



## **Publics, Pedagogies and Policies: Refugees and Higher Education in the 21st Century**

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Central European University  
Budapest

### Keynote Address

**John Clarke** (The Open University)

#### *Transforming the modern university? Problems, Possibilities and Puzzles*

In this lecture, I aim to pose four questions about the problems and possibilities facing universities as they wrestle with competing pressures and contradictory demands. I suggest they provide some starting points for imagining an expansive and emancipatory higher education fit for the 21st century?

1. ***What's at stake in the commodified university?***

(What are the contradictions and crises of the modern university as it is subjected to new demands?)

2. ***What does it mean to make a university open?***

(What is the difference between passive and active open-ness – and why does it matter?)

3. ***What are the focal points for transforming the university?***

(Do we aim to democratise access; to democratise knowledge; or to democratise institutions?)

4. ***Who's this 'We' anyway?***

(Who counts as the public for the purposes of education politics and policy?)

I do not expect to answer these questions but I hope they start conversations.

*John Clarke is an Emeritus Professor of Social Policy at The Open University, United Kingdom.*

### Rethinking the University Panel

#### **PANEL ABSTRACT**

What's the point of a university today? This is a serious question.

In the recent past some universities have been tied to the nation as a promoter and upholder of national cultures, others have been linked to progress in 'transitioning' or developing states, others have been effectively adjuncts to the market thus reproducing its privileges and inequalities, and some have had the goal of increasing social mobility within regional contexts. However, nation states no longer hold the same cultural power they once did, and universities currently often resemble multinational corporations



with campuses appearing like franchises in new locations and marketing teams aggressively competing for fee-paying students from across the globe.

Within such a context there is considerable worry about what students expect from teachers and what teachers expect from students as education increasingly appears as an instrumental tool to further individual careers and a commodity to be purchased in the academic marketplace by student-consumers. However, as students' backgrounds diversify it might be argued that using education as a means for something else is a perfectly understandable practice, with romantic notions of education for education's sake left for those who are privileged enough to enjoy it.

The challenge, as seen by many, is to find a way to embrace diverse student bodies within a reinvigorated set of ideals that recognise higher education's ability to expand horizons across multiple registers, contribute to progressive social change, push the contours of possibility and infuse learners with critical thinking, informed inquiry and the skills needed to explore. Moreover, a further challenge might be to take the best of what universities do and rework it within new and challenging contexts, including education for students who are refugees or asylum seekers. However, if this is to be a success, then, it could be argued, even more care and thought needs to go into what happens in classrooms and university bureaucracies as different learning attributes, communities and pre-existing hierarchies/power relations are intentionally or unintentionally cultivated or reproduced. Indeed, it might also be the case that such experiences of teaching and learning in 'challenging' contexts can feed back into the 'normal' practices of everyday university life shaking tired habits and improving what we do and how we do it.

With this in mind, we might ask the following questions. What role can and should a university play? Should we take our teaching and research activities out into wider society (or bring those unable to join a university through standard routes inside its walls)? Does, indeed, the university have a responsibility to cultivate 'progressive' social change? Or is it capable at all of doing so given the multiple modes of economic and political violence exerted upon higher education institutions and communities today? If so, what questions are we then forced to ask about not only what we teach, but also what dispositions we cultivate in students and ourselves? What can the current challenges to universities' traditional processes and structures teach us about possible ways we can recreate and reimagine what we do? Or maybe we do not really need to rethink the university at all, when going to one or working in one seems to be more popular than ever?

In the 'Rethinking the University' panel we will bring together a diverse range of scholars who, in different ways, have been engaged in working out what universities do: what they do with their students, what they do with their staff and what they do within the society of which they are a part.

Panel facilitator: **Ian Cook** (CEU)



## PANEL DISCUSSANTS

**Theo Gilbert** (University of Hertfordshire)

*How are we going to Root Compassion into the HE institution?*

During the long psychobiological evolution of the human brain, the threat system - alert 24 hours a day to promote our individual and collective survival - was established long before the neo cortex developed. The neo cortex is a layer of tissue around the frontal lobe that gives us the capacity for imagination, from which we developed laws, philosophy, poetry, architecture and so on. However, the threat system, regularly compels the imaginative power of the neo cortex into ruminating and brooding on any perceived social (not just physical) threat or risk/danger that gets the threat system's attention (P.Gilbert, 2017). We can get stuck in repetitive loops of anxiety, depression or anticipatory worry that are difficult to 'reason' our way out of (Ibid). At a societal level too, people can be easily manipulated by cultural industries, 'leaders', politicians and powerful sections of the media into destructive types of competitive tribalism - as this conference and the refugee students it seeks to assist know too well. Education has a major role to play in addressing all of this. But it must first catch up with fast paced advances in the science of compassion that have passed it by while it slept.

