



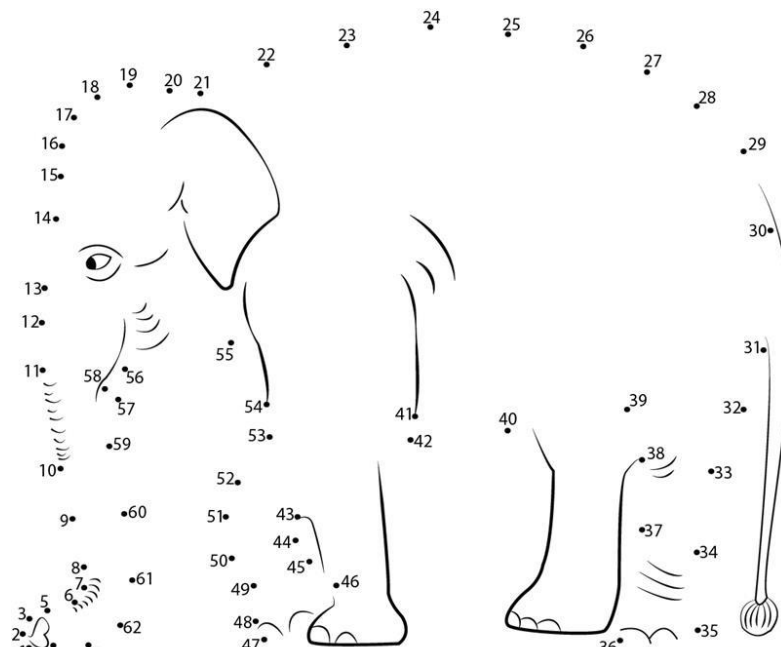
Anti-poverty Professional Learning  
for the Teaching Profession



## Core Module 3

### Schools against poverty: the art of the possible

## Participant Resource Pack



***Joining the Dots  
on the Elephant in the Classroom***



## Resources for Core Module 3 Participants

Thank you for joining our PACT online Core Module 3, Schools Against Poverty: the art of the possible, on 11<sup>th</sup>/13<sup>th</sup> November 2020. Edited recordings of this module session and the other PACT modules, are on the EIS website if you would like to refresh your memory or share the experience with colleagues.

[PACT Core Module 3 \(eis.org.uk\)](https://www.eis.org.uk/Professional-Learning/PACT)

<https://www.eis.org.uk/Professional-Learning/PACT>

Like the module itself, the resources in this pack are designed to 'Join the Dots' to support consolidation and reflection, with a particular focus on what we can do with what we have learned – in the classroom, together with colleagues, and at whole school level. This means considering and reflecting on both the potentially empowering nature of this PL, but also some of the barriers we may encounter along the way.

As you know, PACT is focused on understanding poverty – what it does to, and means for, our young people and their lives. As from the beginning, the module, and its resources here are designed to emphasise the fullness of those lives, and the importance of not only families in that, but both the communities and the places in which our young people's lives are embedded and take shape.

We hope you will find them useful, as we continue to develop our PACT Community to change the poverty narrative in support of meaningful action and culture change in schools.

This is the last of this first series of Core Modules. Sincere thanks go to everyone who participated and engaged, and who have helped to shape them. It has been a pleasure to work with all of you. Further resources will be available on a new PACT website from end March 2021, including contributions from our 'PACTivists', and we very much welcome further suggestions from you for inclusion there too.

With kind regards,

*Kait Laughlin and Sandra Scott*

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### Core Module 3

## Schools against poverty: the art of the possible

**Kait Laughlin**  
**Sandra Scott**

December 2020



### Aims

- To consolidate prior learning and understanding on poverty and its impact
- To enhance knowledge of a range of potential interventions
  - Pedagogy
  - Classroom activities
  - Poverty-related HRE
  - Whole-school anti-poverty policies
- To facilitate the ongoing development of the PACT Community
- To support the development of personal and PL planning



As before, we have a quote to set the tone for the module right from the beginning:

**Education is not a way to escape poverty,  
it is a way of fighting it.**

*Julius Nyerere (in UNESCO, 2001)*

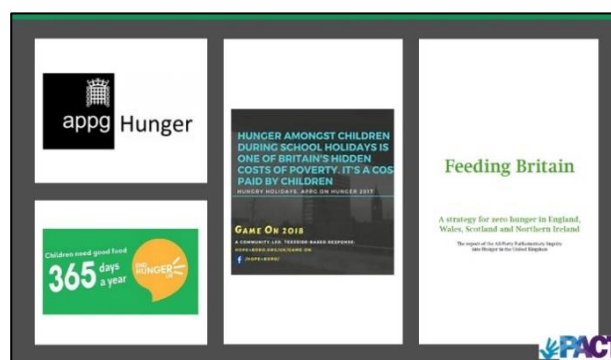
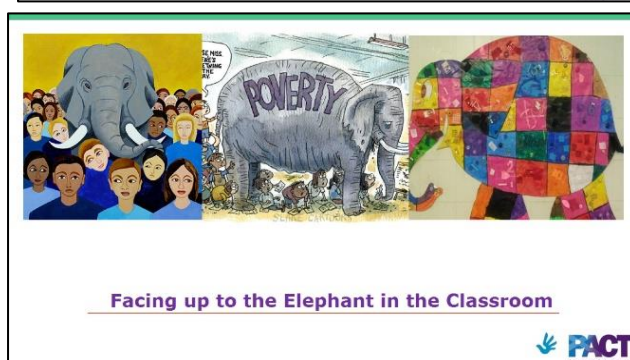
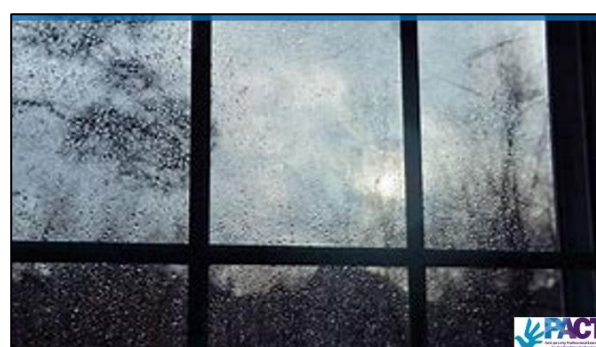
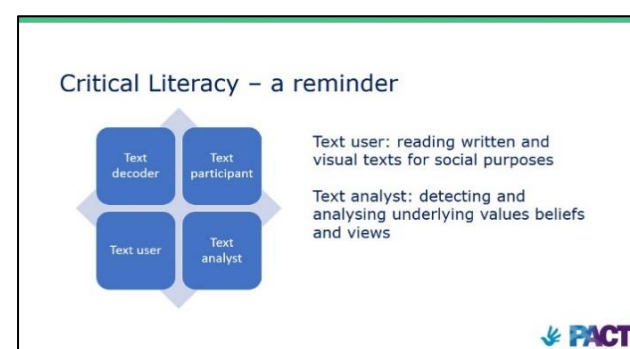


# Joining the Dots one: confronting that Elephant in the Classroom

## 1. Using Critical Literacy

### (and remembering our 'rainy day window' thoughts in Core Module 1)

Critically analysing and transforming texts involves understanding and acting on the knowledge that texts are created for specific purposes, e.g., to entertain, explain or influence. Therefore, it is important students understand that texts are not neutral, that they represent particular views and silence other points of view, and that their designs and discourses can be critiqued and redesigned.

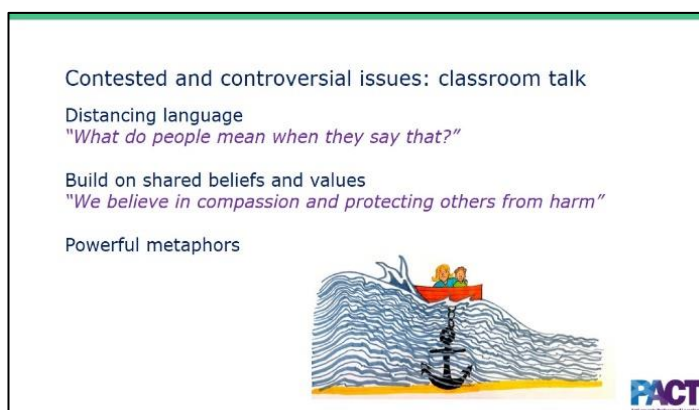


### Critical literacy helps learners:

- understand that texts are crafted according to the values, views, and interests of the writer or creator
- know that texts position readers differently, and both constrain and influence them.

