

Strategies Used by Krembo Wings Youth Movement to promote inclusiveness

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Abstract

The fact that the Krembo Wings Youth Movement stems from the life experience of a child with special needs and his desire to do what everyone else did, creates a unique approach to “inclusion”. “Inclusion” is seen as an expansion of the mainstream to allow, enable, and encourage children who are usually pushed to the margins to be part of the mainstream, in daily life, school, and social activities. This approach requires mutual acceptance, mutual respect and mutual appreciation. The strategies used by the Krembo Youth Movement are an outgrowth of this approach. Based on theories of conducive education, person-centered thinking and living to one’s potential, the strategies stress working together and having fun together, developing everyone’s potentials to create a joint endeavor of learning, reflection and enjoyment. The present article presents the movement, the approach and the strategies supported by empirical evidence from the field. The evidence is drawn from a secondary analysis of an Evaluation Research Report conducted for Krembo Wings in 2015.

Introduction

The present article presents a picture of the strategies of inclusion practiced by the Krembo Wings Youth Movement. In the past numerous discussions have taken place concerning the impact of inclusion (Cohen, R., Roth, D., York, A. and S. Neikrug, 2012; Fidler, L. Vilchinsky, N., Werner, S. 2007). Such studies examine the influence of inclusion in an effort to attribute changes in attitude, sense of belonging and self-esteem to the experience of participating in programs of inclusion. However, the literature is limited regarding specific strategies used for the success of inclusion. The present article will discuss these strategies as developed by the Krembo Wings Youth Movement, providing concrete examples of these strategies in action.

The article begins with a brief discussion of inclusion followed by a short history of the Krembo Wings movement. It continues with a presentation of the Krembo Wings specific approach to inclusion in theory and the strategies it uses to promote inclusion in action. This will be followed by a presentation of empirical evidence of the theory-in-action through an ethnographic description based on observations, interviews and discussions with participants in the movement. The article ends with the successes and challenges inherent in such strategies.

The evidence used for the article is based in part on a second analysis of data collected for the purpose of examining impact of the movement on its participants (Dank, Rosenstein, Zamir, 2015).¹ In that report, extensive details are provided about the methods used to gather the data for the study. For the present article, the general analytic strategy was to code the data from the open-ended item in the original study using an emergent set of codes (using the Quirkos², Qualitative Analysis Software) and support it with observations and interviews. This combined method facilitated the identification of themes associated with strategies for effective and successful inclusion. It is important to note that participants were not explicitly asked about strategies. Therefore, the secondary analysis of the data is necessarily limited by the extent to which participants provided information relevant to strategies. In some cases, specific reference to strategies was made, whereas in other cases inferences indicating themes were drawn. In addition, the article is based on the vast information provided on the Krembo Wings website concerning all aspects of the movement (<http://www.krembo.org.il/>).

Inclusion

Definition of Inclusion: *The full and active participation of children with disabilities or other special needs in community activities, services, and programs designed for typically developing children, including child care. If support, accommodations, or modifications are needed to ensure the child's full, active participation, they are provided appropriately. The participation results in an authentic sense of belonging for the child and family.*³

People with special needs want full, unconditional membership in family and community. As Norman Kunc, a disability rights advocate, has said so eloquently, "When inclusive education is fully embraced, we abandon the idea that children have to become 'normal' in order to contribute to the world. Instead, we search for and nourish the gifts that are inherent in all people. We begin to look beyond typical ways of becoming valued members of the community and, in doing so, begin to realize the achievable goal of providing all children with an authentic sense of belonging."⁴

According to Woelders and Abma (2015), "Inclusion and exclusion are also highly debated themes in the field of Disability Studies (DS). The viewpoint of DS is that disability is socially constructed, which means that it is the result of the way society deals with disabilities. People with disabilities are like everybody else. Society itself makes the difference. When society is more open and inclusive to people with disabilities, social injustice and inequalities can be eliminated"⁵ (Woelders and Abma, 2015).

It is in this spirit that Krembo Wings conducts its activities.

¹ Dank, M., Rosenstein, B., Zamir, J. (2015), Krembo Wings, Impact Evaluation Report 2015. In Hebrew. Available at <http://www.bleknet.net/krembo/research.pdf>

² <http://www.quirkos.com/>

³ Inclusion Works! Creating Child Care Programs That Promote Belonging for Children with Special Needs was developed by the Children Development Division, California Department of Education. 2009

⁴ I. N. Kunc, "The Need to Belong," 25–39.

