schooling Levels* (pp. 229-249). Springers International Publishing.

Durst, J. & Nyirő, Zs. (2021) Introduction. Cultural migrants? The consequences of educational mobility and changing social class among first-in-family graduates in Hungary. In *Szociológiai Szemle*, 2021/3, 4-20.

Fehérvári, A. (2015). A hátrányos helyzetű tanulók oktatásának változása [Changes in the education of disadvantaged pupils]. In: Fehérvári, A. & Tomasz, G. (Eds.): Kudarcok és megoldások – Iskolai hátrányok, lemorzsolódás, problémakezelés *[Failures and solutions: School disadvantages, drop-outs, problem solving]* (pp. 31-52). Budapest: Oktatáskutató és Fejlesztő Intézet [Institute for Educational Research and Development].

Forray, R. K. & Boros, J. (2009). A cigány, roma tehetséggondozás intézményei [Institutions for Roma and Gypsy talent development]. In *Educatio*, 2, 192-203.

Forray, R. K. (2015). Életutak a felsőoktatásban [Pathways in higher education]. In Forray, R. K., Galántai, L. – Trendl, F. (Eds.): Cigány diákok a felsőoktatásban *[Roma students in higher education]* (pp. 69-121). Pécsi Tudományegyetem.

Forray, R. K. (2016). Reziliencia a cigány, roma hallgatók körében [Resilience among Gypsy, Roma students]. In A. Fehérvári, E. Juhász, V. Á. Kiss, T. Kozma (Eds.). *Oktatás és Fenntarthatóság [Education and Sustainability]*. HERA Évkönyvek. Magyar Nevelés- és Oktatáskutatók Egyesülete Budapest. (pp. 171-181).

Gortka-Rákó, E. & Bocsi, V. (2020). Roma szakkollégisták Hajdú-Bihar megyében [Roma students in Hajdú-Bihar County]. In *Különleges bánásmód* [Special treatment], 6 (4), 41-60.

Hajdu, T.; Kertesi, G. & Kézdi, G. (2014): Roma fiatalok a középiskolában [Roma youth in secondary school]. Magyar Tudományos Akadémia Közgazdaság- és Regionális Tudományi Kutatóközpont Közgazdaság-tudományi Intézete https://core.ac.uk/download/pdf/42928813.pdf

Jancsák, Cs. (2016). Egy szakkollégium felsőoktatási eredményességhez való hozzájárulása értékszociológiai megközelítésben [The contribution of student societies to aca-

demic performance in a sociological approach to values. In Pusztai, G., Bocsi, V. & Ceglédi, T. (Eds.) *A felsőoktatás (hozzáadott) értéke [The (added) value of higher education]. Felsőoktatás−Társadalom [*Higher Education-Society*], 6.* (pp. 328-337). Partium Könyvkiadó – Új Mandátum Könyvkiadó, Nagyvárad-Budapest.

Jenei, T. & Kerülő, J. (2016). Perszonális és szociális kompetenciák szakkollégiumi fejlesztése [Developing personal and social competences in student societies]. In Pusztai, G., Bocsi, V. & Ceglédi, T. (Eds.) *A felsőoktatás (hozzáadott) értéke. [The (added) value of higher education]. Felsőoktatás−Társadalom [*Higher Education-Society*], 6.* (pp. 317-327). Partium Könyvkiadó – Új Mandátum Könyvkiadó, Nagyvárad-Budapest.

Kemény, I., Janky B. & Lengyel, G. (2004). A magyarországi cigányság, 1971-2003 [The Roma/Gypsy in Hungary]. Budapest: Gondolat Kiadó, MTA Etnikai-nemzeti Kisebbségkutató Intézet.

Lakatos, K. (2010). A képessé tétel (empowerment) lehetőségei a civil társadalomban [Opportunities for empowerment in civil society]. *Civil Szemle*, 2, 43 -61.

Lukács, J. Á. (2018). Roma egyetemisták beilleszkedési mintázatai kapcsolathálózati megközelítésben [Integration patterns of Roma students in a network approach]. Doktori disszertáció. Budapest.

Luthans, F., Luthans, K. W. & Luthans, B.C. (2004). "*Positive psychological capital: Beyond human and social capital*". Management Department Faculty Publications.

Luthans, F., Youssef, Carolyn M. & Avolio, B. J. (2007). *Psychological capital: Developing the human competitive edge*. Oxford University, New York.

Luthans, F., Avey, J. B., Avolio, B. K. J. & Peterson, S. J. (2010). The development and resulting performance impact of positive psychological capital In *Human Resource Development Quarterly*, 21/1, (pp. 41-67).

Masten, A. S. (2001). Ordinary magic: Resilience processes in development. In *American Psychologist*, 56/3, 227–239.

Masten, A. S., Herbers, J. E., Cutuli, J. J. & Lafavor, T. L. (2008). Promoting Competence and Resilience in the School Context. Professional School Counselling, (pp.76-84). doi:10 .1177/2156759X0801200213

Máté, D. (2015). Reziliens romák identitáskonstrukciói. *Erdélyi társadalom: szociológiai szakfolyóirat: a kolozsvári babes-bolyai tudományegyetem szociológia tanszéke magyar tagozatának folyóirata, 13,* 43-56.

Messing, V. & Molnár, E. (2011). Bezáródó kapcsolati hálók: szegény roma háztartások kapcsolati jellemzői [Closing networks: relational characteristics of poor Roma households]. In *Esély*, 22(5), 47–74.

Óhidy, A. (2016). A ´roma közösségi kulturális tőke´ szerepe roma és cigány nők sikeres iskolai pályafutásában – egy kvalitatív kutatás eredményei [The role of ´Roma community cultural capital´ in the successful school careers of Roma and Gypsy women - results of a qualitative study]. In *Magyar Pedagógia,* 116. (2), 171–196. DOI: 10.17670/ MPed.2016.2.171.

Rayman J. & Varga, A. (2015). Resilience and inclusion. In *Romology, 3*, 9-28.

Rayman, J. (2012). Diverzitás az iskolában – pedagógusok és iskolaigazgatók különböző szociokulturális hátterű tanulókról való gondolkodásának vizsgálata [Diversity at school - exploring teachers' and school leaders' perceptions of pupils from different socio-cultural backgrounds]. In *Autonómia és Felelősség*, I. (3) 77-90.

Rosenthal, R., & Jacobson, L. (1968). *Pygmalion in the classroom: Teacher expectation and pupils' intellectual development*. New York: Holt, Rinehart & Winston.

Sebestyén, Zs. (2016). Az interszekcionalitás elméleti megközelítései. [Theoretical approaches to intersectionality]. In *Metszetek*, 2. 108-126.

Seligman, M. E. P. (1998). *Learned optimism*, Pocket Books, New York.

Simić, N., Vranješevic, J. & Stančić, M. (2019). Roma in Higher Education — Psychological and Social Capital as Factors of Academic Success. In *Andragoške studije*, 127–148.

Szakmai Koncepció [Professional Concept]. (2016). "TESZ-WHSZ Tevékeny közösség, Egyéni gondoskodás, Személyes tudomány a Pécsi Tudományegyetem Wlislocki Henrik Szakkollégiumában ["TESZ-WHSZ" Active Community, Individual Care, Personal Science at the Wlislocki Henrik Roma Student Society at the University of Pécs]. EFOP-3.4.1- 15-2015-00009. (Manuscript).

Torgyik, J. (2015, May 29): Inklúziós törekvések a roma gyerekek oktatásában Európa különböző országaiban [Inclusion in the education of Roma children in different European countries]. In *Nevelés és tudomány, neveléstudomány a 21. században* [Education and science, education in the 21st century]. Képzés és Gyakorlat Konferencia, tanulmánykötet [Education and Practice Conference, Book of papers]. Kaposvár, 8-20.

Trendl, F. (2015). Implementation of an "inclusive environment" in a university college. In F. Arató & A. Varga (Eds.) *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* (pp. 127-136). University of Pécs.

Trendl, F. (2020). Hátrányos helyzetű diákok lemorzsolódása a PTE-n 2013-2018 között [Disadvantaged students' drop-out rates at PTE from 2013 to 2018]. In Varga, Aranka (Ed.) Körkép III: A Wlislocki Henrik Szakkollégium hallgatóinak írásai [Panorama III: Writings by students of the Henrik Wlislock Roma Student Society] (pp. 11-33). Pécs, Hungary: University of Pécs, Faculty of Humanities and Social Sciences, Institute of Education Sciences, Department of Romani Studies and Social Pedagogy, Wlislocki Henrik Roma Student Society.

Travis, R. Jr. & Bowman, S. W. (2015). Validation of the Individual and Community Empowerment Inventory: A Measure of Rap Music Engagement among First-Year College Students. In *Journal of Human Behavior in the Social Environment*, *25 (2)*, 90-108.

Varga, A. (2015) (Ed.) *Challenge Evaluation of the Roma Student society Project in Pécs*, University of Pécs.

Varga, A. (2015a). *The Theory and Practice of Inclusion.* University of Pécs.

Varga, A. (2015b). Esélyegyenlőség és inklúzió az iskolában [Equal opportunities and inclusion at school]. In Varga Aranka (Ed.). *[A nevelésszociológia alapjai Introduction to the Sociology of Education].* Pécs: University of Pecs, WHSz, (pp. 241-273).

Varga, A. (2018). Life Stories in the Community of Wlislocki Henrik Roma Student College (WHSZ). J. Schaffer & M. Szemenyei (Eds.) *Successes and challenges* (pp. 9-67). University of Pécs.

Varga, A. & Csovcsics, E. (2021). Equality of Opportunity and Accumulated Capital. In Orsós, A. (Ed.): *The Role of Romani Studies in Higher Education: A Collaborative Project Between the University of Pécs and the University of Prešov.* University of Pécs, Hungary (pp. 117-128).

Varga, A., Trendl, F. & Vitéz, K. (2020). Development of positive psychological capital at a Roma Student society. In *Hungarian Educational Research Journal* (HERJ) 10: 3 (pp. 263-279).

Varga, A., Vitéz, K. & Széll, K. (2021). Diverzitás és inklúzió jellemzői a Pécsi Tudományegyetemen – egy helyzetfelmérő kutatás tükrében [Characteristics of diversity and inclusion at the University of Pécs: In the light of a case study]. In *Iskolakultúra*, *31*(09), 45–62. https://doi.org/10.14232/ISKKULT.2021.09.45

Vezdén, K. (2015). An analysis of the efficiency of a complex service development in the light of the quantitative results. In A. Varga (Ed.), *Challenge: Evaluation of the roma student college project in Pécs* (pp. 81-100) University of Pécs.

Vezdén, K. (2018). TESZ WHSz program – A számok tükrében [TESZ WHSz programme: Reflecting on numbers]. In Schäffer, J., Szemenyei, M. (Eds.) Sikerek és kihívások A

pécsi roma szakkollégiumi program összegzése *[Successes and Challenges Summary of the Pécs Roma Student society Programme],* (pp. 9-44).

## Documents and legislation

A roma szakkollégiumok működésének alapelvei és alapvető követelményei, működésének alapjai [The principles and basic requirements for the operation of Roma Student Societies, organisational and operational rules]. Letöltés dátuma: 2021. 08. 16.https://www.oktatas.hu/felsooktatas/roma_szakkollegiumok

A „TESZ-WHSZ" EFOP-3.4.1-15-2015-00009 azonosítójelű pályázati projekt során létrehozott Pedagógiai Program ["TESZ-WHSZ" Pedagogical Programme, "Active Community, Individualized Care, Personal Science at the Univerisity of Pécs, Wlislocki Henrik Roma Student Society"]. https://wlislocki.pte.hu/content/pedagogiai-program-0

A nemzeti felsőoktatásról szóló.2011. évi CCIV. törvény 54. §. [Article 54 of Act CCIV of 2011 on National Higher Education].

TERESA PADILLA-CARMONA – JOSÉ GONZÁLEZ-MONTEAGUDO –
MARÍA A. TENORIO-RODRÍGUEZ

# Lights and Shadows:
# The Inclusion of Invisible Students in Spanish Universities

## Invisible students at Spanish universities

Spanish universities in the 21st century are a far cry from institutions prior to the 1970s, which were characterized by strong social homogeneity where only students who had to study did. In this elitist context, there was a direct correlation between social class and the education system (GARCÍA DE LEÓN & GARCÍA DE CORTÁZAR, 1992). In recent decades, universities have grown to become more inclusive instead of only serving privileged members of society. This has led to a situation in which university students do not respond to univocal models. However, this plurality of student profiles does not imply that institutions have adapted their requirements and programs to meet the diverse characteristics and needs of students.

Different terms have been used to describe this new audience accessing universities: *non-traditional student* (JOHNSTON, 2011), *disadvantaged student* (OECD, 2012), *post-traditional student* (WATT & WAGER, 2016), and *under-represented student* (MCDANIEL et al., 2020), to name a few. In all cases, we refer to a heterogeneous group of students that includes mature students from disadvantaged socio-economic backgrounds, with family burdens and special educational needs, and belonging to other ethnicities, cultures, and nationalities (CROSLING et al., 2008). This way the intention is to focus on students with the greatest inequalities and difficulties, and whose participation and progress at university are constrained by structural factors (FIELD & MORGAN-KLEIN, 2012).

To date, there is no demographic or statistical study that allows us to know precisely what percentage of Spanish university students might belong to one or more of these groups. This is due to the impossibility of compulsorily requesting self-identification in the categories described, especially when considering certain socio-economic and cultural variables. However, there are several reports (ARIÑO et al., 2014; ARIÑO & LLOPIS, 2011; FUNDACIÓN UNIVERSIA, 2018; MINISTERIO DE UNIVERSIDADES, 2021) that allow us to obtain partial estimates about university students in Spain:

- 23% are over 25 years old.
- 1.5% have a disability.
- 7.2% have dependent children.
- 5.8 % come from abroad and are enrolled in bachelor's degrees.
- 15% attribute a low social position to their families.
- 25% come from families with a low level of education.

According to these figures, at least a third of Spanish students present characteristics different from the usual or majority pattern, which constitutes what McNair (1998) calls an "invisible majority" both for policy makers and managers, as well as for those who research in the field. Research in Spain has done little to explore the needs that these groups experience during their time at university. Among the limited number of studies, certain groups have received greater attention. Such is the case of mature and disabled students.

In the case of mature students, an analysis of the Spanish university system in MECD (2016) shows that they have bigger difficulties in completing their higher education studies. The work of Bermejo, Camacho, Fernández-Batanero and García-Lázaro (2011) points to the combination of work and studies as difficulties in students' academic progress, as well as the lack of habit and the perception of a lower level of competences compared to younger colleagues. In general, adult students seem to have a more responsible attitude towards studying, and they know better what they want and how to achieve it. However, they complain that teachers often do not recognize their presence in class and, therefore, their previous experience can rarely be used (Adiego et al., 2004).

Regarding the particular needs of students with disabilities, some research (Moriña, 2017; Sánchez Palomino, 2009) has found that they perceive teachers as the main barrier to their academic progress, mainly due to the inflexibility and lack of inclusive methodologies used in the classroom, which highlights their lack of specific training to work with these types of students. Other aspects, such as socio-economic background, have not been studied thoroughly. The common assumption is that once these students enter university, there is equality among students despite the diversity of their cultural and family backgrounds, and many believe that support through a system of scholarships compensates for such differences (González-Monteagudo & Ballesteros, 2011). Even fewer studies focus on immigrant students or students of other ethnicities. The work of Pérez-Serrano and Sarrate (2013) provides information on student profiles and other factors that favor and hinder the social inclusion of immigrant university students. In turn, Padilla-Carmona, González-Monteagudo and Soria-Vilchez (2017) have investigated the factors associated with the academic success of Roma students at university.

## Policies for widening participation in universities

Since 1971, Spanish universities have had special access to students over 25 years of age who meet the university entrance requirements. A quota of 2% of places is reserved for these students. Just over a decade ago, important legislative advances were made to improve access, participation, and progress in academic life for those groups that until now had had little presence in higher education. With regards to access, Royal Decrees 1892/2008 and 558/2010 establish positive discrimination measures to favour the inclusion of disadvantaged groups in universities. Among other issues, two new access routes are available with an established percentage of reserved places (between 1–3%). One is for students over 40 years of age who can demonstrate professional experience related to the degree they wish to study, and another is for students over 45 years of age who pass an adapted test. There are also quotas for students with disabilities (5%) and for high-performance athletes (between 1–3%).

The improvement in equal opportunities must also incorporate measures aimed at ensuring greater integration and participation of these new audiences into university institutions. Therefore, an important milestone is the development of the University Student Statute (Royal Decree 1791/2010), which provides for improvements in services offered by the university to non-traditional groups, facilitates the integration of guidance activities in

coordinated tutorial systems and the compatibility of study with work, and adopts measures to ensure adaptation to the needs of all students.

Prior to their appearance, many Spanish universities had their own regulations and services in which different support measures were defined: welcome programs, guidance and mentoring, job placement services, and training courses in basic academic skills (languages, information technologies, etc.). Although these services exist in practically all universities, the type of intervention they carry out is clearly extracurricular, aimed at solving the problem of students who demand services but with little impact on the context that may be contributing to creating such problems or needs.

As a result, there is a framework that aims to regulate possible situations arising from the increase in university classrooms of minority groups. However, we find that we still lack sufficient information about these students and the possible difficulties they experience on a day-to-day basis during their time at university. What needs do they have? Are these needs like those of their traditional peers? What is their relationship with their teachers? What do they demand from the university? It seems as if these students were invisible to the institution, and their peculiar characteristics are diluted in a homogenizing university student body that does not consider all the disadvantages such diversity can entail.


## Inclusion at universities from the perspective of invisible students

In this section we intend to present the perspectives of some students who have differential characteristics and whose testimonies reveal their "invisibility" in academic institutions. Without generalizing or describing the methodological procedure used in detail, the authors utilize the results of their previous studies carried out with in-depth biographical interviews. These are four research projects in which 50 disadvantaged students were interviewed about various aspects ranging from their access to institutions, academic life, and experiences in the world of work. Their testimonies are taken out of the context of the respective studies to illustrate their day-to-day experiences at university.
One of the statements that appears quickly and frequently in the stories refers to the great effort they put into university compared to their peers (Pseudonyms are used to respect the confidentiality of the participants):

> *Being a bit sensible, you have to contribute more to achieve the same thing. You have to do twice as much to achieve the same thing. That's my conclusion from a non-traditional student (Man).*

Whether because they work, have family responsibilities, or have a disability, these students must maintain a very high level of motivation to compensate for the sacrifices and adjustments they have to make in their daily lives across a wide spectrum of behaviours and strategies:

- Endless days.
  > *I wake up around six in the morning every day, and I end my working day at the campus about 9 p.m.* (Isabel)

- Family reorganizations that allow them to achieve their goals and which, on occasions, may involve breaking with established models and situations.
  > *(...) because I have had to organize a lot..., I have had to hire someone to take the girls to school, to do the housework. And I said to myself: what needs do I have? I am neglecting my*

*family, because I am here, and I asked myself: is it worth it? Because the girls also criticize me for being on the computer all day... so of course, it hurts you and you say, is it worth it? (Emma).*

- Adaptations can sometimes involve a physical effort for a person in a wheelchair:
  *Because now they have changed the buttons on the lifts, but they have put them back at the top, too high for me. (Yria); More than once I said it at the information office (...) to suggest that they at least renew the hearing equipment of the microphones (...), that is to follow behind people and it tires me a lot, it is with one person and with another (Alvaritocrack).*

- They even disguise or hide their ethnic identity to avoid conflict with peers and teachers.
  *Declared as a Gypsy? (...) I simply don't speak about it.... I have told my close friends I'm Roma because I don't have any problem with saying "I'm Gitano"... because they are my friends, and I never heard any derogatory comment from them regarding Roma... But, when it comes to anyone in the classroom, somebody that I just see once or twice a week, one hour, or from whom I have heard negative things about Roma (Refre).*

These testimonies show an effort to adapt to the institution (its rules, its values, its times) and to a univocal model of being a student (white, without family responsibilities, without a wheelchair, studying full-time). The predominant teaching model can also be considered univocal as transmissive teaching prevails based on PowerPoint presentations. That shows the teaching practice's inability to incorporate their knowledge and conditions, let alone their needs:

*A typical day at university is going to class, taking notes, and listening to the teacher. Only 2 or 3 teachers use a different class dynamic, and we are the ones talking, but in general we are still in a school, with the teacher giving the lesson (Lidia).*

*Regarding the teachers, in general they are fine, although there is a fairly large proportion of them who, for one reason or another, give rather poor classes (Carlos).*

In this context, students describe their teachers' treatment of them using the term "normal". However, a more critical look at relations with teachers leads us to understand that both students and teachers have internalized an "egalitarian" pedagogical model in which there is no room for equity and diversity of interests and conditions:

*I go unnoticed in class (...) I don't need special support or special treatment because this is a somewhat difficult circumstance and I prefer to leave it aside (Magister).*

This is the default treatment given to learners when the circumstances that may lead to disadvantages are not directly visible (i.e., learners from disadvantaged backgrounds or certain ethnicities if their physical features are not prominent, with disabilities that are not obvious). But it is also how students are treated when differences are visible (i.e. adult learners and learners with certain disabilities, etc.) and, when this way of being treated is expected by learners themselves:

*Most of them [teachers] understand and appreciate my situation, but logically they cannot demand less from me than what is demanded from the rest of my colleagues (MJ).*

It is quite possible that this point of view is a consequence of common assumptions in university culture, which stress the idea that requirements should be the same for everyone and that it is the student who must adapt to them without exception. Only two of the participants go more deeply into the issue of positive discrimination, questioning the difference between equity and equality:

> They, of course, are aware of my disability because it is obvious, but none of them usually approach me to ask me if I need something special or anything else. They treat me like they treat the rest of the pupils and that has two aspects: the positive one, which is because that's how I feel, like the others and not special at all, and the negative one, which is that maybe I would like them to worry a bit about me sometimes (...). I don't mean negative discrimination per se... but rather that they treat me... normally, like everyone else. And in certain aspects, sometimes, being treated normally in your situation is a disadvantage and you feel a bit discriminated against (Yria).

> So the teacher (...) is talking about justice, he thinks that if he passes or fails to pass, he is not doing justice. He is comparing me, 59 years old, with an 18-year- old boy... (Nasser).

The failure to recognize the special circumstances of some students is undoubtedly an obstacle to the personalization of the teaching-learning process. There is a teaching model to which all students must adapt. On the rare occasions when adaptations are made for students, they affect peripheral and non-substantial aspects of the learning process:

> There are some occasions when the teachers make every effort and do everything in their power to be able to change some hours of tutorials, and things like that, although not all of them are as flexible as possible (...) But in general, they are usually flexible in tutorials and in more informal matters. When it comes to other issues such as internships, exams..., they are not flexible (Hernán).

## Transformations needed for truly inclusive universities

Although there are adequate measures to diversify access to university and to facilitate the entry of diverse student populations, there are still pending challenges in the Spanish university system in terms of academic progress, completion, and successful transition to the labour market. This paper illustrates a range of situations that some students experience, leading to them remaining invisible in university institutions.

On the one hand, the teaching model is basically traditional with a predominance of theoretical classes that are not adapted to the needs and interests of all students. This lack of recognition of the existing diversity in the classroom, in favour of a supposed equality of treatment, not only implies neglecting special needs but also prevents the teaching-learning process from benefiting from the contributions of diverse students, such as their tendency to be more participative, their greater motivation to learn, and in many cases their more expansive life and professional experiences. In this sense, adapting programs and teaching practices to the characteristics of the entire student population is imperative. This teaching model must evolve and make difference, flexibility, and inclusion one of its hallmarks (Padilla-Carmona et al., 2020).

On the other hand, student support services have a fundamental role to play in ensuring students' progress in higher education, but they are not solely responsible for success and retention. Although most universities currently offer some kind of support service, it

is important to bear in mind that their advice must be contextualized and seen as easily accessible to students (González-Monteagudo et al., 2017). Thus, areas where the university institution can positively influence the academic progress of disadvantaged students include support with personal tutoring, directed study, and social and academic integration (Cotton et al., 2017). The continued questioning of traditional hierarchies and the deficit model of student underachievement are part of an important cultural shift that is necessary to make the university environment more welcoming to non-traditional students.

Furthermore, the pathways of non-traditional students are more diverse and unpredictable than those of their peers (Wong, 2018). Their experiences as well as the difficulties and obstacles they have had to overcome must be the benchmark if retention and completion rates in higher education are to be increased for these groups (Finnegan et al., 2014). In this context, any improvement of this institution for inclusion is more likely to work if students are listened to, giving voice to their experiences, expectations, and needs (Field & Kurantowicz, 2014).