### Focus questions for teachers

- What knowledge do students bring of the ways this text is designed to represent particular views and interests?
- What explicit teaching will support students in developing critical language awareness of the ways language works to create particular meanings?



**For further reading on Critical Literacy please see:**

Janks, Hilary. (2010). Literacy and Power, New York: Routledge.

[critical-literacy-asking-critical-questions-ng2019.pdf \(wordpress.com\)](#)

Key Aspects of Critical Literacy: An Excerpt – NCTE

[Discussion\\_cards\\_for\\_primary\\_pupils\\_-\\_Critical\\_literacy\\_questions\\_ZDAmpaQ.pdf \(literacytrust.org.uk\)](#)

(Please also see HRE and Critical Literacy points on Page 9)

## 2. Facing contested or controversial Issues: talking and teaching Poverty

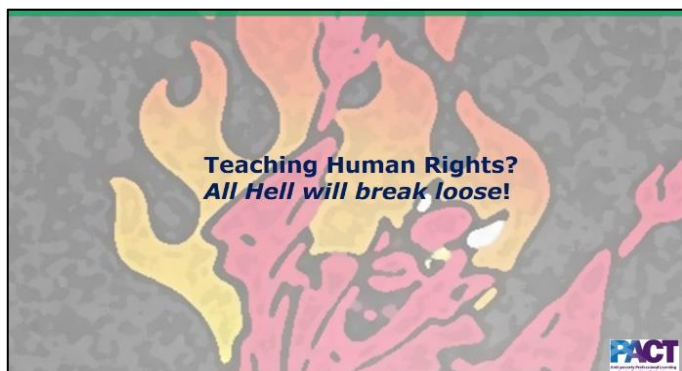
The Joseph Rowntree Foundation points out that facts alone don't change how people think recommends poverty-related discourse that:

- says why tackling poverty matters by relating to shared values of compassion and justice
- is brought to life by messengers who embody these values
- explains how the economy locks people in poverty
- explains how poverty can be solved by positioning the economy as a designed system that can be redesigned; and benefits as helping to loosen poverty's grip
- uses examples, rather than statistics, to show that poverty exists and to demonstrate its characteristics and impacts
- shows how we rely on public systems, painting a clear picture of what they look like

From: [Framing toolkit: Talking about poverty | JRF](#)

See also: [You decide - A political literacy resource | Learning resources | National Improvement Hub \(education.gov.scot\)](#)

### 3. Facing contested or controversial issues: talking and teaching HRE



#### Teaching Human Rights? All Hell will break loose: Cassidy, Bruner & Webster; 2014

Scottish study of ITE and childhood practice students' knowledge of HRE

You can download a pdf of this research from the link below, where you will also find references to presentation quotes taken from the paper: (Rapaport, 2010; Bron and Thijs (2010); Bajaj, 2011a; 2011b; Quennerstedt, 2010).

[https://www.researchgate.net/publication/263652780 Teaching human rights %27All hell will break loose%27](https://www.researchgate.net/publication/263652780_Teaching_human_rights_%27All_hell_will_break_loose%27)

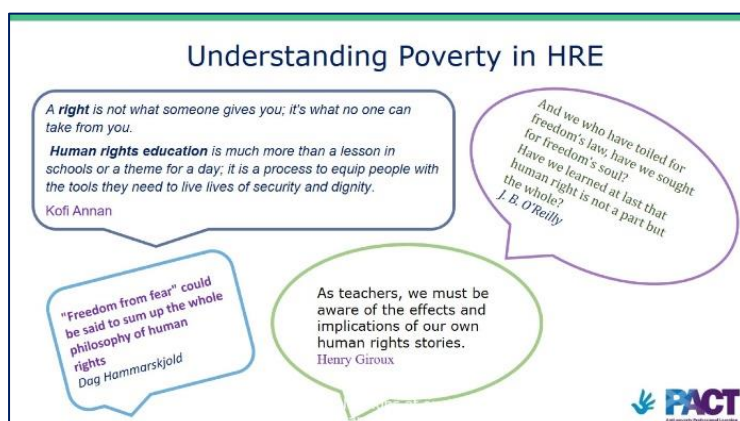
#### You may wish to revisit this 2019 research:

Daniels, S. (2019) Human Rights Education in Scotland: Challenges and opportunities. CR&DALL Working Paper. CR&DALL WP601/2019, CR&DALL, Glasgow (UK)

<http://cradall.org/workingpapers/human-rights-education-scotland-challenges-and-opportunities>

#### And may also find this 2021 research of interest:

Respect, equality, participation: exploring human rights education in Great Britain ([equalityhumanrights.com](http://equalityhumanrights.com))



And remembering our focus on 'Changing the Narrative'...

Giroux also said (quoted in Radical Teacher 103:2015): *As human rights educators, furthermore, we must recognize our own "cultural and political baggage" and be "ethically and politically accountable for the stories [we] produce, the claims [we] make upon public memory, and the images of the future [we] deem legitimate.*

Radical Teacher is published by the U.S. University of Pittsburgh, and can be found here: <http://radicalteacher.library.pitt.edu/ojs/radicalteacher>

#### 7 popular Human Rights Myths: are we immune?

- We all have Human Rights here (Scotland / U.K.?)
- Human Rights get abused by chancers
- Human Rights are unrealistic/idealistic
- Human Rights begin at home
- What about my Human Rights
- Human Rights are a bourgeois construction
- Rights go with responsibilities



**Just as we have 'myths' around poverty, there are 'myths' around Human Rights too – here are some examples – there are many more. (See Core Module 1)**

**Some of these discussion points may make useful classroom activities for different age groups.**

### Discussion Points/Info.

1. Is that true? If so, then why are so many people living in poverty? In what sense can we be said to 'have' human rights? In what sense does it matter?
2. Deeper probing shows that this attitude is often fuelled by sensationalist and inaccurate stories in the press, and/or by politicians for dialogical reasons – we have covered some examples of these in previous modules and you may wish to use some of these examples in the classroom.
3. Not so. While states are required to 'Respect, Protect and Fulfil' Human Rights, the directives on the International Covenant on Economic, Social & Cultural Rights and see earlier modules), in this case, require that to happen through these realistic and pragmatic principles:
  - Progressive Realisation
  - Using the Maximum Available Resources
  - No Retrograde Measures without proper justification, and should be temporary. (<https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx>)
4. In actual fact, while Human Rights are for everyone, they *do* actually begin at home... For example, why don't we begin with equal rights for women, in housework, childcare, carer's responsibilities, financial security, etc.?

And here's a famous quote from Eleanor Roosevelt, a major force behind the Universal Declaration of Human Rights, which we've used before:

*'Where, after all, do universal human rights begin? In small places, close to home - so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighbourhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.'*

*Eleanor Roosevelt, 1958*

(Of course, you may also want to discuss the use of solely male terms here!)

5. *"What about my Human Rights...?"* Well, that is precisely the point – they *are* your Human Rights, in spite of what may have been heard elsewhere, *and* – not *but* – they are everyone else's Human Rights too. Even the people we don't like or agree with.
6. *"Human Rights are a bourgeois construction..."* This is included as being a view that some teachers may possibly be interested in discussing with colleagues. Issues of Human Rights discourse as a tool for human emancipation are occasionally challenged by some political groups 'on the left' in this way. More detailed discussion has sometimes highlighted a position that rests on differing foundational views than that of international human rights instruments, their moral imperative, status in international law, and transformative educational and social justice potential – which is our position here. Therefore, this is included here as being of potential interest and relevance to some PACT participants, and in an effort to recognise and acknowledge different perspectives still aimed towards achieving social justice.
7. *"Rights go with Responsibilities."* This is sometimes emphasised in schools, and so needs to be included. While Human Rights are, of course part of a world view and culture that emphasises our respect for, and responsibility to each other, and to our right to live in community in a healthy environment – Human Rights per se are universal and inalienable i.e., they are not conditional, nor can they be taken or 'given' away. Statements that explicit link the two in this way, can sometimes serve to obscure this important HRE principal.