With a background in micro-ethnography (the close study of interactions within face to face groups) colleagues and I have been applying multidisciplinary findings on the science of compassion - from neuroscience, anthropology, clinical psychology and group psychotherapy - into practical pedagogy for face-to-face HE group/team work or meetings. Compassion is not an emotion. It is a motivation that can be defined as: Noticing (not normalising) the distress of oneself or others, and acting to reduce or prevent that. In HE, we have shown that the easily taught micro skills of compassion can be individually assessed and credit-bearing in ways that interculturalise groups/teams, and so raise group intelligences in statistically evidenced ways. Staff from, so far, 42 universities are now part of an open and welcoming network of work and/or interest in this endeavour: <https://compassioninhe.wordpress.com/films/>. We work to together to address an odd and untenable intellectual laziness in HE in relation to what compassion is, how it organises the brain, communities and societies, and thus the centrality of its place in HE.

*Theo Gilbert, PhD, SFHEA is an Associate Professor, Teaching and Learning at the University of Hertfordshire where he has been for 19 years. He came from working with young asylum seekers (16-18 year olds) in Further Education Colleges in London. He accepted the THE 'Most Innovative Teacher of 2018' on behalf of all those working to getting secular compassion, explicitly, on to the university curriculum. (<https://www.youtube.com/watch?v=3jFVTCuSCOq&t=354s>)*

**Mariya Ivancheva** (University of Liverpool)

*Academic freedom and/or labour and life security: reflections from the neoliberal university*

Over the last years, the concept of academic freedom has received a new importance. Fighting for autonomy from state and institutional bureaucracies, academics have tried to reclaim this asset of academic research, teaching, and service. While certain instances of state intervention under so-called 'illiberal regimes' are undeniable, the insistence on freedom from the state conceals bigger



enclosures on university autonomy from market forces, performed within liberal and illiberal regimes alike. Under the celebrated model of public-private partnerships, universities have developed and leased lucrative off- and online infrastructure and cheap precarious labour to private companies. While the broader public bears a double burden of taxation (to pay scientific research performed by a predatory project culture) and student fees (to feed an indebted population of graduates directly into the exploitable labour force), academic workers shoulder ever growing research pressures and student numbers. Academic resistance, however, is compromised by rampant inequalities between a small secure academic aristocracy and the precarious academic workforce. In this conjuncture, a new reserve army of scholars and students at risk is involved into the academic and labour force for 'benevolent' short working and study gigs, with no promise of security and permanence. The naturalized academic hierarchy allows those on top to reap the symbolic benefits of the fight for academic freedom and benevolence, while remaining safe from owning the consequences of their compliance to marketization and lack of responsibility to life and work vulnerabilities of those at the bottom.

*Mariya Ivancheva is a Lecturer in Higher Education Studies at the University of Liverpool. She has done research on the Bolivarian higher education reform in Venezuela (CEU 2007-2013), the casualisation of labour in the post-2008 university sector in Ireland (UCD 2014-2017), and the impact of digital technologies on academic inequalities in South Africa and the UK (University of Leeds 2017-2018). She has published and presented widely on the role of universities and academics in processes of social change.*

**Aura Lounasmaa** (University of East London)

*Hostile environment and everyday bordering in the university*

Globally only 1% of refugees reach higher education (UNHCR, 2016). In the UK, initiatives such as OLive, Universities of Sanctuary and the Article 26 Network assist universities in introducing scholarships and support structures that can help reach potential students whose forced migration background makes it difficult for them to access and stay in education. Three main issues have come to the fore while trying to navigate these systems and create meaningful opportunities for refugee students, who do not fit the existing structures and expectations around being a student: 1) The spreading of border control issues and politics into educational settings in the UK political context of hostile immigration policies and Brexit makes universities into border agencies. Universities cannot provide a safe space for students while simultaneously policing their immigration status. 2) Universities face ever increasing bureaucratic pressures to report, document, follow procedures and create new processes both internally and externally. When creating space for non-traditional students, these, often inflexible, processes create additional barriers for students whether they are applying for courses or seeking support. The bureaucracy can also be debilitating for academic and services staff who wish to respond to the forced migrant students' additional needs. 3) Neo-liberalisation of universities leads to valuing student for their potential financial contributions to the university and the society through graduate employment. Asylum seeker and refugee students are often unable to pay student fees, and may not be allowed to enter the workforce after finishing their studies. Their value for the Universities and the society needs to be seen in other terms, but the current system makes little room for valuing other than economic contributions.



