

# ADDRESSING EDUCATIONAL NEEDS OF TEACHERS IN THE EU FOR INCLUSIVE EDUCATION IN A CONTEXT OF DIVERSITY

## INNO4DIV PROJECT



### **VOLUME 1 — TEACHERS' INTERCULTURAL COMPETENCE: Working definition and implications for teacher education**

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## Foreword

In a context of increasing populism, xenophobia and radicalisation, shared values and social cohesion in our diverse societies are questioned. The JRC transversal project "Values and identity in a multicultural society" aims at improving our understanding of the European values and identities in order to reinforce them through the better design and implementation of all EU policies.

Based on its experience, the JRC.B.4 Human Capital and Employment Unit is contributing to the advancement of the knowledge needed to design policies and support action in the promotion of EU values in the field of Education.

In particular, in the field of teachers' intercultural competence, in spite of policy impetus, research shows that teachers struggle to address the increasing diversity in classrooms. This is due, among others, to the lack of competences to deal with it. The acquisition of Intercultural Competence (IC), which could be defined as "the ability to mobilise and deploy relevant attitudes, skills, knowledge and values in order to interact effectively and appropriately in different intercultural situations", is a crucial need for teachers to deal with diversity and to be successful in their teaching.

In this context, in 2019 the JRC launched the project Educational needs of Teachers in the EU for inclusive education in a context of diversity (INNO4DIV), with the aim to support policies in the field of IC of teachers, through the analysis of literature and innovative good practices which have successfully addressed the existing barriers for teacher's IC development.

The execution of the project has been contracted to Universidad Católica de Valencia San Vicente Mártir, under contract number 938137-2019ES, and includes the following activities that will produce related reports:

1. Working definition of teachers' IC, and implications for teacher education
2. Systematic literature review of key enabling components of teachers' IC development and associated barriers
3. Selection and analysis of 20-30 innovative good practices of teachers' IC development
4. Cross-case analysis, identification of innovation models and policy recommendations.

The present report is the result of the first project activity 1.

This research responds to the "European Council recommendation of 22 May 2018 on promoting common values, inclusive education, and the European dimension of teaching (2018/C 195/01)", which invites Member States to promote active citizenship to foster tolerant and democratic attitudes and social, citizenship and intercultural competences, and enable educational staff to promote common values through initial and continued education. It also responds to the European Commission's intention to develop and regularly review practical reference tools and guidance documents for policymakers and practitioners and support research and stakeholder engagement to meet knowledge needs.

The research outcomes will thus aim at advancing research in the field of teachers' IC and at supporting the implementation of this Council recommendation across EU Member States.

Finally, given the EU policy developments at the time of the publication of this report, the research will also support the implementation of the communication "A union of equality: EU anti-racism Action Plan 2020-2025, COM(2020) 565 final", which emphasises that "Teachers must be trained to work with all children and be sensitive to the needs of pupils from different backgrounds, including on issues relating to racial discrimination", among the different actions suggested on Education, under its "2.2. Beyond EU legislation - doing more to tackle racism in everyday life" Chapter.

Ioannis Maghiros

Head of JRC B.4. Human Capital and Employment Unit

## **Acknowledgements**

This report is the result of an extensive and exhaustive research work that was carried out between October 2019 and June 2020. It involved investigation and consultation with a high number of international academics and experts in intercultural, civic and peace education as well as teacher education that were asked to provide their observations and input in order to reach a comprehensive report.

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Special gratitude and appreciation are expressed towards the outstanding contribution of Martyn Barrett, co-author of the CoE's RFCDC who peer reviewed the final version of the report. He became a key reference for the project providing information and assessment that was crucial for the development of the recommendations for teacher's development of IDC. The authors also wish to thank Darla Deardorff for her peer review and recommendations for sources on teacher development and assessment of IC and EC JRC senior scientist Marcelino Cabrera, for his scientific and managerial support.