However, within that overarching framework, there are still many potentially useful discussions. For example, there are limited specific exceptions relating to individual Human Rights (which should be clearly stated in a democratic legal system). An obvious one is that if someone commits a crime, then they may be deprived of their liberty for a period of time. However, some governments then believe that they should also be deprived of their right to vote, or to have punitive living conditions in prison, or to be kept away from other people, or even deprived of their right to life.

You may find this generally useful on this topic:


<https://www.ohchr.org/en/professionalinterest/pages/rightandresponsibility.aspx>

## **Joining our Dots on Critical Literacy and HRE – some starting suggestions around poverty** (for more on Critical Literacy, see Page 4)

### **You may want to consider these questions (remembering synecdoche?):**

- When you first read some human rights materials you may wonder where poverty is actually mentioned or discussed? If the title suggests it should be there, try doing a word search, and thinking about the results (or lack of them).
- And, once you've got the hang of the language - are Economic, Social and Cultural (ESC) Rights discussed at all, or if so, merely referred in the passing? Why do you think that is?
- Points to consider: Dire poverty may be still thought of as happening 'somewhere else', or where it is included domestically, there may often be a passing mention of poverty stats of one sort or another. Are these enough? What should be included/discussed?

### **A reminder of two key U.N. documents on HRE, and a key message:**



Remembering...

The World Programme on Human Rights Education (HRE), (2005 – ongoing)

and

The Declaration of Human Rights Education and Training, (2011)

The Declaration on Human Rights Education and Training states (in Article 2), the fundamental – and widely accepted – principles, that HRE encompasses education:

**About** Human Rights: awareness, knowledge and details of internationally recognised Human Rights – *facts* as well as *understanding*;

**Through** Human Rights: use of inclusive methods that reflect and model the ethos, values and principles of Human Rights – about how we behave towards each other;

**For** Human Rights: purposeful teaching and education to enable people – of all ages – to know their Human Rights and to be able to demand and claim them.

(See back to Module 1 for more on this.)

## 4. Facing contested or controversial Issues: talking and teaching Class (the twin elephant in the classroom)



Continuing to look at class – and of course, poverty – through a variety of lenses to deepen our understanding: through **Perspectives from the Social Sciences**. Please see the film of Tom Leonard's 'Patter Merchant' poem in Core Module One as a reminder of the idea of 'Cultural Capital' and associated assumptions.

You may also be interested in the [University of Glasgow International Poverty Research Network](#) for a further link to the film, to the work of WestGAP (also from Module 1), and for other materials of interest:

'The network provides a forum for inter-disciplinary and global discussions on different approaches to poverty research and connections to current issues. This includes investigating the cultural and historical contexts of attitudes towards poverty, wealth, and charity around the world, and contemporary global debates on inequality and humanitarian strategies.'

[University of Glasgow - Research - Research units A-Z - Poverty Research Network](#)

**And on Cultural Capital, here is a related tool/concept to consider: *Habitus*.**

The Oxford Dictionary of Sociology (2009) defines Habitus thus:

*"(It) refers to the symbols, ideas, tastes, and preferences that can be strategically used as resources in social action. .... Thus, middle-class parents are able to endow their children with the linguistic and cultural competences that will give them a greater likelihood of success at school and at university. Working-class children, without access to such cultural resources, are less likely to be successful in the educational system. Thus, education reproduces class inequalities.*

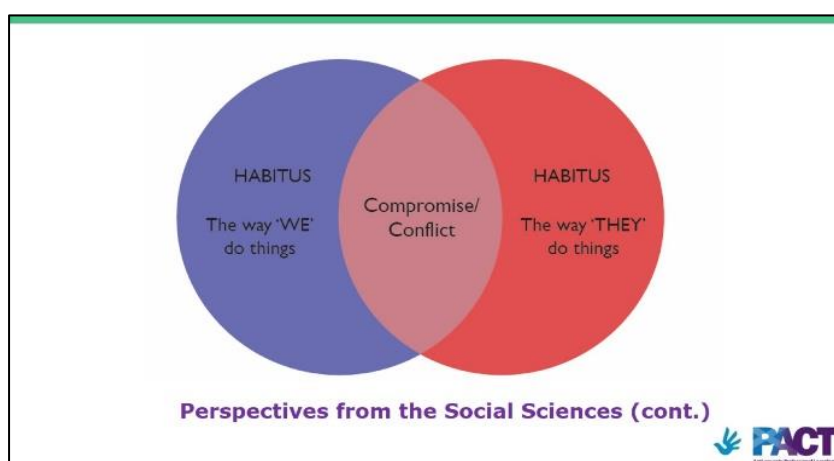
For example, 'Habitus' is a way of *being in the world*.... It can be glimpsed or hinted at through even such things as ways of walking, speech, body language, nuances of dress – reflecting previous discussions on 'People Like Us'?