I will discuss these three points, with examples from the OLlive courses and other initiatives to provide educational opportunities to refugees in the UK. My experiences lead me to suggest, that creating meaningful support and inclusion can only ever be limited in the current system, which is designed to exclude students and applicants who do not fit the nationalist, neoliberal agendas of states and institutions.

*Dr Aura Lounasmaa is a lecturer in social sciences at the University of East London, and the director of the Erasmus+ funded Open Learning Initiative (OLlive). The OLlive course started in UEL in 2017 and introduces forced migrant students to the UK Higher Education system. Dr Lounasmaa also worked on the award-winning Life Stories course in the Calais unofficial refugee camp 'Jungle' and co-edited a book of stories by students of the course with colleagues. Her PhD is in women's studies, and her research currently focuses on ethics and decoloniality in education and refugee studies. She is a research fellow at the Centre for Narrative Research.*

### **Alessandra Pomarico**

#### *Reimagining education/ unlearning colonization through artistic perspectives and practices*

Driving from the experience and knowledge produced during the Free Home University's★ sessions dedicated to collectively study historical and present questions of displacement, racism, colonialism, enclosures, structural forms of oppressions and systemic violence, Alessandra Pomarico will share about the learning that emerged and the pedagogy experimented in FHU's convivial research processes with a group of international artists, activists, social workers, asylum seekers and refugees.

What's the sound of freedom? What's the sound of Justice: sound walks and protocol of intentional listening. An experiment in (counter)mapping and story-placing.

Performing the struggle/ Here to stay: somatic explorations, embodiment and performativity. From Boal to Brecht, via the pageant tradition and Bread and Puppet, how do we represent our struggle without making a spectacle of our stories? How do we perform an unconditional and intersectional solidarity?

Bodies will be Back: decentering whiteness and learning how to hold brave spaces. Organizing around an afro-centric vision. How to learn to decolonize our discourse, practices, educational assumptions and cultural (re)production.

*Alessandra Pomarico, PhD in Sociology, is an independent curator, writer and educator organizing international residencies, public programs, festivals, exhibitions and research-based projects at the intersection of arts, pedagogy, social issues, and nano-politics. She is interested in ways in which artistic thinking and practices can contribute to the foundation of autonomous para-institutions and community self-organized initiatives, in support of feminist, non hierarchical, and decolonial spaces. Her practice is based on research and context-based collaborative processes with a focus on social change, transformative approaches and community activation.*

*Recent examples are Ammirato Culture House, a hub for social practices and a community center in a formerly dismissed municipality building; The Common Orchard for Minor Fruits, a generative rural and social project in collaboration with organic farmers and activists; Free Home University, an artistic and pedagogical experiment investigating new possibilities to produce knowledge and share the learning by*



*experiencing life in common; Sound Res (since 2004) a residency program, festival and summer school for experimental and new music.*

*Alessandra is also a journalist. She has published and lectured widely, in universities and within the art world community. Alessandra is a commissioning editor and contributor of the online platform [www.artseverywhere.ca](http://www.artseverywhere.ca) She recently co-edited with Chris Jones and Nikolay Oleynikov the workbook What's There to Learn, PS-Guelph.*

**★Free Home University (FHU)** *is a pedagogical and artistic experiment created in 2013 in Southern Italy by a local and international group of artists and thinkers. FHU focuses on generating new ways of sharing and creating knowledge by experiencing life in common. The name gestures toward a non-vertical, energy-liberating, insurgent environment (Free), within a protected and intimate space (Home) committed to create a temporary, autonomous, community of learners (University). A full immersion into a collective experience, a coalitional approach in the definition and construction of the inquiry, sharing aspects of life and getting deeper in the context and struggles of our local communities, are considered fundamental values of this open-ended, research-based experiment in alternative education and aesthetic processes. [www.fhu.art](http://www.fhu.art)*

### **Wagner Piassaroli Mantovaneli (University of Vienna)**

#### *Higher Education for Refugees, Social Cohesion and Social Change*

**Abstract:** How do we think of the relationship between refugees needs, higher education, social cohesion, and social change? During OLlive at the University of Vienna, the team discussed and presented material in conferences regarding this problem. The objective of this discussion is to sum up the theoretical context we used to approach the problem: mainly the role of knowledge according to the constructivist perspective, the framework provided by studies on the governance of forced mobility, and institutional theory.