Last but not least, this report couldn't have existed without the continuous and careful editing work provided by the project management team: Marija Atanaskova who reviewed, translated and edited the work, Christine Leitner who led the quality review process and contributed with her expertise on civic education and, Amparo Juan and Celia Martínez who took care of formatting and guarded the formal aspects of the presentation.

....A very special and personal acknowledgment to Griet Van Balen (1961-2019) whose life dedication to inclusion has been an inspiration to the UCV lead researcher Tamar Shuali for the INNO4DIV project. .

## **Abstract**

In spite of policy impetus, research shows that teachers struggle to address the increasing diversity in classrooms, among others, due to the lack of competences to deal with it. The acquisition of Intercultural Competence (IC), which could be defined as “the ability to mobilise and deploy relevant attitudes, skills, knowledge and values in order to interact effectively and appropriately in different intercultural situations”, is a crucial need for teachers to deal with diversity and to be successful in their teaching. In this context, in 2019 the JRC launched the INNO4DIV project with the aim to support policies in the field of IC of teachers, through the analysis of literature and innovative good practices which have successfully addressed the existing barriers for teacher’s IC development.

The conceptual framework presented in this report aims at providing, for the purpose of the research project, a model of reference for the development of IC in teacher’s education in Europe. It offers an overview of international frameworks elaborated during the last decade in order to provide teachers with competences for addressing cultural diversity in the classroom, including the UNESCO Intercultural Competence, OECD Global Competence and Council of Europe (CoE) Competence for Democratic Culture frameworks, analysed within the perspective of the EU 2018 European Council Recommendation on Key Competences for Lifelong learning. The first part concludes by posing the CoE Reference Framework on Competences for Democratic Culture as the most suitable framework model for the research purpose, for its comprehensiveness and policy endorsement at EU level. The report also elaborates on the additional requirements for developing IC among teachers, such as institutional support, pedagogical approaches, assessment methods and tools, as well as personal and professional transformation.

## Introduction

Drawing on the values established in the European Union (EU) Treaties and the understanding of culture as a source of collective identities, the “Educational needs of Teachers in the EU for inclusive education in a context of diversity (INNO4DIV)” project focuses on the development of intercultural and democratic competence (IDC) in teacher education. Teachers need specific competences and proficiency to guide students in the process of negotiating individual and collective narratives, which form the basis for a cohesive, inclusive, and democratic society. The document consists of two chapters:

Part I, which outlines the EU policy context and the theoretical foundations for the selection of the Council of Europe (CoE) Reference Framework of Competences for Democratic Culture (RFCDC) as the conceptual model for the development of intercultural and democratic competences of the INNOV4DIV project. This chapter describes the four major supranational competence frameworks elaborated in the context of globalised multicultural and inclusive societies, including their different dimensions and how they address the development of intercultural competence (IC) through education. Based on the analysis of the frameworks, Part I concludes with the rationale for the selection of the CoE framework as the conceptual model for the development of IDC in teacher education.

Part II, describes the educational implications for the implementation of the chosen model for teacher education in both initial training and professional development. It clarifies concepts and theoretical approaches towards teacher education, interculturality and civic education, focusing on the implications of the implementation of the CoE RFCDC for initial and professional teacher training. In addition, it explores how the framework could be endorsed by teacher educators and tertiary education institutions insofar as it incorporates specific measures and institutional approaches towards teachers' IDC.

### **PART I: INTERNATIONAL FRAMEWORKS FOR INTERCULTURAL COMPETENCE DEVELOPMENT**

#### *Context of the INNOV4DIV project*

The EU is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law, and respect for human rights and values, which Article 2 of the Treaty on European Union (TEU) considers common to all Member States (MS). The *Charter of Fundamental Rights of the European Union*<sup>1</sup> describes human dignity as an indivisible and universal value. It places the individual at the heart of the activities of the EU, establishing EU citizenship and creating an area of freedom, security, and justice. In recent years, however, the EU has witnessed tensions and increasingly hostile attitudes towards culturally diverse communities among young citizens as well as anti-European movements. Therefore, it is questionable whether education has failed to create a shared sense of belonging among EU citizens. In response to these trends, the *Declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education*, the so-called *Paris Declaration* (2015), signed by the EU Ministers of Education in 2015, reinforces the role of education to ensure that humanistic and civic values are safeguarded. Intercultural and democratic competences (IDC) for teacher education are a crucial element in this endeavour based on inclusive learning practices which are of paramount importance to promote constructive interaction, understanding and affinity among students.