⁵ Woelders, S., & Abma, T. (2015). A different light on normalization: Critical theory and responsive evaluation studying social justice in participation practices. In B. Rosenstein & H. Desivilya Syna (Eds.), Evaluation and social justice in complex sociopolitical contexts. *New Directions for Evaluation*, 146, 9–18.

History of the Krembo Wings Youth Movement

Understanding the origin of the Krembo Wings Youth Movement is crucial to understanding its approach. Krembo Wings developed out of the experience of one family with a disabled child and that child's desire to do everything everyone else did despite his severe disability⁶. Thus the movement began not from the desire to "include", but rather from the wish to "be included", that is, to be as much like everyone else as possible. The commitment of the parents and the child to do everything anybody can do, to take part in life to the fullest among an entire range of children inspired the movement. Despite the fact that the boy had great difficulty in communicating, he managed to make his wishes known and the parents found ways to understand his requests and followed through by satisfying them where possible whether it involved climbing a tree, riding a tractor, or picking olives. The experience of this family stands at the heart of the movement - the desire of the child and his parents to create a "normal" social milieu. The movement did not stem from the desire of the mainstream to include people on the margins, but the need and wish of the people on the margins to extend the mainstream to include them. Indeed, when people do not meet the ideal norms they are excluded. This inherently hierarchical relationship between inclusion and exclusion was not part of the beginnings of Krembo Wings and is not part of the movement itself.

Krembo Wings functions similar to other Youth Movements except that the participants are children/ teens with and without special needs alike. In order to facilitate activities the participants with special needs are paired with those without special needs. Often instead of a pair, a threesome is formed so that the participants can support each other when needed (in communication, mobility, flexibility, etc.). The basic principles of Krembo Wings are clearly presented on their website⁷ as:

Viewing all Members as Equal

Krembo Wings is a youth movement for both members with disabilities and counselors (teenagers from the regular educational system). Both are active partners (and equal members) in the youth movement's activities, atmosphere and life.

Human Dignity

We treat all members with respect rather than based on stereotypes. Every person is special and unique and must be recognized, understood and related to on the basis of deep familiarity rather than prejudice.

Subjective Disability

We view disability from an individual perspective that is not based solely on medical facts, but also on thoughts, feelings and emotions. Both disability and ability are a function of the person's self-perception. A person who considers him/herself as having a disability – has a disability. On the other hand, a person who thinks others can help him/her perform a certain task and considers him/herself as a person with abilities – whatever these are – does not have a disability. We are guided by this view.

Emphasis on strengths and abilities

We all have our stronger sides – we look for them and reinforce them. It is important to understand the difficulties people have, but in our professional approach we emphasize strengths.

⁶ <http://www.krembo.org.il/102/והתפתחות-התנועה> סיפור-הקמה

⁷ <http://e.krembo.org.il/240/Learn-from-Us>

<http://www.krembo.org.il/430/%D7%9E%D7%99%D7%93%D7%A2-%D7%A0%D7%95%D7%A1%D7%A3>

Encouraging Independence

We encourage all movement members to be independent both in thought and in action, each according to his/her abilities and preferences.

In accordance with these beginnings and principles, the movement based its educational approach on the theories and practice of Conductive Education developed by Peto (Schenker, R. Tsad Kadima, The Association for Conductive Education in Israel), mediated learning developed by Feuerstein (1991), Person-centered therapy by Rogers (1969), and Person-centered thinking (COI for the Department of Health, 2010).

Specific approach to inclusion in theory

The theoretical roots are described below briefly.

Conductive Education represents a significant paradigm in the treatment and well-being of children and adults with motor disabilities and their families as presented by a systemic-developmental model differing from existing medical and social ones....Conductive Education facilitates learning processes in authentic surroundings for children and adults with motor disabilities and for their families by means of psycho-bio-social pedagogy guided by the Conductor....the goal is to mediate between the world and the child by creating within him new abilities and potentials rather than merely utilizing existing potential. Three factors are required in order to achieve this change: - faith that the change is possible for the individual - a variety of flexible and effective pedagogic techniques - a system that will allow the use of those techniques.⁸

In contrast to the treatment orientation of Conductive Education, Krembo Wings is not treatment oriented. Thus, while the general approach was adopted by Krembo Wings, the implementation differs in many respects. The movement follows the idea of using a mediator to facilitate communication with the child with special needs, but the connection is based on affection and friendship, not treatment. Although originally the participant without special needs was viewed as the mediator, experience has shown that the participant with special needs is as much a mediator as the other. Such a joint effort at mediation succeeds in facilitating direct communication. The basic tenets of Conductive Education cited above are part of the routine operation of Krembo Wings.