*Wagner Piassaroli Mantovaneli is a PhD candidate at the University of Vienna, Department of Communication, under the supervision of Professor Sarikakis. He is currently part of two projects: the Open Learning Initiative (OLlive) and the Jean Monnet Chair of European Media Governance and Integration. His main research areas are Communication Theory and Sociology. Currently, he is working on the topic of how the idea of social control, central in Sociology, is represented in Communication research. Wagner was born in Brazil in 1989.*

### Solidarity Panel

#### **PANEL ABSTRACT**

##### Networks of Solidarity

Recently elevated conflicts and violence in various parts of the world have brought a rapid increase in displaced populations crossing borders to reach Europe. In response, activism and initiatives have been proliferated in solidarity with refugees. A wide set of practices of solidarity have emerged within both



temporary and long term settlements. The networks and collectives, formed by refugees and ethical citizens who take action in solidarity with refugees, have been at the centre of political activism in this historical milieu, in which anti-immigrant discourses across the world deepen racism, inequality, conflict and violence. The activism mobilized through networks of solidarity has become a significant device for refugees to challenge the racialised notions of border and to negotiate citizenship across borders.

In this panel, we will discuss various practices of solidarity so as to explore:

- Aims and achievements of existing networks of solidarity
- Participation of refugee citizens within the networks of solidarity
- Philosophical and political foundations of solidarity acts
- Legal and political challenges that members of solidarity networks tackle with.

We will bring together a diverse group of contributors who have been active members of networks of solidarity in Hungary and the UK.

Panel facilitator: **Cigdem Esin** (UEL)

## PANEL DISCUSSANTS

**Naureen Abubacker** is the Widening Access Coordinator at Birkbeck. She manages the Compass Project, an outreach programme to improve access to higher education for forced migrants, acting as the main point of contact for this community and across Birkbeck. Over the last four years, Naureen has worked to improve access to university for non-traditional learners, previously supporting learners within schools across London and now in Birkbeck, where she is raising awareness of educational opportunities amongst an adult forced migrants. Her work has involved working in solidarity with community organisations and universities, to raise the importance of educational opportunities for those who have sought sanctuary in the UK and to offer a voice, specifically to adult forced migrants who are often marginalised and overlooked by the HE sector.

**Majid Adin** is an Iranian refugee and animator who lives in the UK. He studies fine art before beginning his career in animation production. After travelling across Europe seeking asylum in 2015, he spent six months in the Calais 'Jungle'. He was granted asylum in the UK in 2016. Shortly afterwards, in May 2017, he won the animation category of Elton John's music video competition, creating the [official video](#) for *Rocket Man*, drawing on his experience as a refugee. Since then, he has co-produced animations and short films including *The Journey* and *Dear Habib*.

**Celine Cantat** is currently a Marie Curie Individual Fellow at CPS. She is working on MigSol: Migration Solidarity and Acts of Citizenship along the Balkan Route, a 24-month research project that examines solidarity with and by migrants and refugees along the Balkan route. Previously, Celine was Academic Program Manager of CEU's OLIVE-UP, a university preparatory program for refugee students, and a visiting research fellow at CPS as part of H2020 project COHESIFY. Before starting at CPS, Celine completed her PhD in Refugee Studies at the Centre for Research on Migration, Refugees and Belonging,



at the University of East London, and spent a year at Migrinter, Université de Poitiers, as an INTEGRIM Marie Curie Early Stage Researcher. She has also worked and volunteered with migrants' rights' organisations in London and Paris, as well as with refugee groups in Syria.

**Emily Crowley** is the Chief Executive of Student Action for Refugees, a national charity of students welcoming refugees to the UK through volunteering, campaigning and education. She joined STAR in 2009, has been working in the charity sector since 2001 and in the refugee sector since 2006. STAR launched their campaign for Equal Access to Higher Education for refugees and asylum seekers in 2008 as part of this work they also bring the sector together to create more effective change and advise universities on best practice. Prior to STAR, she was the Diverse Minds Support Officer at Mind and led a research project into mental health service provision for asylum seekers and refugees in England and Wales, and before that was the Volunteering Coordinator at the North Glasgow Community Food Initiative, an integration project working with refugees and the local community.