#### *Analysis of existing Competence Frameworks*

Part I of this document provides a brief comparison of the most relevant competence frameworks for the development of IC which have been endorsed by policy makers, researchers, and international institutions: the UNESCO Framework for Intercultural Competences (2013),<sup>2</sup> the OECD PISA Global Competence (2018),<sup>3</sup> the Council of Europe (CoE) Reference Framework of Competences for Democratic Culture (RFCDC) (2018),<sup>4</sup> and the Recommendation of the EU Parliament and of the Council on the key competences for Life Long Learning

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<sup>1</sup> *Charter of Fundamental Rights of the European Union*. (2000). Retrieved from: [https://www.europarl.europa.eu/charter/pdf/text\\_en.pdf](https://www.europarl.europa.eu/charter/pdf/text_en.pdf)

<sup>2</sup> *Intercultural competences: conceptual and operational framework*. (2013). UNESCO. Retrieved from: <https://unesdoc.unesco.org/ark:/48223/pf0000219768>

<sup>3</sup> *PISA 2018 Global Competence*. (2018). OECD. Retrieved from: <https://www.oecd.org/pisa/pisa-2018-global-competence.htm>

<sup>4</sup> *Reference Framework of Competences for Democratic Culture*. (2018). Council of Europe. Retrieved from: <https://rm.coe.int/prems-008318-qbr-2508-reference-framework-of-competences-vol-1-8573-co/16807bc66c>

(2006).<sup>5</sup> Even though the four frameworks do not specifically address teacher education, they offer solid epistemological foundations for a model to be developed within the framework of the INNO4DIV project, which will provide guidance for policy makers and education experts for the development of IDC in teacher education.

#### *The INNO4DIV approach to IDC in teacher education*

The frameworks analysed in Part I describe IDC as a complex and challenging ability that goes beyond simple skills development. The underlying assumption is that the acquisition of IDC is primarily based on acknowledging diversity as an asset of society. The value of INNO4DIV resides precisely in the fact that cultural diversity is understood as an integral part of EU society. Based on the above-mentioned analysis, the INNO4DIV project has identified the CoE's RFCDC as the most appropriate reference for the development of IDC in teacher education. The rationale for this choice can be summarised as follows: the RFCDC focuses on individuals and their response to democratic and intercultural situations and emphasises personal engagement as well as ethical and social commitment, while values are highlighted as a core issue for learning. Moreover, the CoE framework provides specific knowledge and pedagogical recommendations for teacher training environments and offers detailed guidance for policy makers on how formal education can be used to equip young people with the competences they need to actively participate in democratic culture and to promote and defend human rights. This choice is also in line with the recommendations of the *Paris Declaration* (2015) and the European Council Recommendation of 22 May 2018 on promoting common values, inclusive education, and the European dimension of teaching (2018a) to explore synergies between EU initiatives and on-going work of the CoE in the area of civic education and intercultural understanding and education.

## **PART II: THE RFCDC'S IMPLICATIONS FOR TEACHER EDUCATION AND IDC DEVELOPMENT**

Part II offers an insight on the institutional, pedagogical and methodological implications of the framework implementation. It also explores diverse teaching methodologies and assessment approaches embedded in intercultural and democratic engaging pedagogies. This part establishes recommendations on how to incorporate the RFCDC in both initial and continuing professional development of teachers' education, at the same time it underlines the role of the RFCDC in a sustainable development of teacher's IDC.

This report analyses the three main areas of teacher education for IDC that are targeted by the RFCDC: teaching and pedagogy, research and innovation, and institutional missions.