The large variety of characteristics of the participants both with and without special needs made it necessary to consider each child separately, rather than part of a group either according to special needs, age, ethnicity, gender, or socio-economic status. Thus the theory of Person Centered Thinking⁹ was particularly appropriate. *Person-centered planning and approaches offer powerful ways of listening to young people and enabling them to plan their futures. Person-centered planning is rooted in inclusion and equal rights and can be used to enable disabled young people to have the same life chances as their non-disabled peers (p.4).*

The above described theories are positive and well meaning, however, the proof is in how those theories are put into action in fact (Schon, 1987). According to Schon, espoused theory consists of the declared precepts of a program. Theory-in-action consists of the activities and behaviors that are actually implemented. Often these two elements are not in sync and account for confusion and dissonance in program operation. The evidence shows that the espoused theory and the theory-in-action of Krembo Wings are in sync. In other words, what the movement says it does, it actually does

⁸ Tsad Kadima, The Association for Conductive Education in Israel www.tsadkadima.org.il

⁹ Person-centred thinking for schools and nurseries (minibook), free download from the Valuing People Now (VPN) website at: www.valuingpeople.gov.uk

do. This sync will be shown in the presentation of the strategies of Krembo Wings presented and illustrated with empirical evidence below.

Strategies and empirical evidence of the theory-in-action¹⁰

The themes that emerged from the Quirkos analysis of the data indicate the strategies practiced by Krembo Wings. They can be categorized in the following way: developing a sense of belonging – rather than “being included”, adaptation of activities to suit everyone without separating participants according to their special needs by allowing full participation in activities, enabling maximum communication, acknowledging the benefits to all participants by eliminating “volunteering” aspects of the activities. Clearly, these strategies are an outgrowth of the early history and theoretical pinning described above.

Developing a sense of belonging –not “being included”, but rather being part of the group

A sense of belonging is a key element in the inclusion strategy of Krembo Wings. Two major factors contribute to building a sense of belonging: pep songs and cheers, and language. These are presented below.

Pep songs and cheers

Similar to most Youth Movements, each meeting begins with the pep song of the movement. The function of pep songs has been explained explicitly by Novak (1976) in relation to religion and sports. According to Novak, the indescribable feeling created by singing and moving the body in unison (p.31) creates a sense of belonging similar in sports and religion. Such a feeling of belonging is evident in this excerpt from an observation of a routine weekly meeting of a Krembo Wings branch.

17:28 Call to come inside the front yard in a circle: Form a circle, a circle, a circle...We are now starting the activity. Everyone around, around.

In rhythm again: Everyone back up, back up, we're opening the circle.

17:31 Here, it's coming, here, it's coming (in rhythm) Krembo

We are trying to begin the activity. We are doing the pep songs. We want to hear everyone.

A counselor is standing in the center of the circle holding signs that show the symbol of a specific song or cheer. Everyone sings according to the picture and each time a different participant jumps into the middle.

“Hey, Adi is on the horse.....backwards, forwards, Hana is on the horse....” Each time a different participant gets in the middle and makes a circle.

“Hey, everyone on the horse”.....everyone dances.

Another counselor stands in the middle with a different sign.

Everyone sings in a circle, “Krembo is rising, Krembo is rising. Look at our wings, look at our wings.....’

All the participants, without exception, sing, shout, and repeat. In an interview one of the participants with special needs from another branch said that her favorite part of the meetings was

¹⁰<http://www.bleknet.net/krembo/PeulaKrembo.pdf>

when "We all sing together." Another participant indicated that she often sings the Krembo songs at home. She tells her mother, father and sister about Krembo. The only word she said clearly during the interview was "Krembo".

Further confirmation of the uniting element of the activities comes from a survey of the parents of children with special needs published on the Krembo Wings website¹¹, 77% of the parents (N=98) agreed with the statement: "My child connects to the pep songs very much."

Furthermore, a veteran regional coordinator described all the participants thus: "They feel a great feeling of belonging and pride and a feeling of being pioneers."