Nowadays, although access to university is possible for previously excluded groups, the process is still inconsistent and uneven, and it requires a holistic approach (Quinn, 2013). Much remains to be done in Spanish universities and in European universities in general if these institutions are to become inclusive institutions that respond to the diverse needs of their students. As Arató et al. (2015) show, it is necessary to advance theoretical frameworks, processes, programs, and collaborative work in a more systematic and comprehensive way, to deepen the inclusive dimension of universities.

## References

Adiego, V., Asensio, S. y M.A. Serrano, M.A. (2004) Transformando espacios: el aprendizaje de estudiantes no tradicionales en la educación superior. *Paper presented ath the VIII Congreso Español de Sociología*, 23-25 September, Alicante, Spain.

Ariño, A., Llopis, E., & Soler, I. (2014). *Desigualdad y universidad. Encuesta de condiciones de vida y de participación de los estudiantes universitarios en España*. Universitat de València.

Ariño, A., & Llopis, E. (2011). ¿Universidad sin clases? Condiciones de vida de los estudiantes universitarios en España (Eurostudent IV). Ministerio de Educación.

Arató, F., Bigazzi, S., Trendl, F., & Varga, A. (2015). Inclusive University - Equity as integral part of academic excellence. Strategic aspects and ideas recommended for quality improvement of university services. In F. Arató & A. Varga (Eds.), *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion* (pp. 181-209). University of Pécs.

Bermejo, B., Camacho, L. M., Fernández-Batanero, J.M. y García-Lázaro, I. (2011). The academic study of non-traditional students at the University of Seville. *Paper presented at the Conference on Access and Retention: Experiences of non-traditional learners in Higher Education*, 7-8 April, Seville, Spain.

Cotton, D.R., Nash, T., & Kneale, P. (2017). Supporting the retention of non-traditional students in Higher Education using a resilience framework. *European Educational Research Journal, 16*(1), 62-79. https://doi.org/10.1177/1474904116652629

Crosling, G., Heagney, M., & Thomas, L. (2009). Improving student retention in higher education: improving teaching and learning. *Australian Universities Review, 51*(2), 9-18.

Field, J., & Kurantowicz, E. (2014). Retention and access in higher education. In F. Finnegan, B. Merrill & C. Thunborg (Eds.), *Student voices on inequalities in European higher education* (pp. 163-168). Routledge.

Field, J., & Morgan-Klein, N. (2012). The importance of social support structures for retention and success. In T. Hinton-Smith (Ed.), *Widening participation in higher education. Casting the net wide?* (pp. 178-193). Palgrave Macmillan.

Finnegan, F., Merrill, B., & Thunborg, C. (2014). *Student voices on inequalities in European higher education*. Routledge.

Fundación Universia. (2018). *Universidad y discapacidad. IV. Estudio sobre el grado de inclusión del sistema universitario español respecto de la realidad de la discapacidad*. Fundación Universia. http://riberdis.cedd.net/handle/11181/5632.

García de León, M.A., & García de Cortázar, M. (1992). Universidad y universitarios (1970-1990). *Revista de Educación*, 89-107.

González-Monteagudo, J. and Ballesteros, M.A. (2011). Social and cultural dimensions of higher education as contexts to understand non-traditional students. *Paper presented at the Conference on Access and Retention: Experiences of non-traditional learners in Higher Education*, 7-8 April, Seville, Spain.

González-Monteagudo, J., Rainone, N., Striano, M., & Valerio, P. (2017). Implications for policies and institutions: How institutions could benefit from INSTALL. In M. F Freda, J. González-Monteagudo & G. Esposito (Eds.), *Working with Underachieving Students in Higher Education: Fostering inclusion trough narration and reflexivity* (pp. 151-163). Routledge.

Johnston, R. (2011). Access and retention: Experiences of non-traditional learners in higher education literature review. http://www.dsw.edu.pl/fileadmin/www-ranlhe/files/Literature_Review_upd.pdf

Lavié-Martínez, J.M., Padilla-Carmona, T., & González-Monteagudo, J. (2016). Student perspectives on achievements and challenges of the INSTALL training in Spain. In M. F Freda, J. González-Monteagudo & G. Esposito (Eds.), *Working with Underachieving Students in Higher Education: Fostering inclusion trough narration and reflexivity* (pp. 111-123). Routledge.

McDaniel, S., Bruhn, A. L., & George, H. P. (2020). Establishing the literature base of SWPBIS research in schools with large populations of underrepresented students. *Preventing School Failure: Alternative Education for Children and Youth*, *64*(4), 290-300. https://doi.org/10.1080/1045988X.2020.1762158

McNair, S. (1998). The Invisible Majority: Adult Learners in English Higher Education. *Higher Education Quarterly, 52*, 162-178. https://doi.org/10.1111/1468-2273.00090

Ministerio de Educación, Cultura y Deporte (2016). Datos y cifras del sistema universitario español. Curso 2015-16. https://www.mecd.gob.es/dms/mecd/servicios-al-ciudadano-mecd/estadisticas/educacion/universitaria/datos-cifras/datos-y-cifras-SUE-2015-16-web-.pdf

Ministerio de Universidades. (2021). *Datos y cifras del Sistema Universitario Español. Publicación 2020-2021*. Secretaría General Técnica del Ministerio de Universidades.

https://www.universidades.gob.es/stfls/universidades/Estadisticas/ficheros/Datos_y_Cifras_2020-21.pdf

OECD. (2012). *Equity and quality in education. Supporting disadvantaged students and schools*. OECD Publishing. http:/dx.doi.org/10.1787/9789264130852-en

Moriña, A. (2017). `We aren´t heroes, we´re survivors´: Higher education as an opportunity for students with disabilities to reinvent an identity. *Journal of Further and Higher Education,* 41(2), 215-226.

Padilla-Carmona, M. T., González-Monteagudo, J., & Soria, A. (2017). Roma in Higher Education: A case study of successful trajectories in the University of Seville. *Revista de Educación*, *377*, 187-211. https://doi.org/10.4438/1988-592X-RE-2017-377-358

Padilla-Carmona, T., Martínez-García, I., & Herrera-Pastor, D. (2020). Just facilitating ac-

cess or dealing with diversity? Non-traditional students' demands at a Spanish university. *European Journal for Research on the Education and Learning of Adults*, *11*(2), 219-233. http://dx.doi.org/10.3384/rela.2000-7426.ojs850

Pérez-Serrano, G., and Sarrate-Capdevila, L. M.  (2013). Diversidad cultural y ciudadanía. Hacia una educación superior inclusiva. *Educación XX1, 16*(1), 85-104.

Quinn, J. (2013). *Drop-out and completion in higher education in Europe*. European Commision, DG Education and Culture. http://www.nesetweb.eu/sites/default/files/HE%20 Drop%20out%20AR%20Final.pdf

Sánchez-Palomino (2009). La Universidad de Almería ante la integración educativa y social de los estudiantes con discapacidad: ideas y actitudes del personal docente e investigador. *Revista de Educación, 354*, 575-603.

Stanescu, D.F., Iorga, E.M., González-Monteagudo, J., & Freda, M.F. (2015). Giving voice to non-traditional students "walking" the narrative mediation path. An interpretative phenomenological analysis. In A. Curaj, L. Matei, R. Pricopie, J. Salmi & P. Scott (Eds.), *The European higher education area: Between critical reflections and future policies* (pp. 423-440). Springer.

Tenorio-Rodríguez, M. A., González-Monteagudo, J., & Padilla-Carmona, T. (2021). Employability and Inclusion of Non-traditional University Students: Limitations and Challenges, *IAFOR Journal of Education: Inclusive Education, 9*(1), 133-151. https://doi.org/10.22492/ije.9.1.08

Watt, C., & Wagner, E. (2016). *Improving post-traditional student success*. https://www.hobsons.com/res/Whitepapers/PostTraditionalStudents_ParFramework_February2016.pdf

Wong, B. (2018). By Chance or by plan?: The academic success of non-traditional students in higher education.  *AERA Open, 4*(2), 1–14. http://doi.org/10.1177/2332858418782195

RINA MALAGAYO ALLURI – HENRI-MICHEL YÉRÉ

# Old or new territory?
# Perspectives On Diversity,
# Inclusion and Belonging

*Abstract: This article aims to question the concepts of diversity and inclusion by reflecting on the historical political traditions that have enabled the emergence of the practice in different societal contexts. This contribution situates diversity and inclusion in its origins from rights-based theories and practices such as global decolonization processes, the U.S. civil rights movement, critical race theory, and intersectionality. It then uses an autoethnographic methodology coupled with Yuval-Davis' framework of 'belonging' to reflect on the authors' experiences of doing PhDs in a global higher education programme. The article aims to provide both theoretical and autoethnographic insights into reflecting on the politics of identity within diversity, inclusion, and belonging (DIB). By using the authors' diverse experiences as a valuable source of data, the article aims to reassert agency and complexity in diversity practice.*

*Keywords: diversity, inclusion, belonging, citizenship, autoethnography, politics of difference*

## Introduction

Diversity and Inclusion (D&I) have become, in our time, all-encompassing buzzwords of sorts that are used and spoken of in all walks of life, from corporate boardrooms to interdisciplinary academic classrooms. There is a tendency to focus on the definition of D&I from a perspective that reinforces a tendency to decontextualize and to decouple D&I from the historical reasons for its emergence in the first place. This article aims to show that it is relevant to acknowledge that the concepts of D&I have their roots in many historical and political traditions that were connected to and embedded in ideologies of nationhood, citizenship, and human rights.

Diversity is a multidimensional concept that varies depending on cultural contexts, levels of awareness, and societal perceptions. It makes reference to a wide variety of individual differences and similarities as well as different identity groups that includes both personal/internal categories and external categories (Horry Georgetown Technical College, 2022). Personal or internal categories may include race and ethnicity, sex, gender identity and gender expression, ability status (physical, intellectual), age, national origin, and sexual orientation/sexuality. External categories might include education background and level, family (role, kind), income/socio-economic status, physical appearance, political beliefs and affiliation, language (first language, proficiencies), religious/spiritual affiliation, work experience, and organizational role (Ibid). Roberson (2006) interprets diversity

and inclusion as independent, yet related concepts. Diversity places emphasis on understanding the heterogenity and the demographic composition of groups or organizations while inclusion focuses on the deliberate, intentional and process-oriented policies and practices that integrate diversity into organizational systems and processes (Ibid). Some institutes make the distinction between diversity being about the 'individual' and inclusion being about the 'collective'. D&I is thus about both highlighting the unique characteristics of individuals while fostering an environment where particular collective values are able to emerge. When it comes to diversity in higher education, there is the integral aspect of the politics of access and ensuring that institutions widen participation to include groups who have not historically been included but also take care to address what happens to them once they are in institutions (TOMLINSON & BASIT, 2012, p. 1).

## Four political traditions that have influenced D&I theory and practice

The concepts and practices of Diversity and Inclusion (D&I) have a long history rooted in human rights struggles on a global scale, centred on the notion of the extension of citizenship rights. Struggles have emerged such as decolonization and liberation processes with the fall of colonial powers around the world, as well as other identity and rights-based approaches such as the civil rights movement, the women's liberation movement, and the queer rights movement. However, Ahmed (2006) argues that often the term 'diversity' has become separated from its political traditions as it fails to connect to aspects of social justice, commitment to change, or systemic inequalities. Specifically, in higher education, D&I has been critiqued as being linked to specific practices such as sensitivity training, tokenism in academic contribution and hiring, cultural programs, and diversity and inclusion efforts that still exclude minoritized students and their experiences on a structural level (SAI SURESH, 2020). This section focuses on how four political traditions have influenced D&I theory, including decolonization theory, civil rights movement, critical race theory, and intersectionality. They will not be explored in-depth, but reflected upon to demonstrate the historical roots of D&I.

Decolonization is a reclamation of citizenship rights that is not limited to a specific time period, but it is both an event and an ongoing process (MBEMBE, 2021). Decolonization is directly linked to the liberation struggles that emerged; it follows from this that independence from colonial powers was conceived as a means towards the recovery of full citizenship rights on the part of the people under colonial regimes in Asia, Africa and in the Americas (COOPER, 1996). Decolonizing thus includes formal state-building and nation-building processes that are connected to the ceding of colonial power in certain contexts. It also entails a political and normative ethic and practice of resistance and intentional undoing, which involves unlearning and dismantling unjust practices, assumptions, and institutions that continue to exist even today. It also includes the persistent positive action to create and build alternative spaces, networks, and ways of knowing that transcend our epicolonial inheritance (KESSI et al., 2020).

The Civil Rights movement in the United States claimed that despite being a formally constituted democracy, legal policies and practices were not offering equal rights for all (KING, 1963). This led ordinary people, alongside union leaders and political activists to fight for the rights of Black citizens in America to access education, work opportunities, and equal pay. This launched a process where Title VII of the Civil Rights Act (1964) insisted that employees and unions are lawfully accountable to consider all possible job applicants, and they are not permitted to discriminate on the basis of colour, gender, race, religion, or national origin. This would later lead to affirmative action laws in the 1980s that

focused on the quotas of women and Black Indigenous People of Colour (BIPOC) within the workplace. The 1980s also saw the evolution of the term 'diversity management' and eventually diversity initiatives in corporations emerged in 70% of Fortune 500 companies in the 1990s (Kelly & Dobbin, 1998; Hooks, 2014).

Critical race theory (CRT) emerged in the 1970s as an intellectual and social movement from an African American civil rights lawyer and the first Black man to teach at Harvard Law School, Derrick Bell. At that time, the Civil Rights movement in the United States slowed down and experienced regression (Delgado & Stefancic, 1998). Initially writing on interest convergence as it pertained to Western racial history, the field of CRT evolved in the 1980s through the work of hooks (1981) as well as Crenshaw (1989) and Delgado (1998) and other critical scholars on issues such as speech, the social construction of racial reality, and the critique of rights and liberalism (Ibid). Today, CRT has become particularly controversial since 2020 as there have been attempts by US conservative factions to ban CRT from being taught in schools, arguing that it is "divisive" (Zurcher, 2021). CRT is based a few key arguments. Firstly, there is the notion that racism is ordinary and not aberrational. Secondly, civil rights gains are not as a result of Black needs, but as a response to White interests (interest convergence). Thirdly, race is socially constructed, an argument that has been illustrated through numerous court cases wherein African Americans have been excluded based on their perceived racial difference. Fourthly, there is an emphasis on revisionist history and the pedagogy of education that focuses on the points of view of people of colour (storytelling and counter-storytelling). Fifthly, critical social science examines how race and racism are connected to law and the notion that whites have been the recipients of civil rights legislation (Delgado & Stefancic, 1998; Hartlep, 2009). Although CRT initially focused on African Americans, it has now expanded to other marginalized groups with complementary ideologies such as "LatCrit, FemCrit, TribalCrit, DesiCrit, and QueerCrit" that focus on critical pedagogies on Latin American studies, feminist studies, tribal studies, Desi studies and LGBTQIA/queer studies respectively (Crewe, 2021, p. 416).

Intersectionality emerged following to CRT and highlights that Black women in America face overwhelmingly more barriers than other groups of people due to a lack of reflective framing that helps to identify and understand their specific challenges (Crenshaw, 1995). It explores the interconnected nature of social categorizations such as race, class, gender, sexuality, nationality, and ableism as they apply to individuals or groups, and it is regarded as creating overlapping and interdependent systems of discrimination, disadvantage, or oppression (Crenshaw, 1995). It is based on the argument that women experience oppression in varying configurations and in varying degrees of intensity. Additionally, the "cultural patterns of oppression are not only interrelated but are bound together and influenced by the intersectional systems of society" (Crenshaw, 1989). Intersectionality is thus "a lens through which you can see where power comes and collides, where it interlocks and intersects. It's not simply that there's a race problem here, a gender problem here, and a class or LGBTQ problem there. Many times, that framework erases what happens to people who are subject to all these things" (Crenshaw, 1989). While Crenshaw indeed coined the term, it is rooted in the work of other Black American Feminist scholars such as Davis (1983), Lorde (1984, 2017) and Hooks (1981). It places an emphasis on the interaction of categories of difference (Zander et al., 2010) as they apply to populations with intersecting marginalized identities (Dhamoon, 2011).

D&I is rooted in political ideologies and movements that were historically connected to rights-based approaches. Currently, D&I has become a highly researched thematic topic as well as a key practice that is incorporated within human resource recruitment, organizational value systems, and individual engagements. On a conceptual level, one can observe an evolution towards the following iterations that place an emphasis on different themes

and topics such as belonging, justice, access etc: Diversity, Equity and Inclusion (DEI); Diversity, Inclusion and Belonging (DIB); Justice, Equity, Diversity and Inclusion (JEDI); and Diversity, Equity, Inclusion and Access (DEI&A).

## Finding belonging

The purpose of this article is to explore the concept of D&I, while also introducing 'belonging' as a useful framework for analysis (Yuval-Davis, 2006). It is increasingly being considered an important measure of D&I initiatives and known as Diversity, Inclusion and Belonging (DIB). D&I practitioners argue that you might have a diverse staff or student body who have equitable access to opportunities. However, it is also relevant that they are included and invited into spaces in a way that they feel a sense of belonging and acceptance. While this is rather difficult to measure or quantify, belonging is increasingly being seen as a key element in D&I approaches.

There is a risk when one engages in discussions about race, ethnicity, gender, class, sexuality, nationality, and ableism of individuals in academic environments. Essentializing these categories according to a 'single story' (Adichie, 2006) tends to rely on limited assumptions, stereotypes, and classifications of people. However, if we ignore these aspects of a person's self-identification altogether such as race by claiming to be colour blind or not see colour, then we fail to acknowledge the important, relevant, and reflective framing that is necessary to understand how such social categorizations have an impact on people's access to opportunities such as education, employment, and professional networks (Apfelbaum et al., 2012).

This article explicitly and purposefully centres the voices of the two authors, not only through the usual normative expectation of academic training, theory, and methodology. Rather, this contribution centres the positionalities of the authors and their own particular intersectional (Crenshaw, 1995) experiences, challenges and engagement in DIB. We challenge epistemological traditions that tend to argue that knowledge and academia are rational, neutral, and void of identity (Kessi et al., 2020). Instead, we consciously choose to write this article in the first person (I/we) as scholars who both self-identify as Black Indigenous People of Colour (BIPOC) and have spent parts of their lives in the Global North and the Global South. In addition to scholarly research, we carried out interviews with one another in order to use auto-ethnographic analysis (Ellis et al., 2011) that reflects on our experiences with DIB in higher education to make sense of how scholars of colour are confronted with patterns of both exclusion and inclusion practices and our stories of 'belonging'. Autoethnography is an approach to "systematically analyze (*graphy*) personal experience (*auto)* in order to understand cultural experience *(ethno)* [...] that challenges canonical ways of doing research and representing others" (Ellis, 2004; Spry, 2001 in Ellis et al., 2011, pp. 1-2). Through analyzing each other's stories and narratives, we also use the third person (she/he) to explore each other's voice and experience.

We use the notion of belonging by Yuval-Davis (2006) in order to help explore both of our positionalities through three analytical lenses: social and economic locations; identifications and emotional attachment; and ethical and political values. We will first present ourselves based on what Yuval-Davis terms our "social and economic locations," which includes identity markers such as gender, race, class, nation, age-group, kinship group or certain profession (pp. 199-200).

Henri-Michel Yéré is a cis-gendered heteronormative Black man of African descent, who was born in Côte d'Ivoire from parents from two ethnicities – Godié and Malinké (Dioula). His father is a Christian, and his mother is a Muslim. He speaks French (first

language), English, and German. In this context, we prefer the term *first language* to *mother tongue* as we were both raised with a colonial language and not with the ancestral tongues or languages of our parents. He spent parts of his childhood in The United States and studied in France and South Africa, and he holds a BA in History from the University of Cape Town, and an MA in African Studies and PhD in History from the University of Basel. He worked for seven years as a D&I project manager at a large pharmaceutical company and is currently a post-doctoral researcher in the Sociology Department at the University of Basel, Switzerland. He currently holds dual citizenship from Côte d'Ivoire and Switzerland. He considers himself to be middle class – with the proviso that reference to socio-economic class is challenging to pinpoint as it is culturally and geographically relative. Moreover, as a concept it is connected to income, but also to level of education and professional status. What might be considered middle to upper class in some contexts in the Global South are more like middle class in the Global North.

Rina Malagayo Alluri is a cis-gendered heteronormative Brown woman of mixed heritage born in Mumbai, India to a Roman Catholic Filipina Mother (Ilocano ethnicity) and a Hindu South Indian Father (Telugu ethnicity). She spent her childhood in Ibadan, Nigeria until her family migrated to Vancouver, BC, Canada, where he has current citizenship. She speaks English (first language), French, and German. She holds a BA in Political Science from the University of British Columbia, Canada, an MA in Development Studies from the Institute for Social Studies, the Netherlands, and a PhD in Political Science from the University of Basel, Switzerland. She carried out her post-doctoral research at the Human Geography Department of the University of Zurich, Switzerland. She is currently Assistant Professor and Head of the Unit for Peace and Conflict Studies at the University of Innsbruck, Austria. She considers herself to be middle class.

Writing these biographical positionality statements is exhausting. We both hold diverse ancestries, upbringings, and migration journeys, and therefore it is often difficult to summarize it neatly into a few short sentences. There is almost a feeling of shame that we are putting the reader through a tough time to have to get through our social locations and histories in one long breath. Throughout our higher education and careers, people have responded to our bios with, "Wow, you are so diverse!" and "You really are a global citizen of the world". While these may be said with all of the good intentions of a peer or colleague, it is only another reminder to us that we are different—that is, we are an "other". And while we may appreciate this difference, we are aware that this diversity is not always appreciated by everyone. We have also had responses such as "Oh, you're really complicated", or "But then where do you actually feel at home?" It is thus rather difficult to feel a true sense of 'home' or 'belonging' *to just one place.* We will continue to explore the other two layers of belonging in the following sections.

## Identifications and Emotional Attachments

This article reflects on how "identities are narratives, stories people tell themselves and others about who they are (and who they are not)" (Martin, 1995, pp. 5-16, in Yuval-Davis 2006, p. 202). In this way, we, the two authors, wondered about what we tell people about who we are, and where such stories have come from. Henri-Michel Yéré reflects on his identitiy narratives related to some of the origin stories of his ancestors.

> The background from my mother's side is a traditional Griot family. Griots tell stories in the shape of song; they acted as advisors to kings; yet they could also be seen as people that talked and got lost in their own words. That identity is a doubled edged sword—it has qualities

*and less interesting sides. My mother, by way of warning, would say we must beware of not talking too much. But when I think about the fact that I am a historian by training, but also a poet, a literary person, it is actually quite telling. The fact that I speak the way I speak is an attribute of a poet.*

*[…] I grew up in the USA until I was about six years old. When we returned to Côte d'Ivoire, people used to introduce me to their other friends as someone who grew up in the USA. I think it played a role in feeling kind of special around other kids, but also it created jealousy on the side of some children as well. We got into real fights with other kids picking on me and my siblings [for being seen as different].*

*It's your responsibility to complicate your story. You have to complicate your story. Whilst working in the pharmaceutical industry, a lot of what I did was facilitating workshops and seeing a lot of people that I did not know. I used to complicate my story. At some point, I decided that I had to explain it to my colleagues: "I work in D&I, you may assume I am doing this job because of the colour of the skin. It is actually that I am a historian, I have a PhD in contemporary history, I don't think like you [natural scientists/pharmacologists]. I think differently." Then they were intrigued. I was not so confrontational, but it was enough to invite them to see past the colour of my skin. If they cannot see past this, that is their problem. Complicating the story, that was extremely useful. It was a form of liberation for me. The work started to flow, people would come to me and say, you guys at D&I, you bring some humanity to this place. That was a wonderful comment. If a person tells you, you make me feel like a person, what more do you want? For a lot of people I used to work with, it was the only place they could have the space to hear such ideas. They didn't get it from home, from their friends, their colleagues. You bring your own life experience to bear, and not just your qualifications. I bring my life experience with me. Complexity is good.*

This demonstrates a narrative of someone who has pursued a profession and higher education that suits his ancestral talents of story-telling. It also supports a narrative of someone who was always seen, perceived and spoken about to be different. In his professional work in D&I, he was not only diverse in his social location identities, but also when it came to his educational background and professional experience. In this way, the politics of difference have become an identity marker itself. Rina Malagayo Alluri reflects on the gender aspect and how it has been linked to narratives on the importance of education:

*Particularly the side of my Father has always emphasized the need to be educated, even if you are a woman who will end up to be a full-time mother or caregiver. In the context of culture, caste and class from my Father's family, obtaining a higher education is also intricately connected to one's marital eligibility for both genders. Education is perceived as something that all have the chance to obtain, with adequate resources, but particular through hard work. Therefore, my family members have told me narratives that my own educational advancement isreliant on a certain affordability of education, and one's abilities to work hard, sacrifice and be meticulous in learning spaces.  I believe that I got here through hard work, just as my ancestors worked hard for other things.*

This tends to support the narrative of a minority – the marginalized who were not given anything but rather had to work for it. While this may be true to some regard, it does fail to acknowledge the privileges that Rina has been rewarded in her life: she is someone from a middle to upper class family with educated parents who met at an international agricultural research institute. A similar statement can be made of Henri-Michel Yéré's case, as his parents met while studying together at university, a rare privilege at the time during which they were students in 1970s Côte d'Ivoire.