#### *Teaching and pedagogy*

Pedagogical methods suitable for the exercise of Competences for Democratic Culture (CDC), including IC among others, are those that require active engagement from the student teachers, such as cooperative learning, project-based learning, and service learning. These approaches allow student teachers to experience, reflect and act in accordance with the attitudes, skills, and values required by democratic societies as the implementation of these methodologies itself requires the exercise of democratic skills, attitudes and values in working together with others.

#### *Research and innovation*

Developing IDC requires engagement of teachers in research and innovation both as student teachers and as in-service teachers, so teachers themselves become involved in the IDC knowledge-building processes. In addition, research related to the transferability of inspiring practices in different educational contexts would represent an important contribution to address challenges of innovation and replicability.

#### *Institutional missions*

The results of the research on innovative practices should translate into the implementation of innovative practices in teacher education institutions themselves, enriching and strengthening their study programmes

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<sup>5</sup> Recommendation of the European Parliament and the Council of 18 December 2006 on key competences for lifelong learning. (2006). European Parliament & Council of the European Union. Retrieved from: <https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2006:394:0010:0018:en:PDF>

and student teacher training. Indirect impact of the research results would mean their translation into guidance and recommendations for policy makers and relevant stakeholders, addressing teacher training programmes (pre-service and in-service), as well as the development of IDC in non-formal education settings through the Whole School Approach (WSA) or Service-Learning Approach.

# 1. Part I: International frameworks for IC development

## 1.1 Introduction

The EU is, in formal terms, a union of states founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law, and respect for human rights and values, which Article 2 of the TEU<sup>6</sup> considers common to all MS (Bar, 2014). The Charter of Fundamental Rights of the EU describes human dignity as an indivisible and universal value and places the individual at the heart of the activities of the EU, establishes the citizenship of the Union, and creates an area of freedom, security, and justice. Unfortunately, in recent times, the EU has experienced increasing tensions between national majorities and ethnic or religious minorities. Even though the EU establishes the dignity of the person as a cornerstone, and therefore recognises cultural diversity as an asset, both in its foundational treaties and in the Charter of Fundamental Rights, European societies find themselves at a critical moment where discourses of a populist, nationalist, and radical nature are emerging and invading the public and civic space, seeking to question European values and unity. The value of the cultural diversity of European societies is thus questioned by radical voices that endeavour to disseminate discord and fragmentation between and within MS. This phenomenon is not new; the final report of the project *Accept Pluralism: Tolerance, Pluralism and Social Cohesion Responding to the Challenges of the 21st Century in Europe* (Triandafyllidou, 2013) demonstrated already in 2013 that negative attention in the public debate mainly focuses on two groups of people: Muslims and Roma. In this way, the politically constructed designation of “others”<sup>7</sup> provides radical or hate discourses with the necessary outgroup that makes the commonality among Europeans politically and symbolically relevant.

The voices calling for the segregation of groups and the hostile attitudes towards culturally diverse citizens contributed to a further fragmentation and to the radicalisation of young Europeans, both from traditionally hegemonic cultures and from minority groups (Triandafyllidou, 2013). Although analysis of the psychological mechanism involved in radicalisation and extremism, researchers demonstrate that the extent to which people experience deprivation - both as individual and as member of a group - predict the radical belief system's determinants. A common determinant for radicalisation is a perceived sense of injustice, which according to a model developed by Doosje, Loseman & van den Bos (2013) predicts perceived societal disconnectedness, defined as a perception that an individual does not belong to the mainstream of the society, an idea that feeds violent attitudes.