**Why is this of interest?**

As another example of a foundational and widespread theoretical and pragmatic position from another discipline that may be a useful way of understanding poverty and/or social class and its impact on young people's lives and actions.

**Reflection Point**

Looking at this diagram and thinking of our young people, and considering poverty and remembering ideas of social class, who do you think is most likely to be in that middle zone? And how do you think that feels?



For more, see e.g., <https://infed.org/mobi/pierre-bourdieu-habitus-capital-and-field-exploring-reproduction-in-the-practice-of-education/>


## 5. Facing contested or controversial Issues: talking and teaching Privilege

White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing White privilege makes one newly accountable.

As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about white privilege must ask, "Having described it, what will I do to lessen or end it?"

- PEGGY MCINTOSH



How can we apply this to class privilege?

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I don't need to worry about learning the social customs of others.

It is likely that my career and financial success will be attributed to my hard work

When I am shopping, people usually call me "Sir" or "Madam"

When I, or my children, are taught about history, people from my social class are represented in the books.

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There are stores that market especially to people from my social class.

Experts appearing on mass media are from my social class.

When I watch TV or read the papers I can see people of my own class represented well.

I deserve my status because of my accomplishments.

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Law enforcement officials will likely assume I am a non-threatening person once they see me and hear me.

Disclosure of my work and education may actually help law enforcement officials perceive me as being "in the right" or "unbiased."

My citizenship and immigration status will likely not be questioned, and my background will likely not be investigated, because of my social class.

I can deny Social Class Privilege by asserting that all social classes are essentially the same.

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Peggy McIntosh is an American feminist, anti-racism activist, scholar, speaker, and Senior Research Scientist of the Wellesley Center for Women. She is the founder of the National SEED Project on Inclusive Curriculum. She and Emily Style co-directed SEED for its first twenty-five years. She has written on curricular revision, feelings of fraudulence, hierarchies in education and society, and professional development of teachers.

### For further reading please see:

white-privilege\_unpacking-the-invisible-knapsack.png (1200×1080) (wordpress.com)  
Diversity Toolkit: A Guide to Discussing Identity, Power and Privilege - Blog (usc.edu)  
<https://projecthumanities.asu.edu/content/social-class-privilege-checklist>

**And don't forget our discussions in previous modules. e.g., 'What happened to the Ski Trip?'**

## Joining the Dots two: Places, People and Power

### **Places, People and Power**

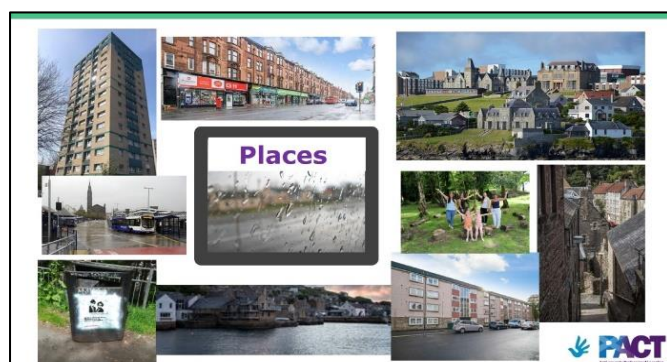
"People, Places and yes, Power built this project: more people, places and different kinds of power have got us to where we are now... and more of each – together- are needed to get us to where we want to be.

Our young people need us to do that."

*From PACT Launch event*



**We have included this important triad here as we believe it needs re-stated that attention to these three ingredients is crucial in compiling any 'Recipe for Change'.**



### **People**

(Filling in the blanks...)



In recognising the diversity of 'places' for our PACT participants, we want to emphasise once more the importance of supporting a sense of pride for our young people around where they and their families live - its history, geography, attributes and above all, community. Overwhelming evidence tells us of the importance of a sense of place and its role in contributing to our identity and our sense of who we are.