## Ethical and Political Values

The third analytical layer of Yuval-Davis (2006) is that of ethical and political values which include "specific attitudes and ideologies concerning where and how identity and categorical boundaries are being/should be drawn in more or less exclusionary ways, in more or less permeable ways" (p. 203). When asked about his ethical and political values, Henri-Michel Yéré responded:

> I guess a preoccupation with a certain sense of human dignity. I think that related to the fact that I come from the Côte d'Ivoire, I very much have a heightened consciousness that the citizenship and origin is one that has had to affirm itself in the world. We used to be a French colony, at least formally, until 1960. You say where you're from, some people don't think it's relevant because you're assimilated to the African continent.
>
> I am also quite attached to the notion of individual autonomy. I am attached to the notion that an individual has a center, a center that makes him or her understand that their standing is inseparable from others. Their center is connected to solidarity at a wider level, without it implying compromises, being friendly and showing it to others that you are a nice guy. Maybe I'm talking about something that doesn't exist, but you're asking me about my ideals. I believe in that.

When asked about how her values are connected to her current profession, Rina Malagayo Alluri responded:

> I believe that I ended up pursuing higher education in the social sciences — in areas that look at issues that affect the Global South such as development, migration, fragility and conflict — because these are issues I was exposed to my whole life, and which I was curious to understand better. In this way, my ethical and political values have been influenced by my own preoccupations to understand the contradictions between the Global North and Global South, the unequal perceptions and treatment of certain humans as superior and others as inferior, and the aspiration to find forms of internal and external peace in the face of internal and external conflicts.

These responses illustrate how both authors' academic research interests have been informed by their social locations and their identifications and emotional attachments. What is perhaps missing from Yuval-Davis' definition of belonging is a connection, a proximity to certain geographical locations that may not necessarily be tied to kinship or citizenship, but to education, exposure and settlement in some ways. For example, while Rina did formerly have Filipino citizenship and holds both Filipino and Indian ancestry, she has never lived in either country for longer periods of time. However, she lived in Nigeria for over ten years in her formative years but does not hold any blood ancestry to Nigeria or anywhere else on the African continent. And yet, she has pursued an education and professional opportunities that take her back to research inquiry in South Asia, East Asia, and Africa.

## Politics of Belonging and a Case in Higher Education

In this section, we use Yuval-Davis's exploration of the 'politics of belonging' and how it is connected to the boundaries of the political community of belonging, the boundaries that separate the world population into 'us' and 'them'. In this way, we use the case study of the

NCCR North-South, a 12-year higher education global programme that existed between 2001-2014. We participated in this program between 2007-2014. While the programme was hosted and funded in Switzerland, it included 350 researchers based in more than 40 countries worldwide. It was based on the principle that Global North institutions join the programme together with Global South partners on the basis of shared research projects and interests in relation to sustainable development studies. It was implemented with principles of interdisciplinarity and transdisciplinarity with geographical and scientific diversity that included both natural and social scientists. Key themes of the programme included: institutions, livelihoods, conflicts; health services, planning; and natural resources, economy, governance (NCCR North-South, ND). We have selected this case study as it faced particular challenges while attempting to uphold D&I principles in specific areas of its functioning that it had set out to turn upside down. The programme addressed the following issues:

- The power relations within the programme itself
- Power imbalance between Global North and Global South institutions
- Financing and decision making in the Global North
- Project ideation and authorship policy
- The compulsory use of the English language
- Challenging working relationships between supervisors and supervisees in the Global North and Global South

In this way, we use the NCCR North-South as a case study in higher education which created a sort of "imagined community" (ANDERSON, 1983, p. 5) of scholars. Although D&I was not an explicit aim of the programme, it did address D&I in particular ways. For example, each research project usually consisted of one Global North partner (predominantly located in Switzerland), which employed a project leader and a PhD student, and one Global South partner with a corresponding project leader and PhD student (NCCR North-South, ND). When asked to share his views on how the programme was inadvertently connected to D&I, Henri-Michel Yéré responded:

> *I think the entire project was predicated on the idea of equal partnerships as far as contributing to the creative projects of research institutions between Swiss institutions and the Global South institutions. Now as to whether this was realistically implemented, is open for debate. I have a sense of where that debate would go. I also think the sheer idea of bringing together all these different places and institutions on specific themes and looking at them from differentiated perspectives to generate solutions in a transdisciplinary way has a D&I aspect to it. Take a problem in society and use the full force of a multidisciplinary approach to solve that problem. Consider cases such as Costa Rica, Nepal, Kenya, and Côte d'Ivoire—they're all looking at various sanitation issues. That has a D&I aspect to it. I think one can see that within that particular declared purpose, there was definitely a D&I desire to at least develop an approach to problems that take into account a multiplicity of perspectives, knowing that it wouldn't make it easier, but richer. Diversity and inclusion of thinking styles are very important. I mean to say, looking at problems with different ways of thinking may yield unexpected results compared to classical methods.*

In particular, we both participated in this international program through different lenses. Despite the program being international and aiming to cross traditional borders of north and south, aspects of politics of belonging emerged in different contexts. Yuval-Davis argues that "The different situated imaginations that construct these national imagined com-

munities with different boundaries depend on people's social locations, people's experiences and definitions of self, but probably more importantly on their values" (Yuval-Davis, 2006, p. 204). Within the context of the programme, we experienced the contextualization of these differentiated value systems.

Conducting research in his own country of origin presented Henri Michel Yéré with a complex situation. He was an Ivorian man, researching a topic related to Côte d'Ivoire, located in the Global South, whilst being based at a Swiss university, located in the Global North. When he was asked to discussed this issue, this is what he shared as reflections:

> *At the very beginning of my PhD, I had been invited to a regional meeting taking place at a research centre in Abidjan, where candidates within my international PhD program were presenting their PhD work. When my turn came to present, I opened my mouth and spoke in near native English for ten minutes to much of the surprise of the other students. The way I speak English is a topic in my life. People don't identify me with an English-speaking country, but this changes when they hear me speak. To make it more complex, I was working on a topic that focused on citizenship in Ivorian history where I problematized the already socially contentious question, who is, in fact, an Ivorian? To me, it was a research question – one of research inquiry. But to people in Côte d'Ivoire, it was a position that could be attributed to one of the political camps in the country. When I finished speaking, there was silence and the room was dead. People were like, what just happened. In the questions that followed, I very quickly realized there was hostility, a deep questioning. They had misunderstood what I meant, and they had misunderstood who I was. Was I one of those 'brothers' who had been 'turned' by White people? There was a very strong current in the room and I had to stand my ground. Which I think I sort of did. I didn't flinch and I didn't apologize. I maintained that these were the research questions I was asking, that I was not speaking on behalf of any camp. However, the tone and line of questioning made it clear that the other students who were mostly Ivorian felt as if I was being used by non-Ivorians and non-Africans to support a Eurocentric perspective that Africa is decidedly a place of darkness which served to confirm historical stereotypes. That was quite violent. While the broader question had been handed over to me through the research project I was part of, what I did with the question was entirely my own doing. It says something about the expectation from my peers that as an Ivorian man, I was not meant to be asking certain types of questions. At the same time, I received some validation from one White professor that day who commended me for having been put under a lot of pressure and not yielding. That was a day of reckoning on many dimensions and led me to steer my research in a particular historical direction and seek out archival evidence in order to eventually show through my research that the history of citizenship in Côte d'Ivoire is not limited to an identity tied to the creation of a nation state.*

This episode reveals what it may take in order to reach a point where scholars feel that D&I is being addressed consciously and purposefully, in a way that considers not only their social and economic locations, but also their identifications, emotional attachments, and ethical and political values. In the above example from Henri, despite sharing the same citizenship as his peers, his upbringing, language, educational field, and research interests were so different from theirs that his ability to be their peer came into question. Besides, the workshop space had not catered to this dimension to ensured that all the scholars had the chance to present their research in a way where they would not be turned against each other.

Another dimension that appeared diverse but was often problematic was indeed the interdisciplinarity of the programme. In the case of Henri, he was a rare historian and social scientist amongst natural scientists and health specialists who forced him to defend

the historical method and approach, almost as if he needed to justify the use of methods that were not those of the natural and healthcare sciences, which were more prevalent in this vast interdisciplinary programme. There was in effect an unspoken concern with a natural science specificity that validated your study as being relevant (or irrelevant). This raised questions on who decides what you research and if you are considered an expert or specialist. Can a Black man researching his own country be a historian? Or is this a profession that has been historically reserved for White men to the point out that even his fellow citizens become suspicious of his enquiry? In their article on "Decolonizing African Studies", Kessi and colleagues (2020) argued that this takes place at the structural, epistemic, personal, and relational levels. They reflect on how academic dependency has historically perpetuated the interrelationship between structural and epistemic coloniality. Houtondji (1990) argued that academia has created a "division of labour that tends to make scientific innovation a monopoly of the north" (Kessi et al., 2020, p. 274). Spivak (1998) used the term epistemic violence to reflect on how "general, nonspecialists" are silenced and ignored (Kessi et al., 2020, p. 274). This allows us to look at Henri-Michel Yéré and reflect on who is considered to be worthy of the title of "historian".

> Here, while the programme claimed interdisciplinarity, it still fell into the trap that emphasized a primacy of the natural scientists and a dominant framework of analysis linked to a particular region of the world. In this way, we fell into the trap of specializations of other disciplines, but we still needed to fit in within the lens of the programme. This makes us ask the following questions: Who is a historian? A White man? A Black man from that country? I was not only questioned by my Ivorian peers. I can narrate many stories where White scholars contested what I would say as they wanted to establish their own truth to the topic. Very often, they would justify it through the narrative of science, sources, and methodology.

This questions plurality in historical narratives. Achebe (2009) argues that "the telling of the story of black people in our time, and for a considerable period before, has been the self-appointed responsibility of white people, and they have mostly done it to suit a white purpose, naturally" (p. 61). He encourages black people to recover and tell the stories that belong to them themselves. In this way, DIB becomes more than a tick the box exercise, but it has the chance to become the pages of a story.

For Rina Malagayo Alluri, she had the experience of constantly having to defend her choice of focusing her research on Sri Lanka, a place where she did not have ancestral heritage:

> During my PhD, numerous scholars questioned my choice of topic and country. Why was I doing research on Sri Lanka, and not India or the Philippines – where I was originally from? Meanwhile other White PhD students studying Sri Lanka were never questioned for researching a country that was not their own. Instead, they were rather praised for choosing and travelling to field contexts that were often seen as 'exotic' or even 'dangerous.' In this sense, my longing to belong to communities of scholars working on Sri Lanka was not always rewarded. I was not one of the 'local' Sri Lankan scholars, nor was I a White scholar who was often praised as a 'Western expert'. I was always something in between.

The term White in this context refers not just to the biological phenotype, but also to the power that accompanies persons who are perceived to be 'Western' or 'European' and thus benefit from proximity to power and privilege that accompanies the 'whiteness' of authorship (Sartwell in Yancy, 2005, pp. 215-216). What Rina's experiences demonstrate is that it is not enough to just "look diverse" or demonstrate a "repertoire of an image of

diversity" (Ahmed, 2012, p. 52) in order to achieve DIB. Simply providing a higher education platform where cross-cultural contact and interdisciplinary collaboration within the same research project that may share a regional area of focus does not lead to intercultural learning and DIB. Despite wanting to challenge hard divisions of Global North and Global South, still the NCCR North South often fall into dichotomies. For example, students from and based in the Global North were predominantly White and European going abroad to research *other contexts,* and those from the Global South were considered local persons researching *their own contexts*. Rina was, however, someone who had origins in the Global South and South Asia, but due to her Canadian citizenship and living in Switzerland at the time while pursuing her PhD, she was classified as someone from the Global North. But she is neither White nor European. This often problematized her relationship both with the White European students and the South Asian Sri Lankan students, as they had difficulty placing her accordingly and often questioned her positionality. This demonstrates that the divisions between Global North and South—aspects which include social locations such as race, ethnicity, gender, class, language, identity, emotional attachments, and ethical and political values—tend to determine the difference.

## Conclusions

While the NCCR North South aimed to bridge some of the gaps between the Global North and South through the creation of global research projects, its experience showed the paradox of research on the tensions between citizenship rights and access to resources versus the ongoing unequal practice of resource sharing within the programme at large. In essence, the programme still did not attend to the dimensions of enabling scientists to develop and examine the programme's own problematic structures of power. In this way, a re-politicized understanding of D&I, one that focuses on the politics of belonging, could have been a useful frame and praxis for the programme to integrate as a value in its system. Although socially constructed identities were part and parcel of the project formation processes, they were never analytically considered as content relevant when it came to D&I issues. A re-politicization of these concepts and a more deliberate integration of such principles in the management philosophy might have helped modify the ways in which resources (symbolic, human, and material) were allocated and shared within the programme at large.

Through this article, we have reflected on what D&I means to us and used Yuval-Davis' framework of *belonging* to expand our understanding. She brings us back to a complex understanding of D&I, which includes a questioning of the politics of belonging that refers to citizenship, membership rights, and responsibilities. If we see higher education as the "imagine community" (Anderson, 1983, p. 5) in which we seek out belonging, we can ask Yuval-Davis' central question: "What is required from a specific person for him/her to be entitled to belong, to be considered as belonging to the collectivity" (Yuval-Davis, 2006, p. 209). In what ways do institutions of higher education continue to demand a certain conformity towards social locations that include common racial and ethnic descent, gender, and nationality, or the narrative of common identities of culture, religion or language? How do institutions expect common ethical and political values that may advocate for aspects such as democracy or human rights? This article does not provide any clear answers. Instead, it raises questions on what D&I in higher education means to two BIPOC scholars who have been educated both in the Global North and Global South. It calls for a re-politicization of D&I to include concepts of belonging, citizenship, and rights to the academic institutions and programmes themselves. It invites other academics to reflect on

the hierarchy of inclusion and how we can explicitly use DIB as a research framework for change and inquisitive storytelling rather than a catch-all phrase that leads to a tick-the-box exercise.

## References

Achebe, C. (2009). *The education of a British-protected child.* Penguin Modern Classics.

Adams, M., Bell, L. A. & Griffin, P. (Eds.) (1997). *Teaching for Diversity and Social Justice: A Sourcebook.* Routledge.

Adichie, C. N. 2006. "The danger of a single story". Ted Talk. Available: https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story

Ahmed, S. (2006). Doing diversity work in higher education in Australia. *Educational Philosophy and Theory, 38*(6), 745-768. DOI: 10.1111/j.1469-5812.2006.00228.x

Ahmed, S. (2012*). On being included: Racism and diversity in institutional life.* Durham and London: Duke University Press.

Alvesson, M., Ashcraft, K. L. & Thomas, R. (2008). "Identity matters: Reflections on the construction of identity scholarship in organization studies", *Organization, 15*(1), 5-28.

Anderson, B. (1983). *Imagined Communities: Reflections on the origin and spread of nationalism.* Verso books.

Apfelbaum, E.P., Norton, M.I., & Sommers, S.R., (2012). Racial Color Blindness: Emergence, Practice, and Implications. *Current Directions in Psychological Science, 21*(3), 205-209.

Basit, T.N. and S. Tomlinson (Eds). (2012). *Social inclusion and higher education.* Bristol: Policy Press.

Cooper, F. (1996). *Decolonization and African Society.* Cambridge: Cambridge University Press.

Crenshaw, K. N. (1989). "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics". *University of Chicago Legal Forum, 1989, 1*(8), 139-167.

Crenshaw, K., Gotanda, N., Peller, G. & Thomas, K. (Eds.). (1995). *Critical race theory: The key writings that formed the movement* (XIII-XXXII). New York, NY: New Press

Crenshaw, K. W. (1995). Mapping the margins: Intersectionality, identity politics, and violence against women of color. In K. Crenshaw, N. Gotanda, G. Peller, & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement* (pp. 357-383). New York, NY: New Press.

Crewe, S. E. (2021). Critical race theory – Uncomfortable but necessary tool for change agents. *Journal of Social Work Education, 57*(3), 416-418.

Czarniawska, B. (2007). "Negotiating selves. Gender", working paper, *Gothenburg Research Institute*, Gothenburg University.

Davis, A. (1983). *Women, Race and Class.* New York: Vintage Books.

Delgado, R. and J. Stefancic (1998). Critical race theory: past, present and future. *Current legal problems, 51*(1), 467-491. DOI:10.1093/clp/51.1.467

Dhamoon, R. K. (2011). Considerations on Mainstreaming Intersectionality. *Political Research Quarterly. 64*(1), 230-243.

Ellis, C., TE Adams, AP Bochner. (2011). Autoethnography: An overview. *Qualitative social research/Sozialforschung 12*(1). Art. 10. January.

Farndale, E., Biron, M., Briscoe, D. R. & Raghuram, S. (2015). A global perspective on diversity and inclusion in work organisations. *The International Journal on Human Resource Management, 266*, 677-687. DOI: 10.1080/09585192.2014.991511

George Washington University. (ND). Diversity and Inclusion defined. Available: www.gwu.edu/diversity-and-inclusion-defined

Horry Georgetown Technical College (ND). Diversity, Equity and Inclusion. Available: https://www.hgtc.edu/about_hgtc/inclusion-diversity/index.html (accessed June 2021, site updated 2022)

Holck, L., Muhr, S. L. & Villeséche, F. (2016). Identity, Diversity and Diversity Management: On Theoretical Connections, Assumptions and Implications for Practice. *Equality, Diversity and Inclusion: An International Journal, 35*(1), 48-64. DOI: http://dx.doi.org/10.1108/EDI-08-2014-0061

Hooks, B. (1981/2014). *Ain't I a Woman.* London: Routledge

Global Diversity Practice (ND). What is diversity and inclusion? Available: https://globaldiversitypractice.com/what-is-diversity-inclusion/

Hountondji, P. (1990). "Scientific Dependence in Africa Today." *Research in African Literatures, 21*(3), 5–15.

Kelly, E., & Dobbin, F. (1998). How affirmative action became diversity management: Employer response to anti-discrimination law, 1961 to 1996. *American Behavioral Scientist, 41*(7), 960-984.

Kessi, S., Marks, Z. & Ramugondo, E. (2020). Decolonizing African Studies. *Critical African Studies, 12*(3), 271-282, DOI: 10.1080/21681392.2020.1813413

King, M. L. (1963), Letter from Birmingham Jail. In Gates, H. L. & McKay N. (Eds.) (1997). *The Norton Anthology of African American Literature.* (pp. 1854-1866) W.W. Norton and Company

Lorde, A. (1984, 2017). *Sister Outsider: Essays and Speeches.* Berkley: Random House

Martin, D. C. (1995). "The choices of identity". *Social Identitites, 1*(1). 5-20.

Mbembe, A. (2021). *Out of the dark night.* Essays on decolonization.

NCCR North-South. Overview and Research. Available: https://nccr-north-south.ch/Pages/About.aspx

Roberson, Q.M. (2006). Disentangling the meanings of diversity and inclusion in organizations. *Group and Organization Management 31*, 212-236

Sai Suresh, M. (2020). *Diversity, equity, and inclusion in higher education: a reality or Façade?* Master of Human Relations thesis. University of Oklahoma. Available: https://shareok.org/bitstream/handle/11244/326817/2020_Suresh_Madhunika_Thesis.pdf?sequence=5

Sartwell, C. (1998). *Act like you know: African-American autobiography and white identity.* Chicago: University of Chicago Press.

Spivak, G. C. (1988). "Can the Subaltern Speak?" In Nelson, C. & Grossberg, L. (1988). *Marxism and the Interpretation of Culture.* (pp. 271-313). University of Illinois Press, Urbana.

Spry, T. (2001). "Performing Autoethnography: An Embodied Methodological Praxis", *Qualitative Inquiry, 7*(6). 706-732.

Tomlinson, S. & Basit, T.N. (2012). Introduction. In Tomlinson, S. & Basit, T.N. (Eds) (2012). *Social inclusion and higher education.* (pp. 1-16). Bristol: Policy Press.

Varshney, A. (2009). Ethnicity and ethnic conflict. In Boix, C. & Stokes, S. C. (Eds) (2009). *The Oxford Handbook of Comparative Politics.*

Yancy, G. (2005). "Whiteness and the return of the black body". *The Journal of Speculative Philosophy, 19*(4). 215-241.

Yancy, G. (Ed.) (2005). *White on White/Black on Black.* Washington, D.C. Rowman and Littlefeld Publishers.

Yuval-Davis, N. (2006). Belonging and the politics of belonging. *Patterns of prejudice, 40*(3). 197-214.

Zander, U., Zander, L., Gaffney, S., Olsson, J. (2011) "Intersectionality as a new perspective in international business research". *Scandinavian Journal of Management, 26*(4). 457-466. Available: https://doi.org/10.1016/j.scaman.2010.09.011

Zurcher, A. (2021, July 22). *Critical Race Theory: the concept dividing the US*. BBC News, https://www.bbc.com/news/world-us-canada-57908808

ADI NE'EMAN – MA'AYAN SHALEV – YA'ARA HERMELIN FINE

# Diversity in Action:
# The Story of an Art Workshop
# for Neurodiverse Students

*Abstract: This paper presents the story of a unique academic course that focuses on the experience of shared learning and co-creation in a neurodiverse group of students in college. The Department of Special Education at Oranim College of Education strives to develop a humanistic approach among special education preservice teachers that accepts every person, regardless of individual characteristics. These preservice teachers learn that it is important to support all dimensions of their students' development, addressing their diverse learning needs. Based on this vision, special education preservice teachers were offered an art workshop, in which they participate with neurodiverse students with or without intellectual disability, coming from a variety of religions — Jews, Muslims and Christians. The field of art was chosen as it provides equal opportunity of expression for participants, without requiring prior abilities or skills. This paper will present the story of this course in the eyes of both the teaching staff and participants, dealing with themes such as apart and together, communication and connection, and different perspectives.*

*Keywords: inclusion, undergraduate education, intellectual disability, art*

## Background

*Legislation and Policy in Israel Regarding the Inclusion of People with Disabilities*

In line with current trends over the last two decades, humanist views promoting the concept of including individuals with disabilities in society have been strengthened in Israel. Contrary to the previous concept of integration, which required the individual to adapt to mainstream schools or institutions, the current concept of inclusion emphasizes the responsibility of society to support the needs of individuals with disabilities so they can take an active part and be valued members of a neurodiverse community (Alexander et al., 2016; Farrell, 2000). Neurodiversity refers to the reality that diverse minds and brains exist. In this sense, even groups of neurotypical people are neurodiverse, as no two individuals have exactly the same mind or brain (Dwyer, 2021).

In accordance with this humanistic view, Israel's Special Education Act enacted in 1988 was updated in 2018, emphasizing parents' right to choose the type of school and level of inclusion at which their children will receive special services and support for their needs. This update created a legal infrastructure that encourages providing individual educational plans within mainstream schools. It was determined that the support services (accessibility, educational support, emotional, etc.) the students receive will be provided according to their needs and should not be affected by the type of school which they attend (Sperling et al., 2019).

*Integration and Inclusion Programs for Individuals with Cognitive Disabilities in Higher Education*

In light of studies showing that acquiring higher education increases the ability of people with different kinds of disabilities to integrate into the world of employment, gain equal social opportunity, and develop self-esteem and abilities, the United Nations Convention (2006) stated that people with disabilities should have access to higher education and lifelong learning without discrimination, and on an equal basis with others. Although this is a growing trend in Israel too, Tal et al. (2021) report that until 2016, no students with intellectual disability had completed undergraduate studies. In addition, a study by Israel's National Insurance Institute revealed that only 4% of students with disabilities that learn in higher education facilities are considered to have intellectual disability (Sachs et al., 2020).

Plotner and Marshall (2015) presented three main models for academic integration of individuals with intellectual disability: (1) the substantially separate model, in which students study in a separate program, but have access to campus services such as the library; (2) the mixed hybrid model, in which students primarily participate in inclusive academic coursework and social activities, yet receive additional separate academic or life skills support as necessary; and (3) the inclusive individual support model, in which individualized support for activities and coursework all take place in inclusive settings. In Israel most of the inclusion programs in higher education for individuals with intellectual disabilities represent the first model, sometimes with a few people receiving individualized support. As far as the authors have been able to determine, only one university in Israel offers all three models (Tal et al., 2021).

In the present paper a pilot course will be discussed that realizes the idea of full inclusion for students with intellectual disabilities within a preservice teachers' college setting.