**Cigdem Esin** is senior lecturer in Psychosocial Studies, co-director of the Centre for Narrative Research and member of the academic team running Open Learning Initiative for Refugees and Asylum Seekers at the University of East London. Her research interests are in narrative methodologies, interconnections between gender, power and politics, life stories and visual narratives. Cigdem's work on visual narratives explores the possibilities that visual storytelling and multimodal narratives could offer for an in-depth understanding of life stories within multilayered, transcultural and multilingual contexts. She recently worked with a small group of young British-Muslim women in East London as part of this ongoing methodological project. She also ran life story projects in the Calais refugee camp, together with Aura Lounasmaa and Corinne Squire.

**Zsombor Lakatos** Zsombor Lakatos has been working as an assistant research fellow since he was awarded an MA in Sociology at Eötvös Lóránd University in 2011. He completed a specific course on drama teaching in the same year and worked in a Theatre In Education group for a few years. In 2016, Zsombor started working in Menedék - Hungarian Association for Migrants, as an educator and social worker, on the field of educational integration. In 2018, Zsombor, together with Nikolett Pataki, conducted a research on the educational integration of migrant children in the Hungarian public education system. An article drawing on the results of the project can be found on this link: [http://epa.oszk.hu/01500/01551/00101/pdf/EPA01551\\_educatio\\_2017\\_03.pdf](http://epa.oszk.hu/01500/01551/00101/pdf/EPA01551_educatio_2017_03.pdf)



Pedagogy Panel

**PANEL ABSTRACT**

This panel will discuss pedagogy not only as an educational technique and a set of methods but also as a political and moral practice in formal and informal educational settings that aims to integrate refugees and marginalized and racialized students. We will consider ways in which critical pedagogy could offer a space for students to express their experiences and reflect on the processes and effects of oppression, discrimination and racialization, with a view to developing a capacity for critical reflexivity and solidarity with the oppressed groups. The literature on the political and moral implications of pedagogy suggests that teachers-scholars embody the knowledge that we produce and create specific values, practices, and social relations in educational settings. What are the exact politics of pedagogy in higher education in the 21st century, however? Is there a way to rethink pedagogy as an active process of learning and a central force in the struggle for justice, equality, human dignity and inclusive democracy?

Panel facilitators: **Angela Kocze** (CEU), **David Ross Riddout** (CEU)

**PANEL DISCUSSANTS**

**Latoya Manly Spain** (ARRIVATi, Berlin)

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**Abimbola Odugbesan** (Demokratische Schule FLeKS, Hamburg)

*The Tragedy of Formal Education and Knowledge*

Throughout the world, institutionalised pedagogical approaches to education (formal education) remain the fundamental components of standard learning methods. However, the intransigence in adopting such a standardised/normative pedagogy has drastically excluded and undermined indigenous values, norms and other methods of cultural heritage and education. In my presentation, I want to emphasise the significance of informal education and why it should be reaffirmed and included into modern day pedagogy. Using the activities of the self-organised refugee group *Lampedusa in Hamburg* and of the alternative learning initiative *Silent University Hamburg* as case studies, I will also argue how informal pedagogical approaches could become means of justice and liberation.

*Abimbola Odugbesan, born in Ibadan, holds a B.Sc in Political Science, Degree in Health Education and taught Social Study and English in Nigeria. He's an English teacher at Demokratische Schule FLeKS, Hamburg. Odugbesan is one of the spokesmen of Lampedusa in Hamburg, a member of the GEW-Gewerkschaft, Erziehung und Wissenschaft, Hamburg, and one of the initiators and participants of 'Here to participate' a program for Refugee teachers. He is a lecturer and coordinator at Silent University Hamburg and was invited with his lecture 'Nigeria During Slavery in West Africa' to schools and institutions such as the Abendschule vor dem Holstentor, Hamburg ; Gymnasium Hamm, Hamburg; Gruner +Jahr Hamburg; Amedeu Antonio Stiftung, Berlin ; Refugees Welcome, Schwerin. He was one of the organizers of the International Conference of Refugees and Migrants (2016) at Kampnagel Hamburg and part of the panel 'Wie gestalten wir das Einwanderungsland Europa' at Leuphana University, Lüneburg, and participated in*



*‘Integration ermöglichen - Zusammenhalt stärken’, a forum organized by Robert Bosch Stiftung. He is one of the contributors at the ‘Draft Conference Zurich’ (2016) an international forum organized by Institute for Contemporary Art Research IFCAR and Zurich University of the Arts ZHdK. He played a leading role initiating important discussion with members of local asylum-seeking communities around self-determination, self-organizing, self- advocacy, self-empowerment, and human rights at Free Home University FHU Lecce, Italy ( 2016). Odugbesan consider himself as an activist and an academic, and he is still looking for more prospects and perspectives for the future. In his research he focuses on the total independence of Africa from the colonial master and the emancipation of African women from patriarchy.*