The Krembo language

Language plays a crucial role in the formation of ideas, sense of belonging and group cohesion. Early on in the data collection process, it became evident that participants in Krembo Wings had a language of their own. According to Byram (2006) *Languages symbolise identities and are used to signal identities by those who speak them. People are also categorised by other people according to the language they speak.*¹²

Furthermore, language can have social implications as well and being linked to identities. The following criteria cited by Byram have particular relevance to Krembo Wings.

1. *They become conscious of this only if someone uses the 'wrong' words for the group or does not recognise the allusions being made in a group conversation.*
2. *Speaking the 'correct' variety makes the individual an 'insider', a member of the in-group; not doing so identifies the individual as an outsider or a member of an 'out-group': 'S/he is not one of us, an X, because s/he does not speak our language'. P. 7.*

In interviews and focus groups, expressions such as "only we can understand each other", and "the teachers know who we are and ask for our input" were frequent. The contrast between the specialness of all Krembo Wings participants was also a repeated comment. For instance: "Someone who isn't in Krembo can't speak the language. Only someone in the setting can know it. It's a way of life." "Others don't understand. Like the Army talk." "If someone uses the word "retarded", I correct them."

Characteristics of the Krembo language

The very idea of talking about a Krembo language indicates its properties. Krembo is not an adjective. It is a noun. The transformation of a noun into an adjective in this sense is a sign of a new language. Known as neologism, this usage was repeatedly heard in the expressions: "Krembo language", "Krembo experience", "Krembo vision", "Krembo atmosphere", and "Krembo spirit".

Another characteristic of a newly formed language is the personification of an abstract concept or a concrete object. Examples of such personifications are: "Krembo changed who I am"; "Krembo is part of me"; "Like my family, **she** is part of me"; "Krembo taught me"; "Krembo will accept you the

¹¹ <http://www.krembo.org.il/imgs/site/ntext/mashovhorim2015.pdf>

¹² Michael BYRAM, Languages and Identities University of Durham, United Kingdom Intergovernmental Conference. Languages of Schooling: towards a Framework for Europe Strasbourg 16-18 October 2006

way you are, with all the pluses and minuses. And that's something everyone should learn and teach".

A noticeable feature of conversations with participants is their use of the affirmative, as opposed to the use of the negative. When speaking about their experience in Krembo Wings, or in school in general, they express themselves with positive terms. "I learned to...", rather than "I learned NOT to..."

There is no pity or condescension in this story told by a participant. It is told with appreciation and affection.

Noam is the participant with special needs in my branch. He went to the final ceremony of the branch. He was my first partner with special needs. He is a relatively shy boy, and I am so proud to see him writing his moving speech that his counselor read for him in front of everyone. He said such important things about the branch that I saw how important it is for everyone to come to Krembo Wings every week.

This response to the question about take aways from Krembo, is also full of affection and appreciation. There is no indication of pity or "feeling sorry".

The progress of my participant with special needs. And the progress of everyone in the branch. I see that everyone has a problem, but these children with special needs, with how hard it is for them, they are happy, shout and treat us with love. Something else, they are real. Without games, they love or don't love, I love that.

Caring is also part of this strategy. In the words of a participant: "There's a lot of love here and it fills you up." Another stated that Kremo was the first place he entered that is caring, and responsible.

Adaptation of activities to suit everyone without separating participants according to their disabilities - Allowing full participation in activities

Krembo branches try to accommodate physical conditions and needs in a non-intrusive manner. There is no food served to avoid eating difficulties, and aides are present to take care of sanitary needs so that the activities focus on interaction and having fun. Modified equipment is used rather than hard balls and other sharp instruments. Sometimes this accommodation has opposite effects. For instance one of the participants with special needs (Y.) said she likes basketball the best but she would like them to have a real basketball – apparently they use a foam ball. A foam ball is safer but for Y., it isn't as "real" as using a basketball.

Every effort is made to use facilities that allow room for large group, small group and individual activities depending on the needs of the participants. This is evident in the following observation:

Inside the groups divide: in the large hall there is a large group of young participants (20 with special needs, 40 without special needs). In the two side rooms there are two groups of older participants (10 with special needs and ten without special needs).

In the corridor, participants who aren't in the mood or who don't feel well congregate. The participants without special needs try to persuade the others the join in the activities.