## The Course Story - Equal Art Workshop Course for Neurodiverse Students

*Context and Rationale*

Oranim College of Education is the largest and a leading academic college of education in northern Israel, serving thousands of students enrolled in bachelors and masters' degree programs in education, teaching certification courses, and advanced career training. Oranim boasts a broad range of programs and degrees, as well as a diverse student body, with students of different ages, ethnicities, religions, and socio-economic backgrounds.

The College's Special Education Department offers a four-year program aimed at training students to work in various educational frameworks such as inclusive schools, special education classes in mainstream schools, and special education schools for students with special needs who are diagnosed with autism spectrum disorder, learning disabilities, physical disabilities, conduct disorder, and intellectual and developmental disability. The educational program includes methodological and theoretical courses as well as professional experience in various educational frameworks one to two days per week each year. In their professional experiences, the special education preservice teachers learn how to plan, perform, and evaluate lessons and interventions to promote special needs students' quality of life. As part of the school's vision, the special education department aspires to promote an approach of inclusion of children with special needs in mainstream environments.

Up until the current project, the model for inclusion of students with intellectual disabilities in Oranim College was limited. As part of the field experience, in addition to the professional experience, the institution offered special education preservice teachers an opportunity to teach adults with special needs and intellectual disabilities. Since 2016 the department has collaborated fruitfully with an inclusive community and Home for Life for adults with intellectual, developmental, and emotional disabilities. Eight to fifteen residents participate each year in a learning group at Oranim, learning various topics such as science, leadership, creative writing, astronomy, and radio production and broadcast. As mentioned above, the teachers of those classes are preservice teachers from the Special Education Training program at Oranim College. The preservice teachers practice their teaching skills and become familiar with adults with intellectual disabilities, while the residents get the chance to learn and broaden their education in college. This inclusion model is based on Plotner and Marshall's first model (Plotner & Marshall, 2015).

The authors aspired to create a full inclusion model that would also serve as a learning opportunity for the preservice teachers studying in Oranim's Special Education Training program. In accordance with national policy for increasing inclusion, the special education preservice teachers, as future teachers in inclusive schools, will have to promote inclusion of children with special needs in mainstream classes. In order to be able to take on this role, it would be beneficial for them to experience inclusion firsthand. This notion gave birth to the current Art Workshop pilot course for neurodiverse students. In this course, as opposed to professional experience, the preservice teachers are equal partners with students with intellectual disabilities instead of assuming the role of teachers. We believe that experiencing interactions with neurodiverse students from an equal position can change the students' point of view and attitudes, decrease fear of the unfamiliar, and offer them the possibility to understand what they will demand from their future students in school.

The medium of art was chosen as the course basis for several reasons: Art is a medium in which people can meet each other on an equal level and express their authentic selves without any need for prior requirements. Art has therapeutic power (McNiff, 2019), and it can promote the development of emotional aspects (Gruber & Oepen, 2018), cognition, creative thinking (Ulger, 2019), and motor skills (Bravo et al., 2017). Different modes of art

enable working in various directions, collaboratively or independently, and they have the potential to bring about depths of communication and connection between people who create together (GAVRON & MAYSELESS, 2018; VEROFF, 2002). Creating together can build community and establish solidarity and collective identity (LOWE, 2000).

*Course Participants*

Twenty Oranim College students participated in the course. This included 10 female pre-service teachers from the special education program in their third and fourth year. The group included Jews, Muslims, and Christian Arabs. Ages ranged from 20-26. The course was a one-semester elective course for these students. From the Home for Life community (HLC), 10 students with intellectual disabilities (four males and six females) participated. All participants in this group were Jews ranging in age from 19-62.

*Description of Lessons*

The purpose of the art workshop was to offer a place for a shared creative experience and meeting without prejudice. The goal was to create a place of equal opportunity in which art is the mode of expression with no need for prior abilities (LOWE, 2000; VEROFF, 2002).

The course curriculum was based on three principles that were reflected throughout all course lessons:

1. Structured design of lessons: with the presentation of the lesson topic, modelling, a short exercise, a long exercise, and an exhibition of artwork at the end. This principle refers to a fixed lesson structure, where the participants know what is expected, uncertainty is minimized, and stress is reduced. This enables preferable preconditions for inclusion of neurodiverse students (CAUSTON–THEOHARIS et al., 2008).
2. Themes and goals: There was a guiding theme for each lesson, starting with them of *Alone vs. Together* in the process of creation. Next, the theme of *Observing and Planning vs. Spontaneity* as used, and educators shifted between these topics. Once the group had worked together, the lessons focused on processes of planning, monitoring, and evaluation. Finally, the goal was to work in full collaboration. Setting goals for each lesson helped the teacher optimally plan the exercises and evaluate their success.
3. Experiencing various creative methods and materials (see Table 1 in Appendix 1): This principle relies on the Universal Design for Learning (UDL) model (ROSE & MEYER, 2002; SHMULSKY et al., 2015) in a way that enables each participant to experience a variety of materials, get acquainted with new materials, choose the materials that best enable self-expression, and take an equal role in the learning and creation process.

Applying these principles enables UDL, which more effectively meets students' differentiated needs (ROSE & MEYER, 2002; COUREY et al., 2013) and provides an opportunity for a process in which barriers can be removed towards shared experiences and collaborative creations.

The workshop took place during the Covid-19 pandemic, so it was held outdoors. This enabled facilitators to use nature as a reference for inspiration, with a source and space for creation. Two out of twelve lessons were cancelled because of Covid-19 lock-downs. The

course lecturer was the first author, specializing in special education and in arts. Table 1 presents the course syllabus including the leading theme, methods, and materials (see Appendix 1).

*Ethical Issues*

All participants in the course gave consent to the documentation of the course process and artistic products in photos and writing. After the end of the course, the authors asked for consent of the preservice teachers to use sentences they said, and only quotes were used in the paper from participants who provided consent. The authors did not quote any of the HLC participants.

## Discussion of the Group Process

Staff and participant reflections on the course are discussed below based on three sources to establish different points of view:

1. Supportive meetings for Oranim students: Participants were given the opportunity to meet separately from the whole group to discuss dilemmas, feelings, and issues regarding encounters with students with intellectual disabilities. Three meetings were held—one prior to the course and two during the course. This process was based on the insight drawn from an inclusive course at another college in which students reported that they lacked support for the inclusion process. All the meetings were accompanied and documented by the second author. In order to provide an opportunity for free expression, the meetings were held without the presence of the course lecturer.
2. A concluding meeting for the whole group: A closure meeting was held at the end of the last session for the whole group.
3. Reflective diary: Participants were asked to make a visual reflective diary. In the second lesson, the participants decorated a blank notebook in which they were encouraged to express their feelings after each lesson. The instruction was flexible and allowed them to choose various ways of expression. An expressive diary is a tool to process and work through personal experiences (Wolfe, 2011). Analyzing personal diaries can be used as a qualitative method (Dowling et al., 2016). The information from the diaries enriched our understanding of the students' cognitive, emotional, and inclusive processes.

In addition to the students' points of view, the course lecturer (the first author) documented the workshop processes and her thoughts and feelings throughout the course. In addition, she documented the creative processes and products by taking pictures throughout the course.

*Hopes and Fears*

The course planning phase was characterized by diverse emotions for the teaching staff and participants. The vision was to create a place providing equal opportunities, minimum prejudice and judgments, and an authentic chance to meet as people without labels. Along

with those hopes there were also concerns about how to create the best conditions for this to happen and whether equality in learning is really possible.

Before the beginning of the semester the first meeting with Oranim's group was held. The preservice teachers mentioned that they were excited for the opportunity for a new and different experience. They expressed their hopes to get to know people with intellectual disabilities and to feel part of a group. They wished they could be calm and enjoy the experience, and they hoped that art could serve as a bridge for relating and communication.

Besides those hopes, there were also some concerns about the forthcoming meeting, and some questions were raised: Will there be strange or inappropriate behaviors and how should we respond to them? Will I understand the HLC students? Will I have enough patience? The students also expressed fear that they would feel pity toward the HLC students. Three students mentioned that they took the course for reasons of scheduling convenience, and they were not aware of its uniqueness.

## Together and Apart

The course took place outdoors in a naturalistic setting after a year of distance learning. The first few meetings included very structured lessons, both in content and activities. The lecturer divided the group into pairs and small working groups that were varied with each lesson to enable the students could get to know each other without forcing them to cope with needing to solve problems during the creation process. In this phase some of Oranim's students experienced difficulties in letting go of their teacher role point of view and giving themselves the freedom to take on an equal role in the group. A parallel process was observed where some HLC students were constantly looking around to see who would help them.

This theme was expressed in the second separate meeting for the Oranim group of students, which was held after three sessions of the art workshop. In this meeting the preser-



**Image 1**: Second lesson - Collage, joint assignment, white covers black. Materials: black cardboard, white sheets of paper, scissors, and glue. Task: Each pair cuts the sheet of white paper they received and then together, as a group, stick the shapes on the black cardboard with the aim of covering as much of the black with white as possible.

vice teachers said they felt an automatic need to take responsibility for the HLC students. One of them said that sometimes she loses her patience. They discussed those feelings and wondered if and how they could get rid of them. They felt that they were taught to hold a patronizing point of view – a "teacher's point of view" without feeling equal. One of the preservice teachers said, "I don't know if I will be able to see us all as equals". Another participant said, "In this course we are not educators but also not friends".

Image 1 shows the Oranim group taking the role of teachers in helping the other students, as they are the only ones holding the glue.

As they continue to explore this notion, the preservice teachers asked themselves if they would behave the same way if the partners in the course were *regular* Oranim students. They tried to imagine a normal relationship including going out together and talking about personal issues. Some expressed their fear that they would give the wrong advice, or while going out to a coffee shop their partner would behave in an embarrassing manner. One participant said that she is jealous of the HLC students' ability to be "authentic without masks, inhibitions, with no need for protective mechanisms".

Regarding the lessons content and structure, the preservice teachers said that the assignments in the course allowed everyone to express themselves, and there was no feeling of low academic level. One participant said that the gradual process was good for her because the lecturer initially paired the students and later gave the opportunity to choose partners independently.

After the fourth lesson the content and format of the lessons was pre-set, but not the creative activities. The students could choose with whom to work, or if they preferred to work alone or in collaboration. In this phase it could be noticed that each group member had his or her own tendency to work alone or in collaboration, regardless of their creative or intellectual abilities.

A change was noticed as students began to work side by side (see Image 2). Working alone but near someone else enabled mutual creative influence without the need for joint creation or common conversation.
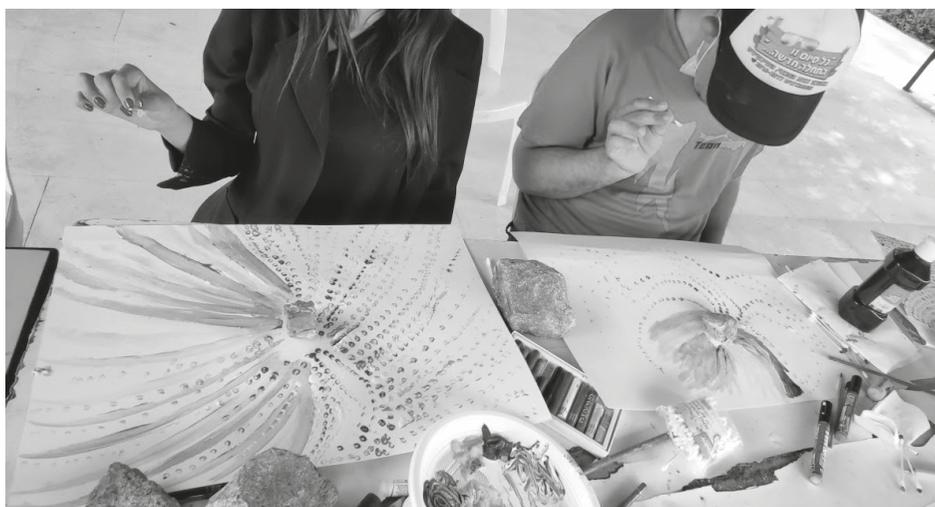


**Image 2**: Fifth lesson - Stones, dots and lines. Independent assignment. Dots and lines are influenced by the stone. Materials: Pages, watercolors, brushes, Q-Tip, corks. Task: After the first exercise in which the stone is painted, each student chooses what comes out of his stone—either lines or dots.

**Winds of Change**

After five lessons, the structure of the lessons changed and was more flexible. At the beginning of the lesson two exercises were suggested - short and long, without any further instructions. This enabled each student to work at their own pace and decide when to move to the next exercise and whom to work with. This phase revealed the time each student needed to process and create.

After a while it could be noticed that students connected with different people in each lesson. Some steady groups were established but were flexible enough to include new members according to attendance in each lesson. In the small groups there was a special dynamic in which one student took a leading role and the others took other roles and acted together. An example for a change was in the lesson of nature prints, when the students collected plants for the exercise and started to share their resources. When they started printing, they shared the knowledge they acquired in their research. For example, they showed each other what happens when they print a specific flower or ask a fellow student what color is better for a specific leaf (see Image 3).



**Image 3**: Lesson Four - Nature Print. Materials, watercolors, brushes, and leaves. Leaves and flowers were collected by the students. Working alone but together. Formal study of floral and leaf prints.

At the end of each lesson an exhibition of the artwork was held, and the group performed an analysis of individual and group work. This section also showed a change. At the beginning, the lecturer had to invite students to present their works of art. As time went by the students themselves came forward. Most of the time the HLC students were the first to volunteer to present their artwork, and they encouraged Oranim's students to present the creations as well. This exhibition allowed the group to view the similarities and differences in all their artwork, and to understand that they have a lot in common even though their lifestyles and cognitive functioning are different.

This change was also apparent in the third meeting with Oranim's student group, which took place after eight lessons in the art workshop. At first the preservice teachers felt the need to help and kept looking around to see who needed their support. But after time, they said, "Now I am waiting for them to contact me if they need help, and I do not automatically go to help". The feelings of pity and compassion toward these students were

no longer present. As one participant stated, "At the beginning of the course there was fear of the unfamiliar, but now that we know each other there is a sense of comfort. It feels nice when one of them chooses me to work with". They also mentioned that at this stage it is easier for them to set a limit when necessary, such as if a male participant approached a female student in an inappropriate way.

### Final Insights

The last part of the course focused on planning and building naturalistic sculptures—one in the college and one in the Home for Life community. The process of the final project included individual and collaborative creations, as well as joint decision-making while the lecturer only helped and refined the group process.

In the closing meeting Oranim's participants said that the learning experience in the course was different from what they were used to, as it was not academic in nature but experiential and enabling. The cognitive demands were minimal but the creative and emotional demands were more prominent. Regarding the artistic outcomes, sometimes it was hard to know who created the work, and sometimes the work of the HLC students were of better quality than the works of the preservice teachers from Oranim. They also said that they could feel the connecting power of art.

Participants from Oranim also expressed that this course should be a compulsory for both special education and mainstream education preservice teachers who are going to teach children with special needs into their classrooms. They said that the course and the lecturer were a model for inclusiveness that they will take with them to their future work. Two students said that this course was more powerful than everything they had learned in other educational programs, even more than professional experiences.

Almost all the participants said that they experienced great pleasure in the course. They learned to use different artistic tools and techniques. The diaries expressed themes that were mentioned above such as joy, pleasure, working in collaboration, using new art techniques, and feeling part of a community.

### Summary

The primary importance of the course is that neurodiverse students chose to take part in it. The aim of the course was to create a place for shared learning that respects diversity. From the reflections of the participants and the staff it seems that this goal has been achieved. The various students in the course reported positive experiences related to being involved in the independent and collaborative creative process.

Several factors contributed to this experience. First, using art as a medium was beneficial because there are no academic and cognitive requirements, and there is ample space for authentic self-expression of all students with their differentiated needs, tendencies and abilities (Courey, et al., 2013; Rose & Meyer, 2002). Second, learning from previous experiences at other colleges, there were separate meetings with the group of students from Oranim. The conversations in those meetings contributed to venting emotions, finding support, and establishing the personal and collaborative development of future teachers. The course enlightened them to see people with intellectual disabilities as having strengths, skills, and enviable qualities.

From the authors' perspective as teachers of teachers, this was part of the rationale for the course to provide preservice teachers with the opportunity to experience inclusion

firsthand. Oranim students' statement that this initiative should be a compulsory course for every future teacher supported one of the project's primary goals.

Along with the positive processes, there are some suggestions for improvement in the next course. First, it is important to have separate conversations with HLC students as well and to allow them to vent their emotions and express themselves in relation to their needs in shared learning. Second, it would also be beneficial for HLC students to fulfill all course assignments, such as the reflective diary and the use of the college student's portal in order to increase their commitment and contribution to the course. To enable equal learning, we recommend using UDL principles, considering group characteristics, and providing emotional support during the course.

## References

Alexander, S. T., Brody, D. L., Muller, M., Gor-Ziv, H., Achituv, S., Gorsetman, C. R., Harris, J., Tal, C., Goodman, R., Schein, D., Vogelstein, I., & Miller, L. (2016). Voices of American and Israeli early childhood educators on inclusion. *International Journal of Early Childhood Special Education, 8*(1), 16-38. https://doi.org/10.20489/intjecse.239574

Bravo, C. B., Ojeda-Castelo, J. J., & Piedra-Fernandez, J. A. (2017). Art activities with Kinect to students with cognitive disabilities: Improving all motor skills. *Procedia-Social and Behavioral Sciences, 237,* 1148-1151. https://doi.org/10.1016/j.sbspro.2017.02.170

Causton-Theoharis, J. N., Theoharis, G. T., & Trezek, B. J. (2008). Teaching pre-service teachers to design inclusive instruction: *A lesson planning template. International Journal of Inclusive Education, 12*(4), 381-399.

Courey, S. J., Tappe, P., Siker, J., & LePage, P. (2013). Improved lesson planning with Universal Design for Learning (UDL). *Teacher Education and Special Education, 36*(1), 7-27. https://doi.org/10.1177/0888406412446178

Dowling, R., Lloyd, K., & Suchet-Pearson, S. (2016). Qualitative methods 1: Enriching the interview. *Progress in Human Geography, 40*(5), 679-686. https://doi.org/10.1177/0309132515596880

Dwyer, P. (2021). The neurodiversity approach(es): What are they and what do they mean for researchers? *Human, Development, 66,* 73-92. https://doi.org/10.1159/000523723

Farrell, P. (2000). The impact of research on developments in inclusive education. *International Journal of Inclusive Education, 4*(2), 153-162. https://doi.org/10.1080/136031100-284867

Gavron, T., & Mayseless, O. (2018). Creating art together as a transformative process in parent-child relations: The therapeutic aspects of the joint painting procedure. *Frontiers in Psychology, 9,* 1-12. https://doi.org/10.3389/fpsyg.2018.02154

Gruber, H., & Oepen, R. (2018). Emotion regulation strategies and effects in art-making: A narrative synthesis. *The Arts in Psychotherapy, 59,* 65-74. https://doi.org/10.1016/j.aip.2017.12.006

Lowe, S. S. (2000). Creating community: Art for community development. Journal of Contemporary Ethnography, 29(3), 357-386. https://doi.org/10.1177/089124100129023945

McNiff, S. (2019). Reflections on what "art" does in art therapy practice and research. *Art Therapy, 36*(3), 162-165. https://doi.org/10.1080/07421656.2019.1649547

Plotner, A. J., & Marshall, K. J. (2015). Postsecondary education programs for students with an intellectual disability: Facilitators and barriers to implementation. *Intellectual and Developmental Disabilities, 53,* 58–69. https://doi.org/10.1352/1934-9556-53.1.58

Rose, D., & Meyer, A. (2002). *Teaching every student in the digital age.* ASCD.

Sachs, D., Shrueuer, N., Shpigelman, C. N., Mor, S., Kanter, A., Roitman, Y., & Cohen, H. (2020). *Revolution in higher education.* The national insurance institute. (Hebrew).

Shmulsky, S., Gobbo, K., & Donahue, A. (2015). Groundwork for success: A college transition program for students with ASD. *Journal of Postsecondary Education and Disability, 28*(2), 235-241.

Sperling, D., Reiter, S., & Josefsberg Ben-Yehoshua, L. (2019). *Policy on access to special education services.* MOFET Institute. (Hebrew)

Tal, D., Nissim, S., & Lifshitz, B. H. (2021). "Otsmot"- University academic education for students with ID: Theory, research and implementation. In R. Neuman (Ed.), *Looking beyond: Supporting persons with disabilities in their journey through adulthood* (pp. 255-282). Amatzia. (Hebrew).

Ulger, K. (2019). Comparing the effects of art education and science education on creative thinking in high school students. *Arts Education Policy Review, 120*(2), 57-79. https://doi.org/10.1080/10632913.2017.1334612

United Nation (2006). *Convention on the rights of persons with disabilities.* Retrieved from https://www.gov.il/BlobFolder/legalinfo/crpd/he/crpd_hebrew_english.pdf

Veroff, S. (2002). Participatory art research: Transcending barriers and creating knowledge and connection with young Inuit adults. *American Behavioral Scientist, 45*(8), 1273-1287. https://doi.org/10.1177/0002764202045008011

Wolfe, M. (2011). The complete picture: Teaching for understanding using the visual diary. *Screen Education, 64,* 80-85.

## Appendix 1

| Theme | Materials | Exercise |
|---|---|---|
| Together and alone | Pencils | Hands |
| | Paper cuts | A personal collage (decorating the reflective diary) |
| | Charcoal | Shadow on shadow |
| Planned and spontaneous | Watercolors | Nature prints |
| | Gouache and stones | Lines and dots |
| | Photography | Sculpture in nature |
| Planning-monitoring-evaluation | Toy fragments | Self portraits (recycle) |
| | Adobe | Planning sculpture models |
| | Adobe | Building sculptures |

Table 1: Course plan

# Researcher's Reading Log: A New Genre on the Horizon?

Dialogue in participatory collaboration is one of the primary goals of the Autonomy and Responsibility Educational Research Journal. We are therefore seeking to develop new genres within the Diary section that would allow more space for engagement and dialogue among the participating research communities. This is the case with the *researcher's reading log as* a new genre within the Diary section of the journal. In this part, a community of young researchers grouped around a single research center provides insight into exciting areas of research, the study of resources, research results, and the achievements of other researchers. The editorial team asked the young researchers not to simply write book reviews, but to link international volumes to their own research topic, and to provide insight into the local-regional context of their research.

Junior researchers from the Inclusive Excellence Research Group[1] (IERG) at the University of Pécs undertook this task of creating reading logs with the support of two senior researchers. The research group is composed of members who have a social or educational approach to inclusion. The aim for each junior researcher was to present a recently edited research volume discussing inclusion in higher education through their own research perspective. The individual perspectives complement each other. They flow from an equal opportunity approach to inclusion through examples of different groups in the focus of inclusion to addressing the development of conditions that promote inclusive environments in post-secondary institutions. In addition to personal perspectives, at the request of the editorial team, the authors have placed the volumes they present in the Hungarian and international academic contexts that IERG identifies with by maintaining scientific connections.

The *Researcher's Reading Log* as a new genre was designed to give a glimpse into the scientific interests of a young research community on the following divergent levels. What are the different themes presented in the volumes? What is the big picture that emerges from the individual research efforts of a young research community? How does this relate to the themes and scientific results that are significant in the international scholarly discourse? How is this reflected in the local and regional discourse present in the respective scientific research communities?

We hope that this new genre will lead to a wider range of possibilities for engagement not only with the volumes presented, but also with the entire research community, thus providing a greater opportunity to initiate genuine dialogue between researchers. We invite other research communities to open their local scientific efforts in this genre of reading logs!

---

1    https://btk.pte.hu/hu/tudomany/kutatokozpontok/inkluziv-kivalosag-kutatocsoport

CSOVCSICS ERIKA

# Some Best Practices for Inclusive Environments in Higher Education

A significant and diverse volume has been compiled by two American editors, which targets individuals seeking current research on enhancing diversity in higher education systems. In the context of the Inclusive Excellence – Inclusive Universities, an initiative which started in the USA in 2005 and has gradually spread to European academic practice, we can benefit from studying the book for several reasons: firstly, it provides a vital resource to broaden the research focus on equal access, equity and inclusion by adding new aspects of intersectionality; secondly, it can deepen and expand the methodologies and questions we are researching, and it assists teaching staff in acquiring English terminology used in international research and literature in this field, which is essential for the internationalization of university courses.