Experts on social psychology and political science analyse the importance of engaging individuals in civic discussions to provide them with knowledge and skills that foster their perception as relevant members that “belong” to the community. Yuval-Davis (2016) highlights the need to distinguish between politics of belonging and belonging in order to understand the elements that contribute to the individual's self-ascription or detachment from a community. Belonging is about emotional attachment, about feeling “at home”. However, “home is an on-going project entailing a sense of hope for the future”. Part of this feeling of hope relates to home as a “safe” space. At the same time, it is important to emphasise that feeling “at home” does not necessarily only generate positive and warm feelings. It also allows the safety as well as the emotional engagement to be, at times, angry, resentful, ashamed, indignant (Yuval-Davis, 2011, p. 4). People can “belong” in many different ways and to many different objects of attachments. These can vary from a particular person to the whole humanity, in a concrete or abstract way, by self or other identification, in a stable, contested or transient way. However, Yuval Davis (2011) claims that belonging is always a dynamic process and is usually multi-layered. In order to understand this approach and its later implications, the scholar differentiates between three major analytical facets in which belonging is constructed: social locations; people's identifications and emotional attachments to various collectives and groupings; and ethical and political value systems with which people judge their own and others' belonging/s. Yuval Davis (2011) explains that these different facets are interrelated, but cannot be reduced to each other. In the context of the present project the focus is on the second facet which has to do with the individual's self-ascriptions and identifications with cultures, groups and communities.

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<sup>6</sup> *Consolidated versions of the Treaty on European Union and the Treaty on the Functioning of the European Union*. (2016). European Union. Retrieved from: <https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=OJ:C:2016:202:FULL&from=EN>

<sup>7</sup> Otherness is the result of a discursive process by which a dominant in-group (“Us,” the Self) constructs one or many dominated out-groups (“Them,” Other) by stigmatizing a difference – real or imagined – that are presented as negations of the in-group identity, and using them as motives for potential discrimination. To state it naively, difference belongs to the realm of fact and otherness belongs to the realm of discourse. The creation of otherness (also called othering) consists of applying a principle that allows individuals to be classified into two hierarchical groups: them and us. The out-group is represented through its opposition to and differences from the in-group. These differences are based upon stereotypes that are largely stigmatizing and obviously simplistic. The in-group constructs one or more others, setting itself apart and giving itself an identity. Otherness and identity are two inseparable sides of the same coin. The Other only exists relative to the Self, and vice versa.

Present studies in the field of inclusive and intercultural education, multicultural education and sociology of education demonstrate that education can bridge the gap between the politics of belonging which normally is associated with the concept of citizenship (political and legal attributions), and the individual's expression of belonging, the self-ascribed notion of being a part of a social and political project that could be described under the category of substantive citizenship (Stewart, A. 1995). In this sense belonging is the expression of a meaningful socially based constructed affiliation (Osler, O. (In Press)). It represents the individual's social identity which derives from the knowledge of membership together with the values and emotional significance attached to that membership. David and Bar-Tal (2009) propose that the citizenship or social identity is a psychological attribute, a subjective claim and a person's self-recognition of membership in a social group. This subjective awareness of identification involves cognitive, affective and evaluative aspects of identity. In a culturally diverse context, social identities could become a basis for inclusion or exclusion for individuals. The EU institutions, acknowledging the power of education, call upon the MS to reinforce the role of education in promoting citizenship and the common values of freedom, tolerance and non-discrimination (Paris Declaration, 2015) and to contribute to an inclusive society. The European Commission's Expert Group on Radicalisation (HLCEG-R) establishes that "Education is a cornerstone for effective prevention of radicalisation ... Teachers, educators and youth workers play a crucial role in fostering social inclusion, promoting common democratic values and managing controversial issues" (European Commission, 2018).

The EU needs competent teachers, capable of successfully addressing the "disconnectedness", and can foster a climate of inclusion and sense of belonging. This issue was already addressed by the Ministers of Education of the MS in 2015 in the framework of the *Paris Declaration*. The *Paris Declaration* (2015) was signed by 28 (now 27) EU Ministers of Education as a response to the terrorist attacks in France and Denmark.<sup>8</sup> In the declaration, the Ministers explicitly stipulate the role of education in ensuring that the humanist and civic values of the EU are safeguarded, while stressing the need to make efforts in promoting freedom of thought and expression, social inclusion, and respect for others, as well as to prevent and tackle discrimination in all its forms. The Declaration makes a call for renewed efforts to reinforce the teaching and acceptance of the common fundamental values and urges Member States' education systems to lay the foundations for more inclusive societies. Furthermore, in the Declaration the Ministers affirm that:

The primary purpose of education is not only to develop knowledge, skills, competences and attitudes and to embed fundamental values, but also to help young people - in close cooperation with parents and families - to become active, responsible, open-minded members of society (Paris Declaration, 2015, p.2).