The following observation attests to the practice facilitating understanding of an activity and allowing participants to speak and to be heard. As mentioned above, "Quiet she wants to speak" is an example of a technique that promotes this strategy.

The activity is starting in the hall: "Quiet because she wants to speak!" in rhythm. The participants arrange themselves in a circle. Many of them hug each other, those with special needs hug those without and sit on them or around them. If the participant is in a wheelchair the others sit in chairs next to him/her. There is a higher counselor who presents the activity, explains that they are going to divide into two groups. The explanation is complicated and at the end everyone shouts: "Minute of mediation! Several times.

Again: "Quiet, she wants to speak!"

There is a red group and a blue group and the leader goes among the children and tells them which color they are.

There are participants who go out together to the aide who takes them to the toilet.

In the large group the leader explains the two groups. They have to take papers out of a bag that is next to the counselor who is speaking.

17:50 "Minute of mediation!"

Two participants that are sitting next to a girl in a wheelchair who has uncontrollable movements. Slowly she makes eye contact with the two and tries to understand the directions they are explaining to her. She definitely seems to enjoy the activity.

Each threesome, or pair feels into the bag for felt markers – either red or blue. Sometimes the participant special needs looks in the bag and sometimes the others.

Enabling maximum communication

The senior staff often visits the field to see what problems arise concerning children who don't want to join the activity. They develop ways to communicate with the children employing signs or symbols

All the participants have a packet of symbols to aid in communication. Participants carry these handy plastic cards so that they can choose between two answers to questions: yes/no, want to join in/ don't want to join in, having fun/ not having fun, etc. Some participants use sign language. They work in pairs or threes (two participants without special needs and one with special needs), so a new mentor is placed with an experienced one. Sometimes the threesome continues from year to year; sometimes they change from year to year depending upon the dynamics of the group. Each team according to its own wishes,

Often the counsellors devise ways to communicate on their own. This was made clear by one of the coordinators: "The counselors don't need more training. There is an instinctive connection between the counselors and the children and they respond to each other and become friendly at first and then and then friends later on. They want them to be friends and NOT care-takers. So it's better NOT to have treatment knowledge."

One of the participants without special needs supported this approach during an interview with her special needs partner who cannot speak, but expresses herself with her eyes and her tongue. "She doesn't remember when they learned to communicate with each other. She started using a tablet, but very quickly they dispensed with that. They didn't need it. Sometimes they meet outside when there's time."

Another example is T. who is in a wheelchair and can't speak. He uses a board with letters on it to communicate, and his eyes. He established an executive committee for the older participants who make decisions about matching the activities to the participants according to their cognitive level. He devised the Minute of Mediation (דקה תיווך) after he noticed that not everyone understood

directions to activities. He suggested the technique which consists of stopping the activity and having each separate pair or threesome clarify the instructions using their own specific method of communication. Once everyone understands, the activity is resumed. The use of was observed in all of the observations conducted at Krembo Wings branches.

Acknowledging the benefits to all the participants

The educational model is based on 6 principles: respect for people, understanding and listening, positive outlook, encouragement for independence, mutuality,

These principles are evident in the answers counselors gave to open ended questions to questionnaire when asked what they take away with them from their experience in Krembo Wings:

In general:

Patience and the ability to create a connection even with participants who can't communicate in a regular way.

Acceptance of the other, relationships with people who are perhaps different from me, the fact that they are different from you doesn't mean that it's something bad.

To listen!! To learn to listen and to understand every special person in his/her own way. Simply you have to know, you have to give each person the opportunity to speak, to express him/herself/ I'm sure that there is a wonderful person hiding in there.

Tolerance for the other and to know that people with special needs are great and people just like me.

Specifically:

One of the mothers came to me at the end of an activity and told me how much my counselee, her son, takes me as a role model. The understanding that the influence and change that we create in the life of youth is the most fantastic feeling a person can have.

The whole atmosphere at the branch, true friendship, equality to accept the other

I learned a lot in the three years I was in the movement. I take this learning with me to work under not so great conditions, to work with different organizations, and to leadership of friends of my own age and those older than I am, and of course he work with my special needs counselee that influenced me a great deal. I learned about the meaning of the complexity of retardation and all that accompanies it. I learned to know the friend that in under that title of retarded, and I learned how to find what lies beneath the wrapping of their lives.