For example, it is sometimes the most visibly deprived communities that have done amazing things to support each other, while communities generally, particularly at this time of pandemic, have rallied round to varying degrees and in diverse ways. In recognising this, we all make visible the reality of everyday life for so many – whether poverty or indeed, privilege (as per our examples in earlier modules).

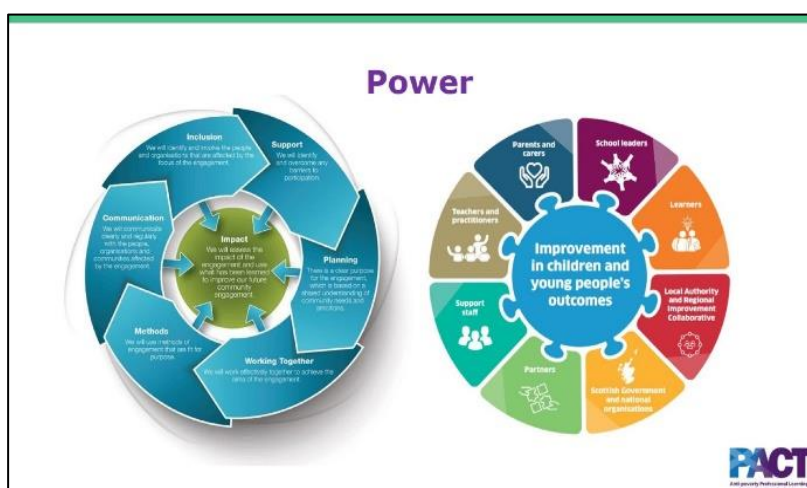
We've mentioned some examples before – they are in all of the diverse landscapes pictured above.

## Suggested Activities:

- Why not ask our young people to ask their family members and circle what support is there for people on low income in their community? Who has been doing what, particularly in these hard times? Perhaps the school can find ways to include this work in the work of the wider school community, and/or ways to honour it?
- If in an affluent area, perhaps it may be worth exploring ideas of hidden poverty, and the kinds of potential pressures on people on low income in such areas - in relation to attitudes, assumptions, invisibility, availability of support?
- And on each of these, we can draw out a specific HRE focus. Who is meeting what we now know are Economic, Social and Cultural (ESC) Rights for people in this community, or more widely throughout the country? Is it *their* responsibility to do so? Who *should* be meeting those Human Rights? (Foodbanks are an obvious example here.)
- And of course, this takes us on to **People**. We deliberately left the details of that slide blank. It takes people to do all of the above, and it takes people to pro-actively make those wider and deeper connections between schools and the wider community – not just those who are usually at the table, but those on the ground, who often slip below the radar, but can hold a community together.

And we need still more people in order to make change happen. Therefore, our next potential activity is a collegiate one: to ask, 'Who needs to come together, to be part of the discussions that can make changes on poverty happen in your school?'

## And that takes us to the next of our triad:



## Definitions of Power:

1. The ability or capacity to do something or act in a particular way; "the power of speech" or competence
2. The capacity or ability to direct or influence the behaviour of others or the course of events; "a political process that offers people power over their own lives"

You may wish to remind yourself of the National Standards for Community Engagement, as introduced here by Education Scotland.:

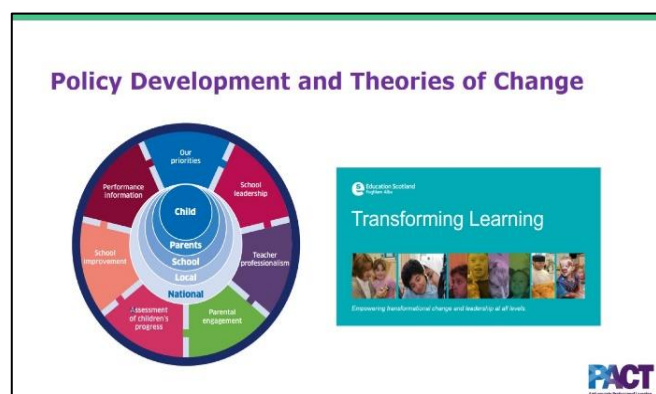
<https://education.gov.scot/improvement/learning-resources/engaging-parents-and-families-a-toolkit-for-practitioners/>