The 14 chapters in this volume connect the latest studies of twenty prominent American academics and scholars with the main focus on increasing diversity of students and faculty in universities. Narratives from non-dominant culture, students, and faculty deepen and personalize the research. Underrepresented minority students whose daily experiences include discriminatory comments, images and actions tell stories about their motivational sources, attempts to combat prejudices, and the good programs they benefitted from. The researchers reveal the patterns behind the personal experiences and arrange the independent deeds into strategies or recommendations for further research and solutions. A broad set of themes are defined in the collection with the focus of diversity as social multiplicity, equity, and intersectionality of different identities. The participation of women, ethnic minority groups, people with physical or mental disabilities, and low-income students has increased exponentially in higher education, which is a positive development. Consequently, the universities face the challenge of making changes in campus culture to meet the needs of those belonging to this heterogeneous group, now identified as a new majority. It is essential to recognize the institutional barriers that make it difficult for them to achieve their goals and the personal or external drivers that support their persistence, engagement, and performance.

The first chapter of the volume (BERG, 2020) provides an excellent overview of a wide-range of literature on the terms, policy milestones, and political context of access, equity, and diversity in higher education from an international perspective. The writings and research presented in this chapter explore patterns behind the inequalities experienced in practice, rather than identifying patterns already described in the philosophy and sociology of education. In contrast, Bourdieau's theory of capital is indispensable in European

research on inequality and inclusion, such as in the Hungarian context of Roma youth (Varga & Csovcsics, 2021).

Four chapters present the effects of intersectionality on individuals in underrepresented minorities from low-income families or living in undocumented status in the USA (Bryant, 2020; Dominguez & Frolow, 2020; Kuehn, 2020; Williams-Watson, 2020). The phenomenon of intersectionality described here has been similarly reported in research on school success and access to and retention in higher education of Roma youth in Hungary. In their case, the overlap between socio-economic background and Roma minority affiliation has been confirmed by several longitudinal studies (Varga et al., 2020). All the research studies emphasize the importance of recognizing the characteristics of vulnerable students in relation to the higher education environment and understanding the challenges they face. This helps the university staff and administration build trust and create appropriate supporting programs, and it also assists students in overcoming obstacles and persisting in their studies.

Four additional chapters focus on the barriers and obstacles women face in their staff, administration, or leadership roles in higher education (Atkins, 2021; Stewart al., 2021; Thomas, 2021). While women exceed men in enrolling and obtaining degrees, a continuous unchanged gender inequity in high-level executive positions at the universities is experienced. Belonging to an underrepresented minority, socio-economic class and family, or queer community as a woman exacerbates the imbalance in representation and results in disparity in salary, teaching and service loads, lack of mentoring, challenges to authority in the classroom (especially among white male students), disproportionate benefits, double standards, and even types of office spaces. The dominant white male culture and imbalanced hierarchical structures of power domains are responsible for *voice dispossession*, meaning that women often adopt a self-muting strategy or make attributional accommodations to gain promotion and recognition. New insight is offered by a study that reveals the difficulty in the challenge of teaching about privilege, power, and inequality as a minority female sociologist (Atkins, 2021). The exploration of teaching about inequity from an intersectional perspective moves the focus to classroom actions and marginalized faculty. The research published here contains some very exciting analyses and conclusions that could stimulate gender inequality research, which is still in its infancy in Hungary.

As a new research target group in the context of equity and accessibility, non-traditional older learners have proved to face different issues in universities, such as filling in the academic gaps, having access to scarce services suited to their needs, and dealing with age discrimination by faculty.

McGaha and Jain found in their research (McGaha & Jain, 2021), that a multitude of reasons explain why this generation decides to return to school, while Balakrishnan and Buchanan, emphasize that non-traditional learners' potential contributions should urgently be recognized in order not to lose an important, diverse, and experienced cohort from the universities (Balakrishnan & Buchanan, 2021). Adult learners also need to be supported to gain relevant knowledge so the community can benefit from their life and professional experiences. The authors express the increasing difficulties in retention in case of intersectionality of race, gender, and disability.

Students with disabilities encounter a different attitude in higher education even if they belong to the traditional age group. As Orr L., Brillante P., and Weekley L., highlight in their study Accessibility, Self-Advocacy, and Self-Efficacy of Students With Disabilities in the 21st Century University, during the K-12 educational system federally mandated rights are given to the disabled children and accessibility is almost fully guaranteed (Orr et al., 2020). However, transition to higher education raises specific problems – especially for those with less apparent mental disabilities. Confidence, self-efficacy, and self-advocacy are the main skills that faculty should support and improve in students with disabilities.

The major theme of the book is social multiplicity and intersectionality, and how intertwined social identities of race, ethnicity, class, gender, age, and abilities can lead to inequities in the opportunities of academic and professional attainment for students, faculty, and administrators. The qualitative research methods applied in most of the studies strongly emphasize patterns of individual perceptions, stereotype-based misunderstandings, and internal psychological work that help to understand the notion of equal and equitable access from the perspective of vulnerable group members. Each chapter presents first the theme according to the combination of the barriers to accessibility, and then a selection of institutional and personal solutions and strategies to overcome them for creating an inclusive environment. Brown L. C. deals with peer mentoring as one of the agile and efficient way to help non-traditional, high-need, and at-risk students with overlapping identities and needs.

Nevertheless, each study includes good examples to promote retention while insisting that multilayered programs lead to real results including counselling, advising, tutoring, learning communities, financial assistance, midsemester evaluations, and academic workshops, that are consistent with the mission and the practices of the Inclusive Excellence Research Group at the University of Pécs in Hungary. It has become clear in the higher education context that developing academic excellence is also linked to the issue of inclusive excellence. The systematically provided services and resources help to build trust, nurture self-confidence, and generate identity as members of the university community in addition to different minority identities. Belonging and feeling valued are key to persistence and academic attainment. A number of qualitative and narrative studies (Varga et al., 2020; Bryant, 2020) affirm that personal qualities, family support, and appropriate learning strategies are also key factors. Minority and non-traditional students need to have strength and to find resilience either built-in or gained from peers and their own community.

Although the phenomenon of intersectionality is not new to Hungarian researchers in the sociology of education and inclusion, the studies in this volume offer a number of inspiring areas, methods, perspectives, and new dimensions. Many of the recommendations made at the end of each chapter have already been incorporated into the framework of Inclusive University of Pécs program, especially practices and incentives targeting disadvantaged and Roma students such as mentoring, tutoring, and counseling. However, some new approach would be required concerning female students, staff, administration, and non-traditional students. As an example, exploring the masculine connotations of university professor and leadership positions could be a thought-provoking area of research with more quantitative studies and comparisons to business life as Stewart et al. (2021) present in A Critical Review of Gender Parity and Voice Dispossession Among Executive Women in Higher Education Leadership. Another new shift in the approach, presented in Sabharwal's Organizational Inclusive Behavior Theory (2014), quoted by Sapeg (2021) in Underrepresentation of Latina Faculty in Academia that first identifies the barriers and the implication of organizational exclusionary practices and then seeks to distinguish inclusionary practices that enable all employees and students to partake equally.

## References

Atkins, C. (2020). Teaching up: Female sociologists teaching about privilege. In *Accessibility and Diversity in the 21st Century University* (pp. 140-156). IGI Global.

Balakrishnan, S. (2020). The adult learner in higher education: A critical review of theories and applications. In *Accessibility and Diversity in the 21st Century University* (pp. 250–263). IGI Global.

Berg, G. A. (2020). Equity and diversity in the 21st century university: A literature review. Accessibility and diversity in the 21st century university. In *Accessibility and Diversity in the 21st Century University* (pp. 1-19). IGI Global.

Brown, L. C. (2020). Contemporary peer mentoring in higher education. In *Accessibility and Diversity in the 21st Century University* (pp.177-197). IGI Global.

Bryant, N. (2020). A Dream Realized: Helping Low-Income Students Succeed in College. In *Accessibility and Diversity in the 21st Century University* (pp. 46-67). IGI Global.

Dominguez, M., & Frolow, M. L. (2020). DACA-Mexico Origin Students in the United States-Mexican Borderlands: Persistence, Belonging, and College Climate. In *Accessibility and Diversity in the 21st Century University* (pp. 20-45). IGI Global.

https://akjournals.com/view/journals/063/10/3/article-p263.xml?body=fullhtml-23970

Kuehn, C. (2020). College-Going and College-Staying Capital: Supporting Underrepresented Minority Students at Predominantly White Institutions. In *Accessibility and Diversity in the 21st Century University* (pp. 68-98). IGI Global.

Learning, S. D. (2020). Non-Traditional Students in Higher Education. In *Accessibility and Diversity in the 21st Century University* (pp. 264-279). IGI Global.

McGaha, K. K., & Jain, U. (2020). Retirement or Return to School?: Developing a Decision Model Based on Perspectives From Baby Boomers. In *Accessibility and Diversity in the 21st Century University* (pp. 157-176). IGI Global.

Orr, L., Brillante, P., & Weekley, L. (2020). Accessibility, Self-Advocacy, and Self-Efficacy of Students With Disabilities in the 21st Century University. (pp. 218–233)

Sabharwal, M. (2014). Is diversity management sufficient? Organizational inclusion to further performance. *Public Personnel Management, 43(2),* 197-217.

Sapeg, R. (2020). Underrepresentation of Latina Faculty in Academia. (pp. 115-139).

Stewart, T., Throne, R., & Evans, L. A. (2020). A critical review of gender parity and voice dispossession among executive women in higher education leadership. In *Accessibility and Diversity in the 21st Century University* (pp.99-114). IGI Global.

Thomas, S. (2020). Women in Higher Education Administration Leadership and the Role of Institutional Support. In *Accessibility and Diversity in the 21st Century University* (pp. 234-249). IGI Global.

Varga, A. & Csovcsics, E. (2021). Equality of Opportunity and the Accumulated Capital. [Manuscript submitted for publication]. *Autonómia és Felelősség Vol VI.(1-4).*

Varga, A., Trendl, F. & Vitéz, K. (2020): Development of positive psychological capital at a Roma Student College, *Hungarian Educational Research Journal. 10 (3). pp. 263-279*

Williams-Watson, S. A. (2020). Minority STEM Students' Perspectives on Their Persistence in College. In *Accessibility and Diversity in the 21st Century University* (pp. 198-217). IGI Global.

GERGELY HORVÁTH

# Learning about Inclusive Practices in Higher Education – The Horizon of Asian Approaches

*Sanger, C. S. & Gleason, N. W. (2020). Diversity and Inclusion in Global Higher Education – Lessons from Across Asia. Springer, Singapore.*

Considering diversity and inclusion in higher education of the 21st century is getting more attention (FODOR & HORVÁTH, 2021). Institutional development and intervention are essential for enhancing Inclusive Excellence at universities (HURTADO, ET AL., 2012; VARGA, 2015). The thought provoking and recent collection of studies titled *Diversity and Inclusion in Global Higher Education – Lessons from Across Asia* introduces practices and approaches situated in Asia.

The book consists of four parts (Part I Pedagogy for Inclusion; Part II Liberal Arts Curricula in Asia Through the Diversity and Inclusion Lens; Part III Supporting Historically Marginalized Populations; Part IV Leadership for Inclusion) that systematically reflect on various aspects of inclusion in the Asian Higher Educational context. In the introductory chapter, the editor highlights that Asia as a continent is so diverse in nature that the focus of the collection is limited to North-East-, South-East-, and South Asia. The authors of the eleven chapters focus on different phenomena and best practices in numerous countries.

The main concepts of diversity and inclusion in the collection and Asian Higher Education contexts are defined in Chapter 1. Diversity in the Asian context, parallel to the global tendencies, have become more transparent and therefore institutional inclusive strategies are applied in Asian tertiary education. Inclusive approaches are further accelerated by international partnerships as well as international and intra-national mobility. In Asia, diversity does not only appear in an ethnical sense, but more importantly other diversity constructing factors are given emphasis such as religion, socio-economic status, age, and gender. This approach is in accordance with the analysis of Varga and her colleagues (2020), highlighting that creating an inclusive environment begins with determining those non-traditional and/or underrepresented student groups who are at risk of facing exclusion. The first theoretical chapter lays down the theoretical framework of the collection that gives a basis for analyzing diversity and inclusion in the four thematic parts of the book.

The first part of the study collection contains four chapters that concern *Pedagogy for Inclusion*. This section of the book is recommended for educators who would like to transform their pedagogical practices to fulfill the aims of inclusion.

For meeting the needs of diverse learner groups two pedagogical approaches are introduced in Chapter 2, which include Inclusive Pedagogy and Universal Design. The applica-

tion of these approaches is sufficient for enhancing academic excellence (Hurtado & Ruiz, 2015) and inclusive excellence (Baumann et al., 2005). The application of these approaches is sufficient for enhancing academic excellence. The author gives insight to the effectiveness of inclusive pedagogy in fulfilling students' needs and recommends several practices to apply in the higher education setting. Universal Design is an approach that concentrates on making education equally accessible for students and giving equitable opportunities (Burgstahler, 2015). Importantly, Universal Design does not only refer to designing physical spaces to be equally accessible (Burgstahler, 2017b), but also equity of instruction (Burgstahler, 2017a). Sanger, in Chapter 2. shares several ideas about designing teaching materials and assessment in an equitable approach. The author elaborates their best practices in the context of their university. Those interested in the chapter can learn best practices of inclusive teaching methodology, such as ways of assessment, teaching guidance, teaching techniques, teaching formats, and feedback.

In Chapter 3, Ragupathi and Lee introduce a consistent form of grading and assessment, including the role and effects of applying rubrics in higher education. Rubrics, as formal and detailed assessment tools, aim to give guidance and exact expectations to students while giving constructive feedback in the end of the teaching-learning process. The authors discuss this assessment tool, its usage, and its positive effects on student achievement.

Chapter 4 elaborates on adult learners, the first explicit target group of inclusion in the collection. The term *adult* does not refer to an age group; on the contrary, the notion concentrates on the status of students such as their marital status, having children, the extent of their responsibilities (e.g.: working full-time while participating in a university program or living separate from parents). These factors determine their belonging to this category of *adult*. Yan Yin and Wei Ying discuss their empirical data based on research carried out with this group of students who are the focus of inclusive interventions. A lesson to learn for decision makers and educators is to extend their target groups for adult learners in higher education, for their needs are much different compared to their fellow students.

The last section in Part I approaches inclusivity from a pragmatic angle. In Chapter 5 Shelen calls attention to innovative pedagogies that are beneficial to students in preparing for the needs of the job market. The study concerns the changes initiated by the 4th industrial revolution and 21st century skills (Voogt & Roblin, 2010; Jacobson & Lundeberg, 2016) after finishing university. The chapter offers various teaching techniques (e.g., Team Based Learning, Teaching Thinking Skills, Flipped Instruction Model) that can make educators' practice more efficient. A central issue in the study is the Confucian heritage and culture that is not only relevant in the Asian context but can be adopted by educators who work with students of Confucian religion in their higher education contexts.

The second part of the collection concentrates on curriculum and service development. In Chapter 6, Bailyn discusses approaches to diversity in Liberal Arts curriculum, emphasizing that development is a constant and ongoing process. In Chapter 7, the authors describe a service-learning model for enhancing inclusion of underprivileged students. In the Asian context, inclusion of students who are first-generation intellectuals from low social-economic status (SES) families is increasing. Equitable interventions that compensate for disadvantages faced by low SES students (Sweeney, 2013; Claeys-Kulik et al., 2019) has been a major focus internationally, and these interventions also mean financial (Enlge & Tinto, 2008; Bettinger & Evans, 2019; Horváth, 2021) and technological support (May & Bridger, 2010). The authors highlight the role of services in scaffolding the upward mobility of students, which corresponds with international trends (Burgstahler, 2017c). In Chapter 8, Singh elaborates the theory and practice of a Centre for Writing and Communication that was established as an extracurricular opportunity for students. Chapters in Part II give

examples for building strategic plans for establishing inclusive interventions and services in various contexts. This part of the book favors those stakeholders and decisionmakers who would like to immerse themselves in the practice of building strategies for students' inclusive excellence (Milem et al., 2005).

Part III, titled *Supporting Historically Marginalized Populations*, concerns two focus groups of inclusion: the LGBTQ community and women. Being part of a sexual minority has been described as a constructing element of diversity (Sweeney, 2013, Harris & Lee, 2013), and students from the LGBTQ community are undergoing discrimination and being treated negatively in several contexts (Magnus & Lundin, 2015). In Chapter 9, Eng and Yan classify Asian universities – also cultural contexts – based on their attitudes to the community. They describe three types of institutions, including Affirming, Ambivalent and Hostile Universities. The authors offer various strategies for creating inclusive environment for the target groups (e.g. appropriate language use and terminology, curriculum development, visibility and representation). Secondly, the third part of the book in Chapter 10 provides insight on the tendencies of representation of women in Asian higher education. Interventions and institutional development are needed for complete inclusion of women, because they still have limitations for accessing universities as well as unequal experience and outcomes in their training. The authors call attention to the need for institutional changes to create an equitable tertiary education system for women.

In Chapter 11, Gleason advocates for strategic leadership in developing inclusive higher education institutions. Engagement of decisionmakers can shape universities to inclusive teaching-learning environments, in which students' needs are fulfilled in accordance with pragmatic factors. Strategically speaking, the chapter discusses that inclusive pedagogical approaches are adequate for teaching students according to the expectations of the job market related to 21st century skills and objectives grounded in the 4th industrial revolution. For institutional sustainability, the inclusion of historically underrepresented students is an egalitarian, ethical, and strategic necessity.

The collection resonates with the international tendencies and approaches in applying inclusion for developing students and creating a safe and equitable environment. The book consists of several lessons to learn about inclusivity in Asia, and readers interested in the region can get an overview about interventions on the continent. The developments discussed are in accordance with international practices and approaches, strengthening ongoing processes and widening perspectives of decision makers and those who are involved in constructing inclusive interventions. In Hungary, research and institutional strategic development began at the University of Pécs in 2015 (Arató & Varga, 2015). Involving decision makers is an essential factor, as the last chapter suggested. After laying down the theoretical framework, an organization was established that was in charge of coordinating the dissemination of inclusive practices at the university (Varga & Horváth, 2021). Creating an organization is a source of transparency and can result in more focus-oriented and effective interventions. An assessment of inclusive programs was carried out involving program leaders (Varga et al., 2019). As the importance of revealing the underrepresented and/or non-traditional groups of students at the university, research also focused on students belonging to target groups of inclusion (Varga et al., 2020; Vitéz, 2021b; Varga et al., 2021). Finally, a collection of studies was published (Vitéz, 2021a), discussing the institution development and best practices of inclusion at the university.

This book is useful to assist with strategic development and widen perspectives of those committed to inclusion. It is recommended to be read by individuals interested in the Asian context of higher education and its inclusive practices. The book is useful for university educators and researchers because it consists of advice and strategies for decision makers in enhancing inclusive excellence in tertiary education.

# Literature Cited

Arató, F. & Varga, A. (Eds.) (2015). Inclusive University – How to increase academic excellence focusing on the aspects of inclusion. University of Pécs, Faculty of Humanities, Institute of Education.

Burgstahler, S. (2015) *Universal Design of Higher Education: From Principles to Practice, Second Edition.* Boston, Harvard Education Press.

Burgstahler, S. (2017a). *Equal Access: Universal Design of Instruction.* University of Washington. Seattle.

Burgstahler, S. (2017b). *Equal Access: Universal Design of Physical Spaces.* University of Washington. Seattle.

Burgstahler, S. (2017c). *Equal Access: Universal Design of Student Services.* University of Washington. Seattle.

Fodor, B. & Horváth, G. (2021). Az inkluzív kiválóság felé - fejlesztési stratégiák és nemzetközi jógyakorlatok. In Engler, Á. & Bocsi, V. (eds) (2021). *Új kutatások a neveléstudományokban 2020.* (pp. 72–88).

Harris T. M. & Lee, C. N. (2019) Advocate-mentoring: a communicative response to diversity in higher education, *Communication Education*. 68:1, 103-113, DOI:10.1080/03634523.2018.1536272

Horváth, G. (2021). Ösztöndíjak és az inkluzív kiválóság kapcsolata – A Pécsi Tudományegyetem ösztöndíj programjainak dokumentumelemzése. In Vitéz, K. (2021). *Inclusive University. – Here and know*, pp. 73-84. University of Pécs. Faculty of Humanities and Social Sciences. Institute of Education Sciences. Pécs. Retrieved from: https://pea.lib.pte.hu/bitstream/handle/pea/33801/vitez-kitti-szerk-befogado-egyetem-itt-es-most-PTE-BTK-2021.pdf?sequence=1&isAllowed=y

Hurtado, S. & Ruiz, A. A. (2015). Thinking about race: The salience of racial identity at two- and four-year colleges and the climate for diversity. *Journal of Higher Education,* 86 (1) pp. 127-155

Jacobson-Lundeberg, V. (2016). Pedagogical Implementation of 21st Century Skills. *Educational Leadership and Administration: Teaching and Program Development.* 2016/27. 82-100.

Magnus, C. D. & Lundin, M. (2016). Challenging norms: University students' views on heteronormativity as a matter of diversity and inclusion in initial teacher education. *International Journal of Educational Research* Vol.79, pp. 76-85.

Milem, J., Chang, M. & Antonio, A. (2005). *Making diversity work: A researched based perspective.* Washington D.C., Association of American Colleges and Universities.

Sweeney, K. (2013). Inclusive Excellence and Underrepresentation of Students of Color in Study Abroad. *Frontiers: the Interdisciplinary Journal of Study Abroad*. Vol. XXIII: Fall.

Olson-Strom, S. & Rao, N. (2020). Higher Education for Women in Asia

Varga, A. (2015). A research model of inclusivity. In Varga, A. (2015). *The Theory and Practise of Inclusion*, 57-76. University of Pécs. Faculty of Humanities. Institute of Education.

Varga, A., Deli, K. & Forod, B. (2019). A felsőoktatás befogadóvá válásának szemléleti kerete és gyakorlati megvalósítása a Pécsi Tudományegyetemen. *Educatio* 28 (4), 755–766. DOI: 10.1556/2063.28.2019.4.7

Varga, A., Vitéz, K. & Orsós, I.; Fodor, B. & Horváth, G. (2021). Diversity and Inclusion in Higher Education. *Training and Practice,* 19(1-2), 70-81. DOI: 10.17165/TP.2021.1-2.7

Varga, A., Vitéz, K. & Széll, K. (2021). Characteristics of Diversity and Inclusion at the University of Pécs in Light of an Exploratory Research. In Vitéz, K. (2021). *Inclusive University. – Here and know*, pp. 53-72. University of Pécs. Faculty of Humanities and Social Sciences. Institute of Education Sciences. Pécs. Retrieved from: https://pea.

lib.pte.hu/bitstream/handle/pea/33801/vitez-kitti-szerk-befogado-egyetem-itt-es-most-PTE-BTK-2021.pdf?sequence=1&isAllowed=y

Varga, A. & Horváth, G. (2021). Inclusive University – Complex institution development at the University of Pécs. In Vitéz, K. (2021). *Inclusive University. – Here and know*, pp. 13-24. University of Pécs. Faculty of Humanities and Social Sciences. Institute of Education Sciences. Pécs. Retrieved from: https://pea.lib.pte.hu/bitstream/handle/pea/33801/vitez-kitti-szerk-befogado-egyetem-itt-es-most-PTE-BTK-2021.pdf?sequence=1&isAllowed=y

Vitéz, K. (Ed.) (2021a). *Inclusive University. – Here and know*. University of Pécs. Faculty of Humanities and Social Sciences. Institute of Education Sciences. Pécs. Retrieved from: https://pea.lib.pte.hu/bitstream/handle/pea/33801/vitez-kitti-szerk-befogado-egyetem-itt-es-most-PTE-BTK-2021.pdf?sequence=1&isAllowed=y

Vitéz, K. (2021b). International student mobility at the University of Pécs. In Vitéz, K. (Ed.) (2021). *Inclusive University. – Here and know*, pp. 85-93. University of Pécs. Faculty of Humanities and Social Sciences. Institute of Education Sciences. Pécs. Retrieved from: https://pea.lib.pte.hu/bitstream/handle/pea/33801/vitez-kitti-szerk-befogado-egyetem-itt-es-most-PTE-BTK-2021.pdf?sequence=1&isAllowed=y

Voogt, J. & Roblin, N. P. (2010). *21st Century Skills. Discussion Paper*. University of Twente. Faculty of Behavioural Sciences. Department of Curriculum Design and Educational Innovation. Enschede.

PÉTER SZABADOS

# Inclusion Around the Globe

*Gertz, S. K., Huang, B. & Cyr. L. (Eds.) (2018): Diversity and Inclusion in Higher Education and Societal Contexts, Palgrave Macmillan, New York.*

*Diversity and Inclusion in Higher Education and Societal Contexts* was published by Palgrave Macmillan in 2018. The volume aims to highlight international and interdisciplinary approaches to the current challenges in connection with diversity and inclusion. Three scholars at different levels of their scientific careers were engaged in the editorial process. *Sun-Hee Kim Gertz* is a Professor Emerita, *Betsy Huang* is an Associate Professor, whereas *Lauren Cyr* is a PhD student at Clark University, USA.