### **Nikolay Oleynikov**

*Two Pedagogical experiments: Free Home University and Chto Delat School of Engaged Art:*

*Contexts, tools and politics in making intimate communities and learning in solidarity*

As a part of both alternative pedagogical initiatives dealing with art and grass-roots politics, Nikolay will talk about this experimental platforms, and their working methods. One of the focuses of Free Home University's 5 years inquiry is learning in solidarity with refugees in the South of Italy. Meanwhile since year 2013, School of Engaged Art (St Petersburg) is thriving to build a counter public space in order to re-imagine a counter public as an entity, as a community in the Post Soviet context.

**Nikolay Oleynikov** artist; punk; antifascist; member of CHTO DELAT; harmonica\percussion\voice of Arkady Kots band; mentor at Chto Delat SCHOOL of ENGAGED ART; present at ROSA’s House of Culture; co-pilot at Free Home University; contributor and editor for [arteseverywhere.ca](http://arteseverywhere.ca); author of the SEX of the OPPRESSED (FreeMarxistPress/PS-Guelph). Solo and collective exhibitions worldwide.

<https://www.fhu.art/>

<https://chtodelat.org/>

<https://nikolayoleynikov.wordpress.com/>

### **David Ross Rldout (CEU)**

David has been involved with OLLive since its beginnings as a voluntary initiative organized by members of the CEU community and the wider Hungarian civil society in late 2015. He served as a Co-Director of its Weekend Program until 2018, and currently supervises its English teaching. For Olive-UP, he collaborated in designing the curriculum and supervising Academic English instruction. He has also taught academic writing for the program. Prior to working with OLLive, David spent 14 years with CEU’s Roma Access Programs. He directed its English language program (RELP) and co-supervised its graduate preparatory program (RGPP). Alongside his work in educational initiatives centering on inclusion for marginalized learners, he is the acting director of CEU’s Center for Academic Writing.



**Leyla Safta-Zecheria** (West University of Timișoara)

*Whose Pedagogy of Solidarity in Times of Increased Vulnerability in the University?*

Recent times have seen a number of contradictory tendencies that have shaped the conditions under which acts and programs of solidarity with vulnerable groups within the university can be carried out. On the one side, there is a favorizing global normative framework, embodied partly by the UNESCO Incheon declaration that seeks to encourage lifelong learning and the equitable access of vulnerable groups to higher education (UNESCO, 2015). At the same time, the turn towards authoritarianism in contexts that have previously been described as progressively becoming more democratic has had clear negative effects on the conditions under which academic acts of solidarity with vulnerable groups can be carried out.

At its onset, the petition crisis in Turkey in 2016 seemed an isolated event, in which individual academics (not universities) were punished and in many cases removed from their positions, as well as by now also trialed and convicted to prison sentences, for their collective act of solidarity with the victims of war. The way in which authoritarian tendencies manifested in Turkey in this field can be seen was an individualizing one, individual academics were punished and a university culture where dissent becomes increasingly difficult has been created indirectly. Nevertheless, Hungary followed as a close second with an approach that put under pressure to act, both entire universities and institutions, such as CEU, entire disciplines, such as gender studies and affirmative action programs and other explicitly pro-migrant activities, such as OLive – what all of these shared was a commitment of solidarity with vulnerable groups translated into structural academic action. Thus, the pressure in Hungary is only *indirectly individual* – through the pressure exercised upon institutions. But declarations to “investigate” affirmative action programs (such as one relatively recently made by the Trump organization), as well as authoritarian political turns such as the one brought about by the Brazilian elections, show that Turkey and Hungary might again be the pioneers of a global phenomenon.

What does all of this tell us for thinking through a critical pedagogy of solidarity within the university? I think we need to clarify *whose* pedagogy this is to be in the university. If we are to take seriously the transformative power of collective politically positioned knowledge production (in a but not limited to a Freirean sense) and its ambition to equalize the relationship between those who produce knowledge and those about whom knowledge is produced – there cannot be a university centered pedagogy geared only towards vulnerable groups. The process of learning necessarily needs to involve academics themselves as equal partners in the learning process.

Given the global tendencies that cause academics who choose to solidarize with vulnerable groups to be open to persecution themselves, one of the things that academics can and need to learn is how to deal with situations of oppression, a point where vulnerable groups and individuals unfortunately have far-reaching personal experiences. At the same time, what both groups can learn together is how to continue fighting for the rights of vulnerable groups, when their legal and structural codification (at least on a national level) is becoming increasingly difficult.