It should be underlined that, in the policy context, the *Paris Declaration* (2015) serves as an inspiring source for the INNO4DIV project as it explicitly calls upon teachers and educators to prioritise the development of civic, social and intercultural competences, promoting democratic values and fundamental rights. In action point 6, it establishes the need to:

Empower teachers so that they are able to take an active stand against all forms of discrimination and racism, to educate children and young people in media literacy, to meet the needs of pupils from diverse backgrounds, to impart common fundamental values and to prevent and combat racism and intolerance (Paris Declaration, 2015 p.3).

The importance of the *Paris Declaration* (2015) as a political statement thus resides in the fact that there is an explicit call by the EU leadership for education agencies to play an active role in the development of competences that can enhance engagement and a sense of belonging, in contrast to the present expression of detachment and the disengagement expressed among some young European citizens regarding the EU's common project. In light of the events that led to the *Paris Declaration* (2015) as well as Brexit and the rise of other anti-European voices, it is obvious that education does not sufficiently address the lack of a shared sense of belonging to local society neither does it sufficiently promote the adherence of young EU citizens to the EU project (Euridyce, 2018).

On May 2018, the Council of Ministers of Education of the EU published its *Recommendation of 22 May 2018 on promoting common values, inclusive education, and the European dimension of teaching* (2018/C 195/01) (European Council, 2018a).<sup>9</sup> In their statement, the Ministers acknowledge the fact that EU MS are currently

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<sup>8</sup> *Declaration on promoting citizenship and the common values of freedom, tolerance and non-discrimination through education*. (2015). European Union Education Ministers. Retrieved from: [https://ec.europa.eu/assets/eac/education/news/2015/documents/citizenship-education-declaration\\_en.pdf](https://ec.europa.eu/assets/eac/education/news/2015/documents/citizenship-education-declaration_en.pdf)

<sup>9</sup> *Council Recommendation on promoting common values, inclusive education, and the European dimension of teaching*. (2018). Official Journal of the European Union. Retrieved from: [https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32018H0607\(01\)&from=EN](https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32018H0607(01)&from=EN)

facing challenges including populism, xenophobia, divisive nationalism, discrimination, the spreading of fake news and misinformation, as well as the challenge of radicalisation leading to violent extremism. According to their observations, all of these pose a serious threat to the foundations of EU democracies and may hinder a common sense of belonging within and amongst European societies.

Just as in the *Paris Declaration* (2015), in response to the mentioned risks the European Council underlines the pivotal role education plays in promoting common values and in providing opportunities for becoming active and critically aware citizens. It thus recommends the promotion of common values and of inclusive education through teaching (European Council, 2018a) and denotes an earlier policy document, the *Joint Report of the Council and the Commission on the implementation of the strategic framework for European cooperation in education and training (ET 2020) New priorities for European cooperation in education and training* (2015/C 417/04) (European Council & European Commission, 2015) which addresses similar issues including prioritising inclusive education, equality, equity, non-discrimination and the promotion of civic competences in teachers training. The priority mentioned in the ET 2020 report should be addressed by:

- iv. Promoting civic, intercultural, and social competences, mutual understanding and respect, and ownership of democratic values and fundamental rights at all levels of education and training, and,
- v. Enhancing critical thinking, along with cyber and media literacy (European Council & European Commission, 2015).

An analysis of these policy statements provides a solid background for the acknowledgment of the need for a conceptual model for intercultural and democratic competences in teacher education as a tool for fostering the notion of belonging as described by Yuval-Davis (2011). The real challenge for EU educators today consists of developing awareness among young people, by deploying resources and by developing intercultural and democratic competences to overcome the assumption that cultural diversity can pose a threat to a shared European project. Teachers should be able to provide students with critical understanding of intercultural situations and a capability to interact in culturally diverse classrooms jointly constructing the feeling of “home”.