The book comprises of fifteen chapters with various genres, including scientific studies, reports, and interviews. The editors intended to scrutinize various areas; thus, the volume encompasses fields of higher education, science, business, law, health care, social services culture and arts. It may seem an eclectic and arbitrary collection, but the diverse parts are underpinned by the same agendas of ensuring inclusion and providing civilized spaces for everyone.

In terms of the geographical scope, the editors intended to include current issues from most continents. Nevertheless, Europe and North America are overrepresented, whereas other continents receive less attention. It should be emphasized, however, that the presence of several issues related to Africa, Asia and Latin-America enhance the value of the publication. The selection of the contributing authors may reflect personal connections with the Clark University or the editors' special interests in the fields, but the broad range of professions represented offers a multifaceted overview of diversity and inclusion around the globe in the past decade. Among the contributors there are senior government officials, scholars, artists, legal advisors, and health care professionals.

The theoretical background of the studies relies heavily on the notions of structural violence, structural frailty, and structural competency (a term used specifically in connection with issues related to health care). Social, economic, and political systems may expose particular populations to risks and vulnerability or may restrict their access to certain goods and opportunities in various ways. In this framework, particular pressing issues of income inequality, lack of access, racism, sexism, ableism, homophobia should be addressed. The various studies presented in the book also highlight the crucial importance of participation, the 'lifeblood' of inclusive democracy. Eliminating inequities in education receives special attention based on the theories and policies outlined by studies of Bauman and his colleagues in 2005 (BAUMAN et.al., 2005).

One of the most important assets of this valuable publication is that several authors tackle the most widespread fallacies and misconceptions about inclusion. It is a common approach that with certain projects and interventions inclusion is achievable, goals can be set and met, resulting in a new type of co-existence that functions perfectly and automatically. This 'project-based' way of thinking is not a fruitful approach and may prove to be particularly risky and counterproductive. As *Cardemill* defines it in one of the chapters, the

way forward is to realize that inclusion is not an outcome, but a process. This conclusion is strikingly similar to the interpretation of inclusivity by the processed-based model of Varga from the University of Pécs (VARGA & ARATÓ, 2015) and the conceptual framework elaborated by Milem and his colleagues (MILEM et.al., 2005). Inclusion should not be deemed as a zero-sum game, but a win-win situation. This affirmation is also in parallel with the concepts outlined by researchers from Pécs (VARGA & ARATÓ, 2015). As pointed out by Hurtado in 1994, diversity and inclusion are beneficial for all students in the educational context, whereas exclusion means that the social and cultural experiences of students are severely restricted (HURTADO et al., 1994). Inclusion requires commitment (MILEM et al., 2005) and active involvement and innovation at organizational levels (WILLIAMS et al., 2005). It may happen that in a certain country continuously maintained inclusive policies are more like an exception than the norm if there is a lack of commitment to the principles of inclusion and particularly, insight into how inclusive policies should be sustained.

The essential take-home message of the surveys presented in the book is that inclusion needs constant oversight. Inclusion should never be considered as a completed achievement. The same observation was pointed out by Aranka Varga in 2015: inclusion is a continuous process that has no beginning or end, it is not a campaign, but a constant effort that must be maintained over the course of time (VARGA, 2015). The various chapters of the volume present a fragmentary, yet many-sided and exciting global picture about the most pressing points and dilemmas concerning the constant provision and oversight of diversity and inclusion.

One of the chief merits of the volume is the reflection on recent courses of events that have required adequate responses to promote diversity and inclusion. The crisis of mass migration in 2015 tested the commitment and the logistic capacities of various European nations. *Dominique Faber,* senior government official from Luxembourg reports on his country's response to the mass influx of refugees in 2015 and the steps taken to promote the inclusion of the newcomers to Luxembourgian society. The *Diversity Charter* approved by the country's legislation in 2012 is a salient example of the crucially important part that legislative and executive powers may play in the efforts to establish the legal framework for inclusion. It should also be noted, however, that based on Faber's report one of the most apparent reasons for the remarkable achievements of handling this challenging situation was the concept that inclusion happens most efficiently at levels of the local communities.

Political changes may open new horizons or decrease the opportunities for strengthening inclusive processes. The summary assessing the situation of inclusion in Turkey in the past decade is a spectacular example of the decisive influence that political will or reluctance may have on the prevalence of inclusion. PhD student, *Sayouglu* presents how The Democratization Package proposed by the Turkish government and approved by Turkish legislation in 2013 aimed to end longstanding policies of assimilation towards certain minorities. The fragility of the process is also hinted at, taking into consideration that after the coup attempt and the hardening of government positions the fate of inclusive policies remains uncertain.

Even in countries that are deemed pioneers and forerunners of inclusion, new ideas and approaches are needed to maintain a culture of inclusivity. The studies of *Henry F. Fradella* and *Alfred Hornung* survey the opportunities of providing conditions for inclusively diverse learning and various supporting strategies at different stages of education. Offering diversity-themed lecture series, offering different perspectives, visiting professorships, forming multicultural teaching staff, reorganizing systems of grants may require appropriate allocation of resources and a dedicated organization.

Judging from the context of inclusion, providing equal access is paramount. A study on the access to health care services in the US surveys this field. *Esther L. Jones* compares the

situation of structural frailty and structural competencies in the health care systems of the United States and sub-Saharan countries in Africa. Jones argues that there are 'promising examples of community-based health practices in African countries that the health care system of the US could learn from to provide a more equitable health care service. Therefore, structural frailty may stimulate strategies of structural competency.

Barriers may be reproduced on a daily basis. The inclusion of differently abled, handicapped people is still on the agenda even in countries that have long-standing traditions of developing theories and practices of inclusion. A case study at Luxembourg International University highlights how barriers may be reproduced. This inspection carried out by *Powell* and *Pfahl* detect 'glaring failures' in the provision of equal access and opportunities for differently abled people at Luxembourg's flagship university and call for a barrier removal philosophy. These shortcomings range from tactile pavements ending at university entrance points to restricted wheelchair accessibility of certain areas of lecture halls.

A special treat of the book is the involvement of artistic viewpoints. An interview with artist, *Natasha Marin* brings into focus the often-forgotten situation of Native Americans as well. For Marin, art is a form of resistance. Born in Trinidad and with experience of living in various countries and continents, Marin contributed considerably to raising awareness in connection with diversity-related issues with her unique ways of artistic expression. The account of her commitment to defy racist internet trolling is particularly worth getting acquainted with.

Several questions raised by the authors of the book may spark debates and discussions in professional circles and may be taken on by public interest groups as well. *Betsy Huang* discusses the backlash towards inclusive policies. She draws attention to an alarming tendency, especially observable in the United States, that diversity-based initiatives and diversity-themed trainings at companies often encounter aversion, unwillingness, resentment, even hostility. Analyzing the reasons may call for further research and open discussions. It remains unclear whether this phenomenon is due to a general reluctance towards trainings, or it may be concluded that it happens owing to a cultural insensitivity that still characterizes many societies despite all the efforts made to make inclusion prevail. Counterproductive legislative tendencies should also be noted, such as the recent ban of the misinterpreted and stigmatized 'LMBTQ-propaganda' in several states of the USA, or in Hungary.

In conclusion, this book is highly recommended for professionals of various disciplines and the greater public as well. Its studies may provide excellent course materials and recommended readings for different areas of university studies. Its potentials in connection with raising awareness about diverse aspects of issues of inequalities and topics related to diversity and inclusion cannot be underestimated. On the other hand, conclusions of the different studies may persuade professionals of different fields to initiate further research concerning the themes brought to the agenda. Last but not least, it should be appreciated that the volume contains hundreds of references and works cited, which is a real treasury for further immersion in the related fields.

## Literature

Bauman, G., Bustillos, L. T., Bensiman, E. M., Brown, C. & Bartee, R. (2005): *Achieving Equitable Educational Outcomes with All Students. The Institution's Roles and Responsibilities.* Association of American Colleges and Universities, Washington D.C. USA

Hurtado, S., Dey, E. & Trevino, J. (1994): *Exclusion or self-segregation? Interaction across racial/ethnic groups on campuses.* Paper presented at the American Educational Research Association Conference, New Orleans

Milem, J., Chang, M. & Antonio, A. (2005): *Making Diversity Work on Campus: A Research-Based Perspective.* Association of American Colleges and Universities, Washington D.C., USA

Williams, D., Berger, J. & McClendon, S. (2005): *Toward a Model of Inclusive Excellence and Change in Postsecondary Institutions.* Association of American Colleges and Universities, Washington D.C., USA

Varga, A. (2015): *The theory and practice of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education.

Arató, F. & Varga, A. (2015): *Inclusive University.* University of Pécs, Faculty of Humanities, Institute of Education.

FANNI TRENDL

# Institutional Responses to Inclusion from Around the World

*Jaimie Hoffman, Patrick Blessinger and Mandla Makhanya (Eds). (2019). Strategies for Facilitating Inclusive Campuses in Higher Education. International Perspectives on Equity and Inclusion. Innovations in Higher Education Teaching and Learning. Volume 17. Emerald Publishing Limited. Howard House, UK. p. 309.*

In this review, a volume will be presented which presents and supports the understanding and practicality of inclusion and equity. This book was published in the UK, but the authors and the practices presented come from different parts of the world. As this is part of a series, the book begins with the series editor's introduction.

The aim of the series is to present innovative teaching and learning practices around the world, the latest adaptation methods that educators should consider when putting a model into practice, and the relationship between theory and practice to policy and strategic planning.

In the editorial foreword to Part 1 of the series, the editors briefly describe the structure of the publication and the concepts and terms included in the studies. In this introduction, there are many connections with the inclusive policies in higher education in Pécs, Hungary (ARATÓ &VARGA 2015):

- inclusion is a process, and diversity is a state rather than the result of some kind of stand-alone, one-time event
- when creating an inclusive campus, it is very important to involve and engage decision-makers
- the process of reception affects all actors and participants of the environment and institution
- In the 21st century, diversity in higher education is essential for achieving academic success

Sticking to the introduction, it is necessary to present some concepts in this review in order to see the similarities between international and local goals for inclusion. The authors interpret diversity as an all-encompassing concept that includes parts of social identity (race, ethnicity, age, gender, sexual orientation, disability), parental status, educational attainment, religious affiliation, and socio-economic status. In addition, in order to gain a deeper understanding of inclusion and diversity, a pictorial metaphor may help with visualization: imagine a garden in front of you in which the different kind of plants represents diversity and the environmental conditions that are essential for the flowering of plants symbolize inclusion. It is important to note here that although the authors do not name it, the concept of equity is also clarified. Continuing with the extended metaphor, they write that in this process each plant has different needs and values, for which it is

necessary to provide different conditions. In order to ensure these conditions, according to the authors, a complex approach to institutional development is needed, which again represents a commonality with the approach of the University of Pecs in Hungary (Arató & Varga 2015:8).

The authors cite Chen (2017) when discussing the basic principles that a higher education institution must consider in order to become inclusive. Three highlights include the following: (1) developing trust and implementing policies that are fundamentally inclusive; (2) operating a receptive admission system by their very nature; (3) understanding diversity across the entire institution and system. In addition to the characteristics of the desirable process, the authors also mention the challenges of development, which were outlined in the studies in the volume: (1) possible failure of minority groups and women in their work; (2) isolation and feelings of exclusion among students belonging to minority groups; (3) sexism.

After clarifying their introductory reflection, the editors briefly review the contents of the collected writings. In this section, the main conclusions illustrate the diversity of thought in the volume and provide practical examples.

By reviewing the writings, they can be categorize according to their topics and the target groups studied. Regarding their subjects, there are writings that examine a segment of the process of inclusion in different institutions. Based on the target groups, studies also vary widely. Some examine a specific group of participants in the reception process (e.g. disadvantaged, disabled, etc.) and there is also writing that involves all participants in a given institution in the study.

In the second part of the volume (Part 2), seventeen separate studies can be read. The studies present the various inclusive practices and aspirations of higher education in different continents (North America, Africa, Australia, Europe). The studies follow a uniform structure: in the introduction, the authors outline the geographical, economic, and social environment, the institution under study, and challenges they face. The discussion takes place to present the concepts, scientific theoretical frameworks, and methods used in the studies. The authors outline the results of the research and frequently suggest opportunities for moving forward.

Studies can be divided into two main groups based on their topics. In one group, the writings examine the approach to inclusion and the necessary attitude for this to be successful. The other group include writings that prove the tried-and-tested models and the concrete tools supporting the reception process and their effectiveness.

The approach to inclusion and the behaviors and attitudes necessary for the realization of inclusion are discussed in four studies. In the study Removing Glasses of Exclusivity, Caterina Valentino stresses the creation of basic environmental conditions such as openness and respect for diversity, strengthening positive interactions between learners and leaders' commitment to equity. At the launch of the Inclusive Excellence Movement, Milem (2005) emphasized the importance of this concept, which was confirmed by Hurtado's (2012) research. Hungarian researchers have also written about the details of attitudes and dialogicity that ensure the foundation of an inclusive environment and the continuous maintenance of inclusion as a basic approach (Arató & Bigazzi, 2015).

Joshua Spier's Authentic Caring examines the moral role and responsibility of educators based on in-depth interviews and case studies. From the quotations highlighted in the study, it is clear that understanding and supporting the individual needs of students is very important when it comes to authentic inclusion. This is in line with lessons learned from studying the development process in the disadvantaged Gypsy/Roma student community at the University of Pécs between 2013 and 2018, which confirms that in the

process of inclusion the understanding and supporting individuals should be part of the reception (Varga 2018).

Kately Romsa and her colleagues studied a public university in the Midwestern United States. The premise of the research was that an inclusive learning environment is essential for all learners. To support this, the critical race theory (CRT) study also found that it is very important for students from different backgrounds to be aware of inequities and inequalities when studying as a prerequisite for inclusion, as Bauman and colleagues (2005) described. In the process of inclusion Roma students and colleagues emphasize the creation and strengthening of the possibility of positive interactions, which can help students develop competence and understand the functioning of society.

Patrick Swanzy and his colleagues examined Ghana's higher education policy and the institutions' approach, and they made suggestions for moving forward. The study described legal efforts towards inclusion in higher education in Ghana, such as the application of affirmative action at entry, which is necessary to make higher education more accessible as Williams and colleagues (2005) mentioned in the Change Modell of Inclusive Excellence. During the application process in Hungary, we can also find points which create real possibilities for underrepresented groups to enter higher education such as plus points for disadvantaged students (Márhoffer 2015).

In the other large group of studies, there are writings that present a tried-and-tested model or specific tool. This includes most of the writings for a total of 13 studies. Examining these according to the process-oriented model of inclusion (Varga 2015), there are two writings about the issue of *Input*, though studies about *Output* (effectiveness) did not appear as independent writing. The studies focus mainly on the process of inclusion and services. Based on the content similarities, consider the following groups:

INPUT
- presentation of tools to support the accessibility of higher education institutions (two articles)

PROCESS
- writings on the effectiveness of programmes, projects and tools supporting the inclusion process (six articles)
- introduction of mentoring as an inclusion support tool (three articles)
- presentation of inclusion support tools for higher education lecturers (two articles)

The presentation of two preparatory programs to facilitate access to higher education was included in the volume (Chapters 11 and 14). One is based in Scotland and the other in Australia. In the Scottish example, the preparation of young people with disabilities for university is discussed, while in the Australian example there is a program that deals with the transition between secondary school and university. The importance of a supportive process to strengthen continuing education aspiration is instrumental (Pusztai 2015; Arató 2015). Both papers highlight the importance of support and the fact that legally binding equal opportunities in continuing education are no longer sufficient, but it is also necessary to operate fair activities in Hungarian higher education (Takács, 2015).

Six articles address institutional efforts to support the process of inclusion (Chapters 4, 9, 12, 13, 15, 17). Two of these present a comprehensive program in Europe known as *Access4All* and the *Bridge* programs in the USA. The European program focuses on creating accessibility and quality education, and the American programs focus on strengthening self-efficiency and empowerment. These programs can be traced back to the Roma Student

Society scholarship program in Pécs, achieving similar results (ARATÓ et al., 2015; BAUMAN 2005; TRENDL 2020; VARGA, 2015; VARGA, 2018; VARGA et al., 2020)

The other four papers cover a somewhat narrower area. An Australian example shows how ICT technology can be used effectively to engage disadvantaged rural students. In the process of learning and teaching, through an example in Africa, there are methods of successfully teaching people with disabilities, and two articles form North American also cover this topic. One presents the DSDM model, which discusses the impact of student coexistence on student effectiveness, and in the other study covers the importance of study abroad trips.

In the next larger group, articles emphasize the role of mentoring in the process of inclusion (Chapters 5, 7, 8). The importance of mentoring (which can include both younger and older mentors) may be unnecessary. It is also a common practice in higher education in Hungary (TAKÁCS, 2015; ORSÓS. 2018). What is perhaps less common is the social experience and students feeling they are not alone with their problems. As the studies in the volume show, the most important thing for young people participating in mentoring programs is to experience how the environment of higher education becomes home for them. They become part of a community where they meet students who have similar problems and they have mentors who understand, respect, and help them to solve their problems (MILEM, 2005; VARGA, 2018; VARGA et al., 2020).

The last group included articles that provide practical solutions for teachers engaged in the process of inclusion and for organizational personnel working with them to achieve fairness and mutual inclusion (Chapters 6 and 10). One of the tools is Group Coaching and Mentoring, which helps educators to constantly reflect on their teaching practices together with other instructors, taking into account the approach of inclusion. They help each other to develop a critical approach and more equitable teaching, planning, and organizing. Another tool is the Knowing Your Students report, which can help educators get to know their students better. Based on the study presented, it is clear that the instructors who received the materials on their students' backgrounds during the design of their courses were much more committed to designing the content of the courses with the diversity of students in mind. The awareness and skills of the instructors were indispensable for successfully implementing inclusion, which had led to paying close attention to the process-oriented model of inclusion (VARGA, 2015).

After reviewing the content of the volume and identifying the connection between different themes, it is possible to see how the geographically, economically, and socially diverse content, experiences, and goals are relevant for the educational context in Hungary. That is why it would be desirable to keep inclusion on the agenda in educational science. The basic principles of the overarching aims related to inclusion are vital for all academic institutions and communities.

## References

Arató, Ferenc (2015). *Deconstructing exclusion: a post-structuralist approach to inclusiveness.* In: Ferenc Arató, Aranka Varga (Eds). (2015). *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education, Pécs. p. 44-60.

Arató, Ferenc – Varga, Aranka (Eds). (2015). *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education, Pécs. p. 212

Arató, Ferenc – Bigazzi, Sára – Trendl, Fanni – Varga, Aranka (2015). *Inclusive University - Equity as integral part of academic excellence Strategic aspects and ideas recommended for quality improvement of university services.* In: Ferenc Arató, Aranka Varga (Eds). (2015). *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education, Pécs. p. 181-209.

Bauman, Georgia − Bustillos, Leticia Tomas − Bensimon, Estela Mara − Brown, Christopher − Bartee, RoSusan (2005): *Achieving Equitable Educational Outcomes with All Students: The Institution's Roles and Responsibilities.* Association of American Colleges and Universities, Washington D.C., USA. 57.

Bigazzi, Sára (2015). *Sing-les: diversity, dialogue, knowledge.* In: Ferenc Arató, Aranka Varga (Eds). (2015). *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education, Pécs. p. 27-43.

Chen, Angela (2017). *Addressing diversity on college campuses: Changing expectations and practices in instructional leadership.* West Hartford, CT: University of Hartford.

Hurtado, Sylvia − Alvarez, Cynthia L. − Guillermo-Wann, Chelsea – Cuellar, Marcela − Arellano, Lucy (2012). *A Model for Diverse Learning Environments The Scholarship on Creating and Assessing Conditions for Student Success.* In: John C. Smart− Michael B. Paulsen (Ed).: *Higher Education: Handbook of Theory and Research, 27.* Springer Science + Business Media B.V. 41-122.

Márhoffer, Nikolett (2015). *Possibilities for equal opportunities in the enrolment program of the University of Pécs.* In: Ferenc Arató, Aranka Varga (Eds). (2015). *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education, Pécs. p. 161-168.

Milem Jeffrey – Chang, Mitchell – Antonio, Anthony (2005). *Making diversity work: A researched based perspective.* Association of American Colleges and Universities, Washington D.C., USA. 49.

Orsós, Anna (2018). *Tutori és mentori rendszer a „TESZ-WHSz"-ben.* In: Varga Aranka (Ed.) (2018). Sikerek és kihívások. Pécsi Tudományegyetem Bölcsészettudományi Kar Neveléstudományi Intézet Romológia és Nevelésszociológia Tanszék, Wlislocki Henrik Szakkollégium. Pécs. p. 173-190.

Takács, Bálint (2015). *Inclusive strategies in Hungarian higher educational institutions.* In: Ferenc Arató, Aranka Varga (Eds). (2015). *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education, Pécs. p. 137-146.

Trendl, Fanni (2015). *Implementation of an "inclusive environment" in a university college.* In: Ferenc Arató, Aranka Varga (Eds). (2015). *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education, Pécs. p. 127-136.

Trendl, Fanni (2020). *Hátrányos helyzetű diákok lemorzsolódása a PTE-n 2013-2018 között.* In: Varga Aranka (szerk.) *Körkép III: A Wlislocki Henrik Szakkollégium hallgatóinak írásai.* Pécs, Magyarország: PTE BTK Neveléstudományi Intézet, Romológia és Nevelésszociológia Tanszék, Wlislocki Henrik Szakkollégium (2020) 265 p. pp. 11-33.

Varga, Aranka (2015). *A system-based model of inclusiveness.* In: Ferenc Arató, Aranka Varga (Eds). (2015). *Inclusive University. How to increase academic excellence focusing on the aspects of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education, Pécs. p. 7-26.

Varga, Aranka (2018). *Life Stories in the Community of Wlislocki Henrik Roma Student College (WHSZ).* In: Aranka Varga (Ed). (2018). Successes and challenges. University of

Pécs, Faculty of Humanities, Institute of Education, Department of Romology and Sociology of Education, Wlislocki Henrik Student College. Pécs. p. 9-68.

Varga, Aranka – Trendl, Fanni – Vitéz, Kitti (2020). *Development of positive psychological capital at a Roma Student College.* In: Hungarian Educational Research Journal. 10 (2020) 3, 263–279. DOI:10.1556/063.2020.00024

Williams, Damon − Berger, Joseph − McClendon, Shederick (2005): *Toward a model of inclusive excellence and change in postsecondary institutions.* Association of American Colleges and Universities, Washington D.C., USA. 49.

ZSOFIA J. TOSZEGI

# Diversity, Equity, and Inclusivity in Contemporary Higher Education: Connecting the Global and Local Contexts

*Jeffries, R. (Ed.). (2019). Diversity, Equity, and Inclusivity in Contemporary Higher Education. Hershey, PA: IGI Global. ISSN: 2327-6983*

*"Our ability to reach unity in diversity will be the beauty and the test of our civilization."* (Mahatma Gandhi)

*"The purpose of university education is to build a more just and equitable society"* (Dafna Schwartz)

This premier reference source was published as one of the volumes in the Advances in Higher Education and Professional Development (AHEPD) Book Series. The 334-page volume is divided into three sections: 1. Learning in Diverse Higher Educational Settings; 2. Teaching in Diverse Higher Educational Settings; and 3. Learning in Diverse Higher Educational Settings. Following the edition notice, the AHEDP mission statement, and other titles published by the IGI series, the reader can find a short, then a detailed Table of Contents, followed by a Preface, 16 chapters, a compilation of references, short biographies about the contributors, and the Index. In terms of geographical scope, most of the contributors are from universities within the United States, but several chapters were written by researchers from South African universities and a scholar from the University of South Australia. However, the editor gives voice to numerous participants of the Diversity-Equity-Inclusivity (hereinafter DEI) discourse across gender, race, academic, and administrative levels in higher education (hereinafter HE).  Where it is relevant, I will note the connections between the chapters and our current research at the Inclusive Excellent Research Group at the University of Pecs (UP-IERG) and the local DEI context in Hungarian HE.

## Conceptualizing Equity Pedagogies and Policies

The editor, Rhonda Jeffries, an associate professor of curriculum studies in the Department of Instruction and Teacher Education, a faculty fellow with the Center for Teaching Excellence at the University of South Carolina, and the author of Performance Traditions with African American teachers. In the *Preface* to the volume, she stated that her objective for compiling the 16 chapters was to highlight cases presenting inequality, marginalization, and disparities in higher education. She referred to some of the theoretical groundwork

that outlined the role of universities to be *anchor institutions* that *address societal problems with a mission to build a more democratic, just, and equitable society* by effectively incorporating methods that acknowledge diversity in its many forms (Hurtado et al., 2012).