*Leyla Safta-Zecheria, Postdoctoral researcher at the Educational Sciences Department at the West University of Timișoara, Romania, is an anthropologist and critical policy studies scholar, focusing on mental health and disability, who has now embarked on postdoc and graduate level training in the field of pedagogy.*



**Violeta Vajda** (University of Sussex and the Institute of Development Studies in the UK)

I will describe a critical pedagogy method called a learning trajectory that I used and wrote about previously (Howard and Vajda, 2016). I will talk about how to set up a learning trajectory that allows people with racial privilege to process and understand it as well as take action in support of people targeted by racism. This particular learning trajectory follows a sequence of awareness, analysis, action and accountability, all stages on the way to developing a liberatory consciousness that ‘enables humans to live ‘outside’ the patterns of thought and behaviour learned through the socialisation process that helps to perpetuate oppressive systems’ (Love, 2000, 599). As a practical application, I explain how this wider theory of processing our racial privilege can be used to address unequal relationships of power between Roma and non-Roma in the context of structural antigypsyism.

**References:**

Howard, J. and Vajda, V. (2016) *Inclusion as an Agenda for Transformative and Sustainable Change: Addressing Invisible Power through Reflective Practice*. IDS Bulletin 47:5, 43-56.

Love, B. J. (2000). Developing a liberatory consciousness. *Readings for diversity and social justice*, 2, 470-474.

*Violeta Vajda is a Romani Studies researcher with the University of Sussex and the Institute of Development Studies in the UK. Violeta writes about the role that critical whiteness theory can play in Romani Studies and how it may be possible to re-conceptualize non-Roma identity so that it becomes a progressive and positive driver that can ultimately underpin the emancipatory efforts of the Romani movement. Violeta has also worked as a consultant and researcher with the Institute of Development Studies on projects related to the role of antigypsyism in Roma Inclusion and social accountability. Since 2014, Violeta has worked as the Resident Program Manager for the National Democratic Institute in Budapest, Hungary.*

**Viktoria Vajnai** (CEU)

When thinking about inclusive university education and the access of marginalised groups, one not only has to consider the content (knowledge, approaches and methods), but also the frameworks within which these are produced and passed on. Two rather salient examples of these frames are language and time, both very often perceived from the deficit perspective when talking about marginalised groups. Very often the language of higher education institutions is not the mother tongue of students or would-be students from marginalised groups and if it is, both the academic institutions and the students might find their language use and competence inadequate in the academic context. Besides language, another ubiquitous, though often overlooked, frame is time: education, and university education as well, takes place in a time frame which is linear and irreversible. Students from marginalised groups, especially those having a disrupted or irregular educational background, might experience this timeframe as a constant source of frustration that will never come to an end. Before, during and after their studies they might feel that educational institutions - and the broader society - imposes a strict time frame on them,



and judges or punishes them because they fall behind. Democratising the language and time-frame of higher education could be an important step towards more inclusive universities and would benefit marginalised groups, all students, and the entire academia.

*Viktoria Vajnai has been teaching Academic English to CEU's RGPP students since 2007 and also taught OLive UP and WP students for 3 years. For 5 years, she has been a Debating instructor of the OSF Pre-Academic Summer School (Istanbul, Turkey and Tbilisi, Georgia), teaching international graduate students who intend to do MA courses at US and European universities. Before joining CEU, she worked for the Hungarian Institution for Educational Research and Development and, as a researcher, editor and course developer, contributed to Social Studies and Active Citizenship Education course materials, teacher trainings and publications. She has worked for a number of NGOs aiming at integrating innovative pedagogical methods into education.*

## Policy Panel

### **PANEL ABSTRACT**

The aim of the Policy Panel is to explore innovations in providing inclusion for refugee students in higher education. These cover refugee qualifications recognition, development of inclusive university administrative practices in recruitment, admission, and providing financial support for students. The panel will also address how efforts to upscale refugee inclusion practices can be laced in the growing internationalization of higher education and how this wider trend can be exploited against the impacts of restrictive citizenship regimes that migrants and refugees often face in Europe. The discussion intends to address the experiences and potentials of some transnational cooperation in the field of higher education management (e.g. the ENIC-NARIC for qualification recognition) from the perspectives of domestic stakeholders or university level administrative structures. Chances and challenges for bottom-up and autonomous initiatives for championing university innovations in providing special financial aids, scholarships, and career mentoring for refugees will also be explored within (and beyond) Europe. Participants may want to map and assess if recent noteworthy experiments are initiated by powerful universities of outstanding academic recognition or more so by coordinated actions by actors embedded in conducive domestic higher education environments? The panel participants may also feel inspired to reveal their experiences regarding the linkages of policy innovations, the subsequent changes in admission procedures for prospective refugee students, and the impacts of these innovations on thinking on fairness, excellence, and the relevance of knowledge in various university practices, in other words, how policies introduced to widen the access to higher education may induce changes in framing mission, services, and boundaries of the university.