That everyone has a special need for something. All that you have to do is accept them. I feel much more self-confidence. I am surer of who I am and I'm not afraid or ashamed of things I do because I have no filters and people have to accept me the way I a. If I want to influence people I don't have to be "more" and "more" but simply myself, and that is enough.

We create a place and meaning for everyone, everyone is equal, without exception.

These statements are supported further in interviews with participants. One participant said that she feels that Krembo has opened her – made her accept people different from herself – she volunteers all the time now – she called it volunteer because that's what other people call it – to her

it means doing something for someone but she also gets benefits and has a good time. She sees Krembo as a Youth Movement in every way.

Some teens come to Krembo Wings with the idea of "volunteering", but soon learn that what they are doing is not related to "volunteering" at all. The participants did not use the term, except when referring to how others might view their participation in Krembo Wings. "They think of it as "volunteering", but we know it is *spending time and building friendships and being part of something meaningful.*

According to T., Krembo gives the participants with special needs strength and friends. It's much more satisfying than school!

The Krembo approach and strategies also extend inclusion to other "excluded" groups.

One of the participants sums it up in the following way when answered what he took away from the Krembo experience:

Courage, happiness, self-satisfaction, pride in self, Krembo spirit: that not everything is black and white....there is a lot beyond that. The fact that it doesn't matter what, where, or how, Krembo will accept me, like I am. With all the pluses and minuses. And that's something that the whole world should learn and teach.

Successes and challenges

An essential strategy of the movement is to conduct an annual survey to get feedback from participants. From the annual survey conducted in 2015,¹³ 86% of the parents of children with special needs who participate in the program agreed with the statement:

It is an exceptional opportunity for my child to be with regular children who understand his needs.

The connection between counselors and my child opened up during the activities and now I feel that he has experienced acceptance and understanding.

73% agreed with the statement:

Krembo enabled my child to have a social life. There is a place and opportunities to create friendships and to be with children his own age.

The enthusiasm of the participants, both with and without special needs indicates the success of the program and the strategies used to include all participants alike.

Despite the inclusive nature of the movement some parents of children with special needs felt that more could be done. In the 2015 survey of parents of participants with special needs, 44% agreed with the statement:

It's important to me that the counselors and the staff at the branch ask my child what activities and tasks he would like to lead.

Furthermore, 30% of the parents of children with special needs agreed with the statement:

¹³ <http://www.krembo.org.il/imgs/site/ntext/mashovhorim2015.pdf>

It is important to me for the counselees to contribute more to Krembo activities and not only be led by the counselors.

Naturally some of the 35 branches countrywide work better than others. It is not always possible to obtain adequate venues for the meetings. The facilities have to be accessible, have enough space to accommodate a variety of activities at once, and ideally have to have acoustical ceilings. Provision of facilities is the responsibility of the municipalities in which the movement branches operate. So adequate branch sites, depend upon the availability of local facilities.

Another challenge is time for training and reflection. These are built into the movement, but would benefit from expansion according to some.

Conclusion

This article has illustrated the essential Krembo Wings approach to inclusion, which comes from a belief that everyone has special needs and everyone has inborn strengths to cope with those needs. Some need more strength and some less, but all need support, encouragement and facilitation to get to fulfil their respective potential. The term “expansion” describes this approach better than the term ‘inclusion’. In other words, the idea is to expand the mainstream to include those on the margins. Such an approach leads to strategies that emphasize mutual respect, caring, patience, friendship and having fun together. It is not always possible to successfully implement these strategies, but Krembo Wings makes every effort to do so and to reach as many young people as possible.

The diagram below presents a conceptual framework for the movement, starting with the approach, building the strategies, and resulting in impact. This framework can serve as a model for other such programs in particular and for “inclusion” programs in general. An inclusion program should begin with a well-thought out approach to the subject. The approach should have a holistic view in which inclusion is envisioned as a mutual endeavor and not an unbalanced program of one group including, or helping the other. Once an approach is formulated, strategies stemming from that approach should be created. These strategies should reflect the essential principles of the approach and lead to the desired impact.

Strategies of Krembo Wings Youth Movement



It should be mentioned that the present study has limitations. The findings are derived from a secondary analysis of data and therefore are indirect and inferential. Although the author was part

of the team that collected and analyzed the data in the first study, the focus was on impact, rather than strategy. However, the impact is a result of the strategies used in the movement and therefore were clearly the backdrop for the results.

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