Prior research has acknowledged the importance of HE in providing spaces for inclusion to diverse groups of individuals based on *age, ability, gender, sexual orientation, class, race,* and *religion*; however, many universities still struggle to effectively utilize theoretical findings in their practice (Smith, 2020). To incorporate theory successfully, it is crucial that HE leaders establish policies that address current trends at their institution and consider such policies to be fluid and evolving. This means that leadership should be fully committed to continuously improving these policies by supporting ongoing data collection and examination of best practices. HE stakeholders need to move beyond "knowing about diversity" to "employing diverse perspectives in decision-making spaces" to disrupt prevalent inequalities in higher education opportunities (Berila, 2015; Jeffries, 2019: xiv). In the Hungarian context, a recent study discussed preferential treatment given to marginalized groups and the impact of this higher education policy on macro-statistical data from the University of Pecs, Hungary (Varga et al., 2021). In a previous volume of research titled *Inclusive University*, Varga presented a system-based model of inclusiveness, and the editors also emphasized the cyclical nature of a constantly evolving system, and the optimal operating conditions of an inclusive HE environment (Arato & Varga, 2015). While Inclusive University was a volume divided into theory, practice, and strategy parts, reviewing a variety of models of inclusion, and systematically building its recommendations on the phases of *Input* (criteria of equal opportunity), Process (examining the operating conditions of a system that is aiming for Inclusive Excellence), and Output (yielding efficient indicators that apply to all participants). The chapters of the reviewed book examine the cyclical nature of *theory*, *practice*, and *policy* in harmony with the way we learn, teach and lead in the field of DEI, and it applies Giddens' structuration theory (1986) toward inclusive goals, shifting the focus from inclusive models to examining inequalities, presenting equity pedagogies and agent actions that needs to be backed up by the concept of equity policies and their monitoring. All chapters in this volume draw on emergent literature addressing the role of social justice in higher education.

The first section of the book, *Learning in Diverse Educational Settings*, which explored a variety of issues that impact student learning in HE.  Chapter 1 is titled *Inclusivity in the Archives: Expanding Undergraduate Pedagogies for Diversity and Inclusion*, which was inspired by the authors' realization during archival research at the University of Santa Clara, USA that the *hidden curriculum* has imposed its stigma on archival research, given the limited collections of archives and the attitudes of staff. The authors' unique approach highlighted the importance of inclusivity in the archives as well, and emphasized that "*archival activism*" can also be a "*tool of resistance*" that seeks to remedy inequity (in the archives) by raising awareness of the fact that *with each diverse entry we validate the story-telling narratives that give cohesion to individuals and groups* (Lueck et al., 2019, p. 12). If different identities and experiences were not represented in archives, we would risk communicating the worthlessness of certain identities, which might lead to a sense of marginalization and exclusion for some students. The authors are calling for diversified and ethical archival practices that will help constitute a sense of community and foster solidarity across difference.

In Chapter 2 and Chapter 3, the authors discussed course delivery methods that might enhance participation from diverse student cohorts. In Chapter 2, titled *Tackling Diversity and Promoting Inclusivity: A Flipped Classroom Model to Enhance the First Year University Experience*, the author addressed cultural diversity within Australian tertiary student cohorts and referred to a wide range of innovative learning and teaching methods, such as the flipped classroom model that has become dominant among blended learning pedagogy

(McCarthy, 2019). The author explored whether the flipped classroom encouraged more meaningful interaction with peers and staff from different cultural, disciplinary, and social backgrounds. An investigative case study involved 388 first year students and associated academic staff between 2015 and 2017 at the University of South Australia to establish the benefits and limitations of tutorial techniques and to illustrate that the flipped classroom model provides more learning benefits to students and greater engagement. In particular, the study explored how the flipped classroom provided a clearer understanding of technical content and more meaningful peer-to-peer and peer-to-staff interactions for international students. Chapter 3, *Reaching Diverse Learners by Offering Different Course Delivery Methods,* raised awareness of different learning styles and their connection to reaching diverse learners. Participants in the study included 113 males and 195 females who were enrolled in a business principles & marketing course for non-business majors at the University of South Carolina. All students completed an online questionnaire with demographic questions and the Grasha-Reichmann student learning style scale (GRSLSS). Findings provided a better understanding of why students select certain course delivery methods and why universities and colleges should create more technologically enhanced and distributed learning courses (Haynes, 2019).

Chapter 4, *The Influence of Social and Cultural Capital on Student Persistence,* provided an overview of mixed-methods research examining the influence of social or cultural capital on student persistence. Several research volumes have been published in Hungary about attrition and persistence in higher education and an entire volume of the Hungarian Educational Research Journal (HERJ) was also devoted to this topic in the same year this chapter came out (Pusztai & Szigeti, 2018; Pusztai et al., 2019). In the reviewed chapter, interviews from participants covered four main factors: family, faculty/professors, self-motivation, and finances. The author concluded that social capital was more positively related to school success as a factor of persistence than cultural capital (Banks, 2019). Chapter 5, titled *Education, Community and Social Engagement: Re-Imagining Graduate Education,* challenged the traditional grad school experience and envisioned a more active engagement with social justice and communities to engage leaders and inspire change through service learning. Scholarly personal narratives (SPN) and the principles of Global Transformative Education Forum (TEF) were some of the best practices the author discussed when education targeted meaningful outcomes that stretched beyond campus walls as a Practice of Community (Jenkins, 2019).

The next section of the book was titled *Teaching in Diverse Higher Educational Settings*, which examined the cultural implications of teaching in higher education. Chapter 6 and Chapter 9 called attention to the importance of faculty members to acknowledge and value the different perspectives students bring to college courses. The authors in Chapter 6, *Teaching Through Culture: The Case for Culturally Responsive Teaching (CRT) in American Higher Education Institutions* discussed various scenarios and the role of CRT in educator preparation programs. They made the argument that the faculty has not become so diverse as rapidly as the student population has, so educators must become aware of their biases and deficit mentality to promote equitable distribution of knowledge an ethnically diverse HE classroom (McAlister-Shields et al., 2019; Braten & Hall, 2020). In the context of the University of Pecs, the study about the *Wlislocki Henrik Roma Student Society* (WHSZ) in this volume and students joining the *Let's Teach for Hungary Mentor Program,* as well as the *Bridge of Opportunities* engaging with civic organizations are best practices of CRT (Biczo, 2021; Godo, 2021; Varga et al., 2020). Chapter 9 echoes the message that needs to reach white North American middle-class female teachers working with diverse students and educators preparing to work with a wide variety of ethnicities, religions, socioeconomic statuses, family structures and sexualities. Such educators must listen to the stories and

authentic experiences shared by immigrant and minority families to be able to recognize their own biases and to empower, support and learn with them (Hamel & Glover, 2019).

Chapter 7, *Toward a Liberatory Praxis for Emerging Black Faculty*, offers Black junior faculty members a liberatory pedagogical practice that supports the advancement of justice issues in their classroom, acknowledging their unique experiences and challenges related to their bodies and representations in the classrooms (Taylor & Beatty, 2019). Minority scholars from other regions might also find this article thought-provoking and empowering as it explores embodied texts and related concepts that will enhance their pedagogical effectiveness in a role of a "*translator*".

Chapter 8 addresses a timely issue in contemporary higher education—the importance of faculty members to be culturally competent about lesbian, gay, bisexual, transgender, and queer (LGBTQ) issues. Decades of research have documented unwelcoming climates for LGBTQ and the socio-political structures of education systems that implicitly or explicitly endorse heterosexism, homophobia, transphobia, and cissexism to marginalize individuals with non-normative gender (Vaccaro et al., 2019). The authors emphasize that without effective trainings that develop LGBTQ competence, faculty will remain passive bystanders of LGBTQ oppression and continue to engage in exclusionary practice and discriminatory policies. The relevance of this topic to our local context is quite timely, as the University of Pecs has recently developed its very first Gender Equality Plan (GEP) in 2021 with a joint effort by the Ombudsman, the Inclusive Excellence Research Group (IERG), human resources specialists and lawyers from the university. However, in the current political climate, international scholars are skeptical about making headway in delivering gender justice in academia through mandating GEP action as prerequisite for EU Funding Services. The feminized workforce at the bottom of the academic hierarchy with "glass ceilings", "glass cliffs", "sticky floors", and the prevalent "LGBTQ bias" likely remain to be hidden from view (Clavero & Galligan, 2021, p. 1116). The barriers to institutional change will be problematic to overcome without *agent action* propelled by a full commitment to the Gender Equality Regime, because institutional change requires legitimate and sustainable gender studies research, frequent and gender-disaggregated data monitoring and a multifaceted policy covering non-binary constructs in line with EU anti-discrimination law.

In Chapter 10, *Here to Stay: An Overview of the Non-Tenure Track Faculty and Their Rise to New Faculty Majority*, Hayes (2019) examines the employment practices of U.S. colleges and universities and the trend towards hiring non-tenure track and contingent faculty. This study reveals that many faculty purposefully select contingent positions to not compromise high quality teaching, which challenges the prevailing belief that such faculty positions are less desirable due to wage, stability, and benefit differences. Chapter 11 also examines inclusion and belongingness of faculty, but from the perspective of faculty at Historic Black Colleges and Universities (HBCUs) and notes that research on campus climate, diversity, and inclusion has focused mainly on Predominantly White Institutions (PWI). Results from this study reported no racial tensions between Black and non-Black students, without significant differences in perception of belongingness and inclusion at HBCUs (Hiatt et al., 2019). However, the experience of faculty members shows a slightly different picture, which challenges previous studies on campus climate (Ngwainmbi, 2006; Rankin & Reason, 2005). Black faculty members expressed minimal worries for exclusionary practices, isolation, racism, and lack of support, while these issues may pose a threat to minorities (females, Whites, non-Christians, foreign-born, and LGBTQ). The authors emphasize HBCUs role in standing for and leading discussions on diversity, equity, and inclusion.

The third and last section is called *Learning in Diverse Educational Settings*, which opens with Chapter 12 and South African scholars who contribute to the scholarship of DEI by raising awareness about the pedagogical issues concerning the support of students with

disabilities in their higher education context through a systematic literature review. The study is divided into five sections: 1. Analysis of the policy imperatives and how they inform practice; 2. The social model of disability and how it shapes educational provisions (the reason why impact assessment is crucial); 3. Recognizing barriers to access and support (issues of intersectionality); 4. Re-culturation and reorientation of higher education and ways to increase the participation of students with disabilities; and 5. Conclusions that emphasizes two vital points: students with disabilities are NOT a homogeneous group, even when they have the same impairment; and structural access is easier to facilitate than curricular access, though the latter is the one that determines the quality of academic experiences (Ntobela & Mahlangu, 2019). The barriers students experience are individual in nature but the absence of an integrated strategy along with insufficiently managed institutional special education requirements automatically exclude students with disabilities from meaningfully participating in HE. This chapter also informs our work at UP-IERG when analyzing affirmative action built into the Hungarian higher education policy and examine admissions and health examination practices of the University of Pecs' in light of international best practices to see what institution-wide strategy and support could aid the work of our Support Services (Elmer et al., 2021; Toszegi, 2022).

Chapter 13, *Second to None: Contingent Women of Color Faculty in the Classroom*, is connected to the concepts discussed in Chapter 10; however, it focuses on intersectional identities (gender and race) and the experience of discrimination in academia with the purpose to disrupt the narrative for women of color in full-time non-tenure-track roles. It combines Critical Race Feminism and the structuration theory to show how the intersections of identity and position (contingent vs. tenure-track) impact faculty life and teaching, offering suggestions for HE institutional policy and practice (Boss et al., 2019).

Chapter 14, *Campus Climate and the Theory of Gender Performativity: Implications for Research and Policy*, outlines the Theory of Gender Performativity and examines its research and policy implications in light of campus climate. The authors argue that research on gender identity is also a form of *power-knowledge* and implies that measurement tools and recruitment methods utilized by HE research may also be biased and reinforce particular ontological assumptions about gender (McNay, 2013). Higher education should embrace experimental theoretical approaches that will help educators question and expand what they currently think about gender, and it will shape the way they participate in learning and in the lives of students:

> *"Perhaps being a gender cannot be reduced to a single concept of category; instead, perhaps the ontology of gender is a creative process, a project that is always being performed and is always open to experimentation and reinterpretation"* (Zimmerman & Herridge, 2019, p. 234).

In Chapter 15, Invisible Injustice: Higher Education Boards and Issues of Diversity, Equity, and Inclusivity, the author provides an overview of the remarkable changes that took place in South Africa since the collapse of apartheid in the early 1990s, presenting a unique case study of higher education transformation. Shifting from dictatorial control, leaders of universities adopted a corporate style that disrupted the systems of oppression and addressed social justice and the complex dilemmas of equity, access, race, ethnicity, and gender. Through legislation, white papers, and grounded literature the author analyzes the transformation process and gives a clear idea for stakeholders of HE as a change agent, focusing on how to gain legitimacy with a vision in which social justice prevails, and how to plan and implement policies with sustainable strategy goals. The author refers to an in-depth case study of two institutions that revealed the following key elements of cooperative governance: Critical Self-Reflection, Negotiated Transformation, Active Forums,

Role Differentiation, Expended Leadership Core, Trust, Directive Leadership with Consultation, and Constructive/Critical Leadership Between the Chairperson of Council and the Vice-Chancellor. The greatest challenge for HE according to the author is for "strategic plans, expert human resource capacity, skills and appropriate values to be effectively held together by the leaders to ensure progress and success" (Jappie, 2019, p. 257).

Chapter 16, titled *Invisible Injustice: Higher Education Boards and Issues of Diversity, Equity, and Inclusivity,* appears in the section on leadership and presents a comprehensive literature review on research related to governance, with a particular focus on Higher Education Boards' power and control and the necessity to look at issues of diversity and equity within governance (Rall et al., 2019). These dilemmas are also relevant in Hungary where most higher education institutions have shifted their model of governance to be supervised by a Foundation Board of Trusties for universities to become more competitive drivers in their local economies. However, the growing number of foreign students also require progress in DEI strategies, commitment to the EU-GER, and a more diverse faculty attracted by competitive wages during the internationalization process.

The editor claims that it is increasingly important for educators in higher education to understand the powerful impact of policies and future college educated HE leaders must have a working knowledge of Giddens' structuration theory (Turner, 1986) which suggests that society should be understood as a duality of human agency and structure, the latter being perceived as impermanent. As we grow in knowledge about the experiences of marginalized student groups:

> "*The cycle of agency and structure is a roadmap to action and meaning construction that continually guides our research for a more socially just experience*" (Jeffries, 2019: xiv).

The materials in this book are recommended for all readers (educators, faculty members, and administrators) who intend to conceptualize equity pedagogies and policies for diverse student groups in higher education. They are useful for K-12 administrators, guidance professionals, career counselors, department chairs, and educational leaders who design curricula that foster college readiness for students. Furthermore, this book would also aid current faculty and staff leaders who intend to teach undergraduate and graduate courses that are designed for an increasingly diverse population. Additionally, studies in this book are endorsed by current and future HE administrators who oversee policies of equitable admissions and matriculation processes. All the stakeholders in education are encouraged to participate in this fight for HE to become more inclusive and equitable across cultures and school systems.

## References

Arató, F., & Varga, A. (2015). *Inclusive University*. Autonomy and Responsibility Study Volumes, Pécs: University of Pécs.

Banks, H.K. (2019). Influence of Social and Cultural Capital on Student Persistence. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.56-67. DOI: 10.4018/978-1-5225-5724-1.ch004

Berila, B. (2016). Integrating mindfulness into anti-oppression pedagogy. *Social justice in higher education*. New York, N.Y.: Routledge.

Biczó, G. (2021). Roma Colleges for Advanced Studies Network in Hungary. *Különleges Bánásmód-Interdiszciplináris folyóirat*, *7*(1), 7-15.

Boss, G.J., Davis, T.J., Porter, C.J., Moore, C.M. (2019). In Jeffries, R. (Ed.). (2019). *Diversity,*

*Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.34-55. DOI: 10.4018/978-1-5225-5724-1.ch013

Braten-Hall, M. (2020). *Cultural Competence in Higher Education Faculty* (Doctoral dissertation, Oral Roberts University).

Clavero, S., & Galligan, Y. (2021). Delivering gender justice in academia through gender equality plans? Normative and practical challenges. *Gender, Work & Organization*, *28*(3), 1115-1132.

Elmer, D., Kertész, A., Magdali, Cs., Molnár, Gy., Montag, B. & Zobokiné Gergely, N. (2021). Szolgáltatások a fogyatékossággal élő hallgatók inklúziójáért a PTE-n [Services supporting the inclusion of students with disabilities at University of Pecs, Hungary]. In Vitéz, K. (Ed.) *Befogadó Egyetem itt és most* [*Inclusive University Here and Now*]. University of Pecs, Institute of Education Sciences, ISBN: 978-963-429-813-7.

Giddens, A. (1986). *The constitution of society: Outline of the theory of structuration* (Vol. 349). Univ of California Press.

Godó, K. (2021). Big Brother Mentoring in the Let's Teach for Hungary Program. *Central European Journal of Educational Research*, *3*(3), 114-141.

Gorman, J. (2015). What's love got to do with transformative education. *Journal of Sustainability Education*, *9*, 1-14.

Haynes, A.S. (2019). Reaching Diverse Learners by Offering Different Course Delivery Methods. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.34-55. DOI: 10.4018/978-1-5225-5724-1.ch003

Hamel, E. & Glover C.P. (2019). Making It Real: Learning From the Lived Experiences of Families. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.141-159. DOI: 10.4018/978-1-5225-5724-1.ch009

Hayes, L.M. (2019). Here to Stay: An Overview of the Non-Tenure Track Faculty and Their Rise to New Faculty. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.160-174. DOI: 10.4018/978-1-5225-5724-1.ch0010

Hiatt, M.A., Mc Letchie, A., Bagasra, A., Laufersweiler-Dwyer, D.L., & Claflin, M.M. (2019). Perceptions of Diversity, Inclusion, and Belongingness at an HBCU: mplications and Applications for Faculty. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.175-194. DOI: 10.4018/978-1-5225-5724-1.ch0011

Hurtado, S., Alvarey, C.L, Guillermo-Wannm C.m Cuellar, M. & Arellano, L. (2012.) A model for diverse learning environements. In J. Smart & M. Paulsen (Eds.), *Higher education: Handbook of theory and research (pp.41-122).* Springer Netherlands. DOI: 101007/978-94-007

Jappie, N.B. (2019). The Role of University Leadership in Advocating Social Justice in South African Higher Education. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp. 243-260. DOI: 10.4018/978-1-5225-5724-1.ch0015

Jeffries, R. (2019). Preface. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp. xiv-xix.

Jenkins, T.S. (2019). Education, Community and Social Engagement: Re-Imagining Graduate Education. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.69-87. DOI: 10.4018/978-1-5225-5724-1.ch005

Lueck, A.J., Law, B., & Zhang, I. (2019*).* Inclusivity in the Archives: Expanding

Undergraduate Pedagogies for Diversity and Inclusion. In Jeffries (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp. 1-12. DOI: 10.4018/978-1-5225-5724-1.ch001

McAlister-Shields et al. (2019). Teaching Through Culture: The Case for Culturally Responsive Teaching in American Higher Education Institutions. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.88-107. DOI: 10.4018/978-1-5225-5724-1.ch006

McCarthy, J. (2019). Tackling Diversity and Promoting Inclusivity: A Flipped Classroom Model to Enhance the First Year University Experience. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.13-33. DOI: 10.4018/978-1-5225-5724-1.ch002

McNay, L. (2013). *Foucault and feminism: Power, gender and the self*. John Wiley & Sons.

Ngwainmbi, E.K. (2006). The struggles of foreign-born faculty. *Diverse Issues in Higher Education, 23(10)*, 28.

Ntombela, S. & Mahlngu, V.P. (2019). The Inclusion and Support of Students With Disabilities in the South African Higher Education System: Supporting Students With

Disabilities. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.195-210. DOI: 10.4018/978-1-5225-5724-1.ch0012

Pusztai, G. & Szigeti, F. (Eds.) (2018). Lemorzsolódás és perzisztencia a felsőoktatásban. [Dropout and persistence in higher education]. Debrecen: Debreceni Egyetemi Kiadó. http://mek.oszk.hu/19000/19032/

Pusztai, G., Ursin, J., Kovacs, K.E. (Eds.) (2019). Dropout and persistence. In Hungarian Educational Research Journal (HERJ), 9 (2). ISSN: 2064-2199

Rall, R.M., Morgan, D.L., & Commodore, F. (2019). Invisible Justice: Higher Education Boards and Issues of Diversity, Equity, and Inclusivity. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.261-277. DOI: 10.4018/978-1-5225-5724-1.ch0016

Rankin, S. R., & Reason, R. D. (2005). Differing perceptions: How students of color and white students perceive campus climate for underrepresented groups. *Journal of college student development*, *46*(1), 43-61.

Smith, D. G. (2020). *Diversity's promise for higher education: Making it work*. JHU Press.

Taylor, L. & Beatty, C.C. (2019). Toward a Liberatory Praxis for Emerging Black Faculty. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.108-121. DOI: 10.4018/978-1-5225-5724-1.ch007

Toszegi, Zs. (2022*). Pilgrimage Toward Inclusive Excellence: Serving Neurodivergent and Special Needs Students at the University of Pécs*. [Unpublished Manuscript], Department of Educational Theory, University of Pécs.

Turner, J. H. (1986). The Theory of Structuration [Review of *The Constitution of Society: Outline of the Theory of Structuration.*, by A. Giddens]. *American Journal of Sociology*, *91*(4), 969–977. http://www.jstor.org/stable/2779966

Vaccaro, A., Dooley, Jr., H.L., & Adams, J.A. (2019). Developing LGBTQ Competence in Faculty: The Case of a Faculty Development Series. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.122-140. DOI: 10.4018/978-1-5225-5724-1.ch008

Varga, A., Vitéz, K., Orsós, I., Fodor, B., & Horváth, G. (2021). Diversity and Inclusion in Higher Education. *Képzés és Gyakorlat/ Training and Practice*, 19 (1-2), 70-81.

Varga, A., Trendl, F., & Vitéz, K. (2020). Development of positive psychological capital at a Roma Student College. *Hungarian Educational Research Journal*, *10*(3), 263-279.

Zimmerman A.S. & Herridge, A.S. (2019). Campus Climate and the Theory of Gender Performativity: Implications for Research and Policy. In Jeffries, R. (Ed.). (2019). *Diversity, Equity, and Inclusivity in Contemporary Higher Education*. IGI Global. pp.226-242. DOI: 10.4018/978-1-5225-5724-1.ch0014

KITTI VITÉZ

# Inclusive Leadership – International Perspectives and Examples

*Stefani, L. & Blessinger, P. (Eds). (2018). Inclusive Leadership in Higher Education. International Perspectives and Approaches. Routledge Taylor & Francis Group. New York and London. p. 214.*

The book consists of a foreword by Corey Gin (California State University), acknowledgements, a preface by the editors, thirteen chapters, and information about all the contributors. The editors, Lorraine Stefani and Patrick Blessinger immediately point out in the preface the problematic nature of *institutional transformation* and why *inclusive educational environment* would be necessary in higher educational context. There is one articulated difficulty from the starting point of the book, which is defining *inclusion, diversity, and intersectionality*, the main concepts of the thirteen following chapters. Therefore, the reading flow may be disturbed by the repetition of again and again explained definitions of these main terms because in many chapters there is just a slight difference among the interpretations and the viewpoints. For example, inclusivity means that *"one can operate without encountering barriers related to some aspect of identity"* (p. 62.) or *"organizational environment that maximizes and leverages the diverse talents, backgrounds and perspectives of all people"* (p. 92) but it also refers to three other dimensions; *"access, material and social support for students"* based on Ihron (p. 126.) However, some readers might appreciate the repetition and the different aspects if they are unfamiliar with these terms. The chapters focus not only on the existing theories, research and arguments of some specific countries but try to overview the complexity of inclusive leadership and the qualities of a great leader from different angles in various parts of the world.

The book can be divided into five parts. The first one is written by the editors who clarify the terminology of this volume and embed the key concepts into a narrative discourse about *inclusive leadership* as a leadership style with an emphasis on *"participation, community, empowerment and respect for different identities"* (p. 4). This chapter uses the term *Inclusive Universi*ty and gives a clear definition of that by describing an institution, which has an inclusive mindset, not only reflected in the mission statement but implemented in the teaching and learning processes, research processes, and community engagement and partnership. This interpretation is in parallel with the movement of Inclusive Excellence (WILLIAMS et al., 2005; MILEM et al., 2005; HAYES, 2019) and the book in Hungary, titled Inclusive University (ARATÓ & VARGA, 2015; VITÉZ ,2021).