Against this backdrop, the panel will reflect upon recent domestic or transnational initiatives such as NOKUT's Qualifications Passport for Refugees and the European Qualifications Passport for Refugees, the InHere Project done in affiliation with the European University Association, the Erasmus Network of OLive programs, and various student initiatives across Europe.

Panel facilitator: **Violetta Zentai** (CEU)



## PANEL DISCUSSANTS

**Ann-Seline Fankhauser** (Swiss Student Union, VSS-UNES-USU)

**Rosa di Stefano** (Università degli Studi di Roma 'La Sapienza')

**Luisa Bunescu** (European University Association)

**Marina Malgina** (Department of Foreign Education, Norwegian Agency for Quality Assurance in Education (NOKUT), Norwegian ENIC-NARICs")

**Prem Kumar Rajaram** (Head of CEU OLive)

*Since 2016, **Luisa Bunescu** has been working as Policy and Project Officer in the Higher Education Policy unit at the European University Association (EUA). Prior to joining EUA, Luisa was Research Assistant in Macroeconomics at the Berlin School of Economics and Law and Assistant to the Director at the Centre International de Formation Européenne (CIFE) in France. She holds an MA in Political Economy as well as one in European Studies and International Relations.*

***Rosa Di Stefano** is a team member of the International Scientific Cooperation unit at Sapienza University of Rome, with a broad experience in project drafting and project managing. Before joining Sapienza, she worked in the field of development cooperation for NGOs in Latin America and managed Erasmus+ projects on higher education and vocational training. Currently, she is in charge of several European programmes for cooperation and research, including Marie Skłodowska-Curie Actions and EuropeAid. She holds an Honours Bachelor degree in Political Science and International Relations with distinction from the University of Toronto and a Master degree in Cooperation and Development from the Institute for Advanced Studies of Pavia (IUSS).*

***Ann-Seline Fankhauser**, after completing her master's degree in social sciences with a focus on migration and citizenship at the University of Neuchâtel, worked for various NGOs in the field of asylum and migration. She has worked in the field of information and sensitisation as well as in the counselling and support of unaccompanied minor asylum seekers. In addition to the human rights dimension of the migration issue, she is particularly interested in social integration processes, coexistence and civic engagement within culturally diverse societies. Ann-Seline is currently working as co-project manager of the Perspective Studies project of the Swiss Students Union and is completing a Master's degree in Law at the University of Fribourg.*

***Marina Malgina** is a Head of Section for interview-based recognition procedures at NOKUT – Norwegian Agency for Quality Assurance in Education, Norwegian ENIC-NARIC. She graduated from the University of Oslo, Norway with a Master's degree in Comparative and International Education. She started her career as a credential evaluator in 2006. Since 2010, Marina has been leading NOKUT's work in developing and implementing recognition procedures to support refugees in accessing further studies and employment. She has been involved in the development of the Qualifications Passport for Refugees scheme since 2015 and is a content coordinator in the project 'European Qualifications Passport for Refugees' led by the Council of Europe.*



## SHORT DOCUMENTARY SCREENING

### *Story of an Unfinished Film* by **Klára Trencsényi**

Description: A teaser for the OLLive participatory video course edited solely from the footage shot by the OLLive Weekend Program participants' footage shot during the workshops in 2016 and 2017.

*Klára Trencsényi is a freelance director and cinematographer committed to creative and social documentaries. She graduated from the Hungarian Film Academy in Budapest as Director of Photography. Prior to her first feature length, award winning documentary, **Train to Adulthood**, she directed two mid-length documentaries (Corvin Variations, 2011, Birds Way, 2009), and a short documentary (3Weddings–Elena&Leo, 2009).*

*Klára has worked in many international productions as director of photography with Dutch, American and Hungarian directors, and won several awards. From May 2016 she has been tutor at the Participatory Video course at OLLive, Open Learning Initiative for Refugees at the Central European University. From 2017 she is lecturer at the Budapest Metropolitan University. Currently she is editing her second feature documentary called **Wardens of Memory**.*