*'The Community Empowerment (Scotland) Act 2015 focuses specifically on the promotion of effective engagement and participation to help communities achieve greater control and influence in the decisions and circumstances that affect their lives.'*

*The National Standards for Community Engagement are key in supporting organisations to put the Community Empowerment Act into practice. The standards can be used to help shape the participation process of public bodies and influence how community organisations can involve wider community interests.'*

## Joining the Dots three: Policy Development and Educational Frameworks

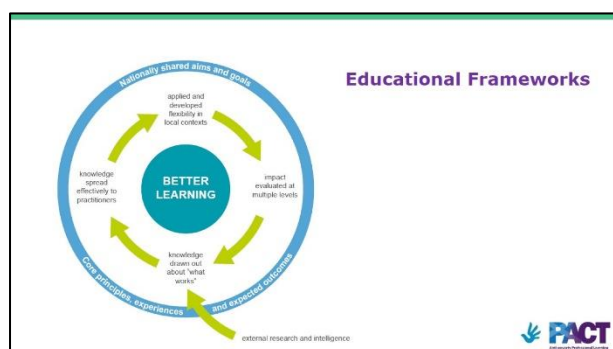
Our main point here is that policy development works best within an explicit Theory of Change. We have given two influential references to the work of leading thinkers in the field below.



For initial reading on theories of change, please see:

Hayward, Louise. Assessment is learning: the preposition vanishes. University of Glasgow, 2015.

[Change and Reform - Andy Hargreaves \(weebly.com\)](#)



'The driving goal is not illusory short-term gains but sustainable success.'

Ainscow (2015)

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*"Within schools and the communities, they serve, there are untapped resources that can be mobilised in order to transform schools from places that do well for many children and young people so that they can do well for them all." Ainscough (2015)*



## Using the Human Rights Based Approach (HRBA) 'Traffic Lights' as a Policy Development Tool (a familiar image to many teachers...?)

Human Rights create rights and duties. People are the rights-holders, states are the duty-bearers. States (national governments) accept duties under international law to **Respect, to Protect and to Fulfil** Human Rights.

**This could be adapted into schools using the traffic lights system too.**

**Here are some ideas to prompt reflection and discussion** (keeping our Places, People and Power triangle in mind):

**To Respect:** Your school could do a Poverty and Rights assessment of existing policies and procedures, looking out for any unintended consequences that may negatively impact on pupils on low income.

**To Protect:** Being pro-active in asking for the above, gives an opportunity to find out where poverty – hidden or visible – may cause rights not to be met, including by established joint working practices with e.g., parent councils and other agencies (perhaps unintended consequences again?).

**To Fulfil:** Schools can go beyond reaction and decision-making case-by-case. Perhaps discuss with colleagues how your school could/can devise, develop and sustain a rights-based anti-poverty policy?

**In doing so, we can enhance our ability to meet the needs of other frameworks and commitments, e.g., on Sustainable Development Goals education and action.**



And as a wee reminder from previous modules - PACT PL enhances existing provision and is designed to be consistent with existing frameworks, including our GTCS Standards on Social Justice (see Core Module 1).

[Schools: National Improvement Framework \(NIF\) - gov.scot \(www.gov.scot\)](http://www.gov.scot)

*The national improvement framework and improvement plan for Scottish education designed to help deliver the twin aims of excellence and equity in education.*

## Joining the Dots four: Don't Reinvent the Wheel

And, as reflected throughout the Modules, don't forget the importance of our prior learning on everyday actions, as we develop our Policy:



**Our PACT partner CPAG in Scotland is a vital anti-poverty organisation for schools. We have previously given you their Cost of the School Day Toolkit and you can find much more on their website, including Coronavirus-specific information.**

<https://cpag.org.uk/scotland>

<https://cpag.org.uk/cost-of-the-school-day>

[Coronavirus | CPAG](#)

**The work of The EIS Child Poverty Campaign also provides an important resource for policy development.**

<https://www.eis.org.uk/campaigns/child-poverty>

**And please do see the online Module for 'Developing our PACT Community' and for further discussion from participants.**

[PACT Core Module 3 \(eis.org.uk\)](#)

**And look out for more resources on the forthcoming PACT website!**