The second part (Chapter 2-3-4) is addressing the issue of women in leadership from different viewpoints and highlight why gender politics in higher education is a widely studied aspect of inclusion. These chapters examine the relation of intersectionality and leadership from a holistic perspective focusing on the relationship of leadership style, identity, subjective positioning, and different socio-economic factors. Kirsten Locke in Chapter 4 also depicts two case studies about the *Glass Cliff* phenomenon related to women

at the top of institutions, which leads us to the definition of *structural intersectionality;* the institutional power emerges in the metaphor of the glass cliff because the participants of the interviews were placed to high position role that was set up to fail.

The next part (Chapter 5-8) summarizes the main points of *distributed leadership*, leadership roles and the necessary competences of an inclusive leader by highlighting same case studies conducted at different universities from the UK, Saudi Arabia, and American Universities of Central Asia. Chapter 6 refers to an *Inclusive Leadership* report which identified 15 core competences of an *Inclusive Leader* and then details a study that involved 18 academics from 5 different UK Universities. The results say that establishing clear standards, communicating these and letting people get on with them – with support of providing opportunities from dialogue and feedback – is something that the interviewees mentioned as parts of effective and inclusive leadership. In Chapter 7 you can read about some theoretical concepts from King Saud University like "*Inclusion Quotient",* or called otherwise "*inclusive intelligence*", which is considered to be the most important intelligence of the future (p. 96), as well as the *four-leadership inclusion behaviour*: (1) empowerment, (2) humility, (3) courage and (4) accountability (p. 96). Chapter 8 is devoted to Middle East and Central Asian Perspectives by highlighting three case studies of three universities from this part of the world and detailing the affirmative action opportunities they provide for their students. Most of the *affirmative actions* are focusing on giving financial support for students who are orphans, political prisoners', or veterans' children to enhance their financial capitals. International research (Engle & Tinto, 2008; Scrivener et al. 2015) highlights the importance of scholarships in preventing drop-out in higher education (Horváth, 2021). Unfortunately, providing scholarship is not enough to achieve inclusion and inclusive environment as a Hungarian study proves (Varga et al., 2021). Socially disadvantaged students (N=809) were asked about their involvement in social and academic activities. The results showed that micro communities are more able to address these students in a personal way to provide an inclusive environment, which enhances their social capitals. This is parallel with other Hungarian studies from the University of Debrecen (Pusztai & Szigeti, 2018). We can contrast this chapter to the other parts of the book, focusing not on the positive side but formulating critiques because of the absence of policies pertaining to disabled students or students with learning disorders or difficulties in this part of the world, especially in Arab societies. It underlies the idea that a university is not considered as an own entity. As historical roots, politics and decision makers influence whether certain groups will be invisible in an institution or whether there is a paradigm shift in attitude.

The following two Chapters (9-10) provide an answer to the following question "*What can South Africa teach the world in regard to inclusive leadership?".* In the first chapter of this part five South African individuals were asked about their one- or two-decades experiences in leadership. One aspect they mentioned is related to their attempts of enhancing diversity, related to race, gender, rurality and disadvantaged background in their institutions, because they also believe a critical mass is necessary to achieve inclusion – which is a transformative not ameliorative change – just like Arató and Varga articulated in 2015 in Hungary. A returning topic also occurs here, which is the connection between universities and society as one of the interviewees pointed out that "*education has become a battleground over inequality in society*" (p. 133) and "*colleges and universities are not static entities, they are in constant redefinition*" (p. 137). Chapter 10 leads us to a new term used in this book, namely, "*servant leadership",* which is a holistic approach to leadership and has two main principles (1) service to others, (2) relationship between leaders and followers is linked to the idea of stewardship because "*a servant leader acts as a steward who holds the organization in trust" (p. 145).* The concluding ideas of this chapter is connected to the idea that you cannot presume to change others unless you have confronted your own demons. Therefore, inclusive leader-

ship from the perspective of The University of South Africa (UNISA) is profoundly personal and is about humility and self-examination of yourself, as the leader of an institution.

Chapter 11 examines the idea of culturally sustaining leadership by addressing issues of LGBTQI community and leadership. Mostly the same terms are used again in this chapter than before except one new, which is *grit.* It means courage, commitment and passion needed by inclusive leaders in decision-making and achieving goals and objectives. 25 leaders' (director, dean, program leader, professor) practices were examined and analysed in this part of the book, from USA, New Zealand, Canada, Australia and South Africa. Examples of inclusionary practices were collected in a summarizing table. Typical examples were about increasing cultural competency, multidisciplinary group work, creation of safe community spaces or relying on diverse student background during the classes. However, leaders not only tried to implement inclusion to teaching and learning process of their institutions but also to involve this mindset in research and services. Reflecting on the Diverse Learning Environment Model (DLE) Hurtado et al. (2012) link the factors that influence equitable educational outcomes within an institution (micro) and forces external to the institution (macro). In Hungary, at the University of Pécs there are some services which are diverse, inclusive and are in parallel with these examples like the creation of community space in case of Henrik Wlislocki Roma Student College (VARGA et al., 2021) which is one aspect of the inclusive environment model of Varga (VARGA, 2015; VITÉZ, 2021).

The final two Chapters (12-13) of the book remind us again that university is not an autonomous space, it is highly affected and actively engaged with and by the community of which it is taking part. There is a conclusion that "*Diversity and Inclusion are Easy Words to Say*" because nowadays many universities announce in their mission and value statement that they are inclusive. However, if you take a look at many of these institutions you can see that many of them just use this politically correct expression, but even their leadership can not be considered diverse and inclusive. There is a phenomenon called *Institutional Inertia* (p. 8), which means that there is a resistance to change, whether intentional or unintentional but it is an inherent feature of all institutions due to their stable structures. Various European universities made efforts on institutional level to incorporate diversity, equity and inclusion, and therefore strategic steps were taken to provide equal access and opportunities for under-represented groups (CLAEYS et al., 2018).

This book is recommended to read because it is not only talking about diversity, but it is diverse in itself, where you can read about various theories, examples, universities from all over the world. I recommend it to all teachers, decision-makers, leaders, or future leaders as you can read about some challenges and opportunities that each and every institution of higher education faces. The book also raises a number of questions about the relevance and interpretation of traditional and inclusive leadership roles and concepts or even about the new challenges posed by, for example, the refugee crisis. An important contribution of the book is the contextualization of the key definitions and the comparative perspective that creates an organizational mindset and the culture of inclusiveness. The book represents the commitment of the authors toward this mindset both theoretically and practically.

## Literature

Arató, F. & Varga, A. (Eds.) (2015). Inclusive University. How to Increase Academic Excellence Focusing on the Aspects of Inclusion. *Autonomy and Responsibility Study Volumes.* University of Pécs. Retrieved from: https://pea.lib.pte.hu/handle/pea/23838 (05/05/2022)

Claeys-Kulik, A.-L. & Jorgensen, T. E. (2018). *Universities' Strategies and Approaches towards Diversity, Equity and Inclusion.* Examples from across Europe. European University Association. Brussels. Belgium

Hayes, A. (2019). *Inclusion, Epistemic Democracy and International Students*. The Teaching Excellence Framework and Education Policy. Keele University. Keele, Staffordshire, UK

Horváth, G. (2021). The relation of scholarships and inclusive excellence – An analysis of scholarship programmes at the University of Pécs. In Kitti Vitéz (2021*). Inclusive University. - Here and know*. University of Pécs. Faculty of Humanities and Social Sciences. Institute of Education Sciences. Pécs. Retrieved from: https://pea.lib.pte.hu/bitstream/handle/pea/33801/vitez-kitti-szerk-befogado-egyetem-itt-es-most-PTE-BTK-2021.pdf?sequence=1&isAllowed=y (05/05/2022)

Hurtado, S., Alvarez, C. L., Guillermo, W. Ch., Cuellar, M. & Arellano, L. (2012). A Model for Diverse Learning Environments the Scholarship on Creating and Assessing Conditions for Student Success. In J. C. Smart & M. B. Paulsen (eds*) Higher Education: Handbook of Theory and Research, Higher Education:* Handbook of Theory and Research 27. Springer Science and Business Media B.V. pp. 41–122.

Milem, J., Chang, M. & Antonio, A. (2005). *Making diversity work: A researched based perspective.* Association of American Colleges and Universities, Washington D.C., USA.

NERCHE (2016). *Self-Assessment Rubric for the Institutionalization of Diversity, Equity, and Inclusion in Higher Education.* College of Education and Human Development. University of Massachusetts Boston Retrieved from: https://www.wpi.edu/sites/default/files/Project_Inclusion_NERCHE_Rubric-Self-Assessment-2016.pdf (05/05/2022)

Pusztai, G. & Szigeti, F. (2018 eds.). *Lemorzsolódás és perzisztencia a felsőoktatásban.* Oktatáskutatás a 21. században. 6. Debreceni Egyetemi Kiadó. Retrieved from: https://dea.lib.unideb.hu/dea/bitstream/handle/2437/261526/Lemorzsolodas_beliv.pdf?sequence=1&isAllowed=y (05/05/2022)

Varga, A. (2015). *The theory and practice of inclusion.* University of Pécs, Faculty of Humanities, Institute of Education. Retrieved from: http://pea.lib.pte.hu/handle/pea/23819 (05/05/2022)

Varga, A., Trendl, F., Vitéz, K. (2021). Strengthening Identity and Social Responsibility among Roma University Students. *Kwartalnik Pedagogiczny.* 4(262). Retrieved from: https://doi.org/10.31338/2657-6007.kp.2021-4.2 (05/05/2022)

Varga, A., Vitéz, K., Orsós, I., Fodor, B. & Horváth, G. (2021). Diversity And Inclusion in Higher Education. *Training and Practice*. Volume 19, (1–2). Retrieved from: http://trainingandpractice.hu/?q=hu/kepzes_es_gyakorlat/content/1150703208 (05/05/2022)

Vitéz, K. (Ed.) (2021). *Inclusive University. - Here and know*. University of Pécs. Faculty of Humanities and Social Sciences. Institute of Education Sciences. Pécs. Retrieved from: https://pea.lib.pte.hu/bitstream/handle/pea/33801/vitez-kitti-szerk-befogado-egyetem-itt-es-most-PTE-BTK-2021.pdf?sequence=1&isAllowed=y (05/05/2022)

Williams, D., Berger J. & McClendon Sh. (2005). *Toward a Model of Inclusive Excellence and Change in Postsecondary Institutions*. Association of American Colleges and Universities, Washington D.C. USA.

# Biographies

## Rina M. Alluri, PhD

**Affiliation:** Assistant Professor and Head of the Unit of Peace and Conflict Studies, University of Innsbruck, Austria
**University website:** https://www.uibk.ac.at/peacestudies/alluri/about/
**LinkedIn profile:** https://www.linkedin.com/in/rinaalluri/

**Biography:**
Dr. Rina M. Alluri is Assistant Professor and Head of the Unit of Peace and Conflict Studies, University of Innsbruck, Austria. She holds a PhD in Political Science from the University of Basel, Switzerland, a MA in Development Studies from the Institute of Social Studies, the Hague, Netherlands and a BA in Political Science from the University of British Columbia, Vancouver, BC, Canada. She is of Indian and Filipino heritage and attended K-12 schooling in Nigeria and Canada. Issues of diversity and inclusiveness are not only an area of interest for research but are also integral to her own journey as someone from a multicultural heritage, upbringing and education.

## Ferenc Arató, PhD

**Affiliation:** Senior Lecturer, Department of Educational Theory, Institute of Education Sciences, Faculty of Humanities and Social Sciences, University of Pécs, Hungary
**Orcid ID:** https://orcid.org/0000-0001-8918-1060

**Biography:**
Dr. Arató was the lead expert in the elaboration of three different systemic models developed for the improvement of public education systems focusing on the aspect of social inclusion (Networking 1995-1998: 600 schools, Inclusive System of Education 2002-2014: 1600 schools, Supporting Prevention of Early School Leaving 2017-2021: 300 schools). Founder and chief editor of the Autonomy and Responsibility Journal of Educational Sciences (7th volume) and chair of the Autonomy and Responsibility Conferences (9th annual event in 2021). He was one of the co-chairs of the Cooperative Learning Strand at the conferences of the International Association for Inter-cultural Education with Yael Sharan and Jill Clark (Anger, 2017, Amsterdam, 2019, Tel-Aviv, 2021).
His primary research and development fields are:
- Sociology of education (PhD)
- The cooperative paradigm
- Social inclusion

- Discriminative and racist stereotypes
- Nonviolent communication
- Boosting change in the public education system to increase social inclusion
- Gamification, game-based, and game-structured learning

## Erika Csovcsics

**Affiliation:** Department of Romani Studies and Educational Sociology, Institute of Education Sciences, Faculty of Humanities, University of Pécs, Ifjúság Street 6, H-7624, Pécs, Hungary
**Orcid ID:** https://orcid.org/0000-0002-3247-6244

**Biography:**
Erika Csovcsics is an Assistant Lecturer at the University of Pécs, and a PhD student at the „Education and Society" Doctoral School of Education Programme. She also works as a pedagogical advisor for teachers at an alternative school, Budapest School. Previously she served as a school principal in a Roma minority high school, where she specialized in minority education, equal access, inclusive environment, and effective school management. Her current research field is related to challenges in formal schooling and civic engagement and social innovation in non-formal and informal learning. She holds an MA in Sociology (University of ELTE Faculty of Social Sciences, 1996) and Teacher of Multicultural Education (Kodolányi János University, 20011) and a BA in Teacher of English Language and Culture and Hungarian Language and Culture (University of Pécs, 1986).

## José González-Monteagudo, PhD

**Affiliation:** Department of Theory & History of Education and Social Pedagogy, Faculty of Education, University of Sevilla, c/ Pirotecnia, s/n, 41013 Sevilla, Spain
**Orcid ID:** https://orcid.org/0000-0002-3094-8092
**Email:** monteagu@us.es

**Biography:**
He is an Associated Professor in Educational Theories at the University of Seville, Spain. His research includes topics about biographical and narrative approaches, lifelong learning, and non-traditional and international students.

## Ya'ara Hermelin Fine, PhD

**Affiliation:** Department of Special Education, Faculty of Education, Oranim College of Education, Tivon, 3600600, Israel
**Orcid ID:** https://orcid.org/0000-0002-5374-7234

**Biography:**
Dr. Ya'ara Hermelin Fine is the Head of the Department of Special Education at Oranim College of Education. Previously she was a school counselor and a lecturer and a pedagogical advisor. She holds a PhD from the Department of Counseling and Human Development (Haifa University, 2017), MA in School Counselling (Tel-Aviv University, 2007), and BA in

Psychology and Special Education (Tel-Aviv University, 2003). Her research focuses on children's socio-emotional development, Inclusive education, and educators-parents' relations.

## Gergely Horváth

**Affiliation:** Teacher Training Program, Faculty of Humanities and Social Sciences University of Pécs. Department of Romani Studies and Educational Sociology, Institute of Education, Faculty of Humanities and Social Sciences University of Pécs. Hungary, Pécs.
**Orcid ID:** https://orcid.org/0000-0001-8239-5867

**Biography:**
Gergely Horváth is a university student and research assistant at the University of Pécs. He is participating in the teacher training MA program since 2017; his majors are English Language and History. At the University, he is a member of two student colleges for advanced studies: Student College of Teacher Trainees (since 2019) and Wlislocki Henrik Roma Student College (since 2020). In his scientific work, he researches equity in public- and tertiary education; especially focusing on students of disadvantaged backgrounds and/or Roma students. He works as a mentor with junior and high school students of disadvantage backgrounds since 2019.

## Adi Ne'eman, PhD

**Affiliation:** Department of Special Education, Faculty of Education, Oranim College of Education, Tivon, 3600600, Israel.
**Orcid ID:** https://orcid.org/0000-0001-6532-0716

**Biography:**
Adi Ne'eman is a lecturer and a pedagogical advisor at Oranim College of Education. She specializes in interventions for people with Autism Spectrum Disorder (ASD), and in Augmentative and Alternative Communication (AAC). She accompanies students through their theoretical and fieldwork in special education schools for students with ASD. She is the volunteer Chair of the ISAAC Israel, the Israeli branch of ISAAC International. The goal of the association is to promote and develop the field of AAC in Israel. Dr. Ne'eman holds a PhD in Special Education (Haifa University, 2015), MA in Special Education (Haifa University, 2006), and BFA in Art & Design (Bezalel Academy of Arts & Design, Jerusalem, 2000). Her research focuses on Augmentative and Alternative Communication.

## Teresa Padilla-Carmona, PhD

**Affiliation:** Department of Research and Assessment Methods in Education, Faculty of Education, University of Sevilla, Sevilla, Spain
**Orcid ID:** https://orcid.org/0000-0003-3137-6345
**Email:** tpadilla@us.es

**Biography:**
Professor at the Department of Research and Assessment Methods in Education (University of Sevilla, Spain). She has been Visiting Scholar at the University of Sussex (UK) and

at the University of Nottingham (UK). She works for AEI (Spanish Agency for Research) and evaluate research projects, as well as university degrees for ACSUCYL (Regional Evaluation Agency in Castilla and León). Her expertise incudes qualitative and quantitative research methods. Her research fields are related to educational and social inclusion of disadvantaged groups. She has coordinated several projects funded by the Spanish National research program. She has participated in some international projects like INSTALL, EMPLOY and HEIM, all of them focused on promoting the access and progress of non-traditional students at higher education.

## Ma'ayan Shalev, PhD

**Affiliation:** Department of Special Education, Faculty of Education, Oranim College of Education, Tivon, 3600600, Israel.
**Orcid ID:** https://orcid.org/0000-0003-1173-6411

**Biography:**
Ma'ayan Shalev is a lecturer and a pedagogical advisor in Oranim College of Education. She specializes in interventions for people with intellectual disability (ID), and as such she accompanies students through their theoretical and fieldwork in special education schools for students with ID. Previously she was a teacher for students with moderate ID and later served as a school principal in a special education school for students with severe ID. Dr. Shalev holds a PhD in Special Education (Haifa University, 2018), MA in Special Education (Haifa University, 1997), and BA in Psychology and Sociology & Anthropology (Haifa University, 1995). Her research focuses on aspects of communication between school staff members and students with ID and complex communication needs.

## Péter Szabados

**Affiliation:** Leőwey Klára Secondary School, Pécs, Szent István Square 8-10., H-7624, Pécs, Hungary
**Orcid ID:** https://orcid.org/0000-0002-6550-191X

**Biography:**
Péter Szabados is a teacher in the Leőwey Klára Secondary School, Pécs. He teaches History, English, Spanish and Social Studies. He is also a PhD student at the 'Education and Society' Doctoral School. His research field is related to civic education and inclusion in secondary education. He is also part of a research team called Inclusive Excellence Research Group, where he is a junior researcher. He holds an M.A. in Teacher of History, Teacher of English Language and Teacher of Spanish Language.

# María Tenorio-Rodríguez

**Affiliation:** Department of Research and Assessment Methods in Education, Faculty of Education, University of Sevilla, c/ Pirotecnia, s/n, 41013 Sevilla, Spain
**Orcid ID:** https://orcid.org/0000-0002-0094-0700
**Email:** mtenorio@us.es

**Biography:**

She has a PhD grant at the Department of Research and Assessment Methods in Education in the University of Seville. She is currently preparing her PhD on the reality of non-traditional students and graduates in the labour market and their stay at the university.

# Zsofia J. Toszegi

**Affiliation:** Department of Educational Theory, Institute of Education Sciences, Faculty of Humanities and Social Sciences, University of Pécs, Ifjúság Street 6, H-7624, Pécs, Hungary
**Orcid ID:** https://orcid.org/0000-0001-8200-5697

**Biography:**

Zsofia Toszegi is an Assistant Lecturer at the University of Pécs and a doctoral researcher at the „Education & Society" Doctoral School of Education Sciences. Her research focuses on inclusion and accommodation of students with special needs and the gender equality regime in Higher Education. She is also interested in language policies for heritage language learners and youth with migrant backgrounds. She is a junior researcher at the Inclusive Excellence Research Group, and a member of the Hungarian Educational Research Association (HERA). She holds two BA degrees as a teacher of Hungarian and English language & literature (Berzsenyi Teacher Training College, 1997/1998), and a Maryland Educator Certificate (ID:6579) with generic special education, ESOL, English and elementary education certification areas. She also earned MA degrees in Peace and Development Studies (EPU/UJI, 1999-2000) and in Human Rights Law (CEU-LEGS '00).

# Fanni Trendl

**Affiliation:** Department of Romany Studies and Educational Sociology, Institute of Education Sciences, Faculty of Humanities, University of Pécs, Ifjúság Street 6, H-7624, Pécs, Hungary
**Orcid ID:** https://orcid.org/0000-0002-5495-0402

**Biography:**

Fanni Trendl is an Assistant Lecturer at the University of Pécs and a PhD student at the „Education and Society" Doctoral School of Education Programme. Her research field is related to inclusion in Higher Education, mainly targeting Roma and/or students with low social-economic status. She is member of the Wlislocki Henrik Roma Student Society at University of Pécs. She holds an M.A. in Roma Studies and Teacher of History (University of Pécs, 2011).

# Annemarie Vaccaro, PhD

**Affiliation:** Feinstein College of Education and Professional Studies, University of Rhode Island, United States
**Email:** avaccaro@uri.edu
**Orcid ID:** https://orcid.org/0000-0002-2046-588X

**Biography:**
Dr. Annemarie Vaccaro is an Associate Dean and Professor in the Feinstein College of Education and Professional Studies at the University of Rhode Island in the United States. She earned a Ph.D. in Higher Education from the University of Denver. Her scholarly work focuses on inclusion (and exclusion) in curricular and co-curricular spaces in higher education. Her publications examine how holistic and equitable higher education is designed, delivered, experienced, and evaluated. She received several awards for her work including the: 2018 NASPA Pillar of the Profession Recognition; 2017 NASPA George D. Kuh Award for Outstanding Contribution to Literature and/or Research Award; and 2010 ACHE Alex Charter's Research Award.

# Aranka Varga, PhD, habil.

**Affiliation:** Associate Professor, Director of the Institute of Education Sciences, Faculty of Humanities and Social Sciences, University of Pécs, Hungary
**Orcid ID:** https://orcid.org/0000-0003-0864-7952

**Biography:**
Dr. Varga has recently been involved in a four-year research-development program founded by the Hungarian Academy of Sciences, aiming to establish an equitable intervention in the public school system. In 2018, she has published a longitudinal research study in sociolinguistics about the disadvantages deriving from the public education system's mono-cultural features (duration of 20 years). Her participation in and contribution to the Hungarian discourse of educational diversity and inclusion is cutting-edge and game changing. She is also a developer and the founding member, manager, and leader of many civil organizations, student societies, providing services for youngsters in the state care, Roma learners, children with low socio-economic status. In 2019, she was the president of the largest annual academic conference in education sciences, hosted by the Hungarian Academy of Science with more than 600 researcher scholars participating.

Her primary research and development fields are:
- Sociology of education (PhD)
- Diversity and inclusion in public and higher education
- Social inclusion
- Socio-linguistics aspects of inclusion
- Trans-sectionality, resilience, and empowerment

# Kitti Vitéz

**Affiliation:** Department of Romani Studies and Educational Sociology, Institute of Education Sciences, Faculty of Humanities, University of Pécs, Ifjúság Street 6, H-7624, Pécs, Hungary
**Orcid ID:** https://orcid.org/0000-0003-2621-2135

**Biography:**

Kitti Vitéz is an Assistant Lecturer at the University of Pécs and a PhD student at the „Education and Society" Doctoral School of Education Programme. Her research field is related to inclusion in Higher Education, mainly international students and the process of internationalization from inclusive perspective. She was a member of the "Inclusive University" project at the University of Pécs, she is also part of a research team called Inclusive Excellence Research Group, where she is a junior researcher. She holds an MA in Teacher of Educational Science and Teacher of English Language and Culture (University of Pécs, 2018) and a BA in Philologist in English and American Studies (University of Pécs, 2015).

# Henri-Michel Yéré, PhD

**Affiliation:** Post-doctoral Assistant at the University of Basel, Switzerland.
**University website:** https://soziologie.philhist.unibas.ch/de/personen/henri-michel-yere/
**LinkedIn profile:** https://www.linkedin.com/in/henri-michel-yéré-544b7423/

**Biography:**

Dr. Henri-Michel Yéré, is Post-doctoral Assistant at the University of Basel, Switzerland. He holds a PhD in Contemporary History and a MA in African Studies from the University of Basel, Switzerland, as well as a BA in Historical Studies from the University of Cape Town, South Africa. After his PhD, Yéré has worked in the private sector as a Diversity and Inclusion (D&I) executive. In addition to his academic work, he holds a private practice as a D&I consultant. Originally from Côte d'Ivoire, Yéré has lived in the United States, France, South Africa, and Switzerland.