Analysing both the *Paris Declaration* (2015) and European Council Recommendation (2018) there is an explicit acknowledgment in both cases regarding the role of education in fostering democracy, inclusion and a culturally diverse EU. At the same time, these policy documents, due to their legal and political character, do not provide educators and policy makers with a conceptual framework or specific educational tools to address these challenges but rather focus on indicating guidelines for actions.

In this context, Barrett (2013a) identifies the following as some of the challenges education systems and teachers confront in relation to cultural diversity:

- Challenges associated with the fact that members of different cultures tend to live separately in parallel communities that have only minimal contact and interaction with one another, generating mutual ignorance and mistrust. This reality is being transferred to or reflected in the school environment and conditions both teacher-student interaction and peer interaction. Addressing this fragmentation in educational settings requires inputs from teachers’ knowledge on different cultures and the significance of their traditions.
- Challenges associated with individual school environments that rarely deal with social fragmentation and do not address individual needs for building an alternative shared collective identity.
- Challenges associated with how to deal with minority cultural practices that are judged by some to be morally unacceptable (such as female circumcision, forced marriage, and the subordination of women). Both schools and teachers do not have enough knowledge regarding how to address cultural practices that challenge or violate fundamental human rights. Human rights education should be introduced in order to specifically debate and establish actions according to democratic values.
- Challenges associated with stereotyping, prejudice, discrimination and exclusion. There is a specific need to equip teachers with pedagogical resources with regard to knowledge as much as values and attitudes required to fight discrimination and exclusion.

## **1.2 Socialisation, Cultural Diversities and Collective Identities**

Education plays a major role in establishing the values and principles that govern and determine the character of society. As early as 1895, J. Dewey stated that “the individual who is to be educated is a social individual and that society is an organic union of individuals” (Dewey, 1972, p.86). In his work dating back to 1916 *Democracy and Education* (1995) he also states that “education is a social function securing direction and

development in the immature through their participation in the life of the group to which they belong” and that “a society which not only changes but which has the ideal of such change as will improve it, will have different standards and methods of education from one which aims simply at the perpetuation of its own customs” (Dewey, 1995, p. 87). While Dewey highlighted the need for civic education based on the teaching of ethics, E. Durkheim, also affirmed the socialising nature of school education defining it as the “methodological socialization of the young” (Ottoway, 1968).<sup>10</sup>

Socialising individuals in a multicultural democratic society is a complex task as it should not only address individuals as unique human beings, but, at the same time, actively contribute to the development of a shared sense of belonging and to a sustainable and collective societal project following collective goals. In a culturally diverse society, teachers have a special responsibility to provide inclusive learning practices that will ultimately establish a path towards constructive interaction, understanding, and affinity among all of their students. An inclusive approach to education requires engaging students in a debate on both individual and collective narratives of the culture, cultural identity, cultural diversity, and affinity. Education should thus enable the negotiation between individual and collective narratives and offer the opportunity for sharing knowledge on cultures. It should also acknowledge how cultural identities are the voluntary expression (conscious or not) of adherence to communities and important for individual self-fulfilment or sense of wellbeing.

For Barrett et al. (2014) “identity” denotes a person’s sense of who they are and the self-descriptions to which they attribute significance and value. According to the intercultural approach, most people use a range of different identities to describe themselves, including both personal and social identities. Personal identities are those that are based on personal and autobiographical narratives, whereas social identities are based on memberships of social groups. Cultural identities are thus a particular type of social identity. To understand the present concept of identity we need to adopt a complex and multi-layered perspective (Walford, 2008). As explained by Wenger (1998), identity is built: through the negotiated experiences of participation and reification<sup>11</sup> that are the essence of communities of practice; through participation, individuals become who they are. An identity can therefore be understood as a layering of events of participation and reification by which our experience and its social interpretation inform each other. School education is a major source of interaction and experience. It has a fundamental role in the development of a sense of identity and adherence to a community or a project. In the context of democratic societies, where individual freedom and self-actualisation<sup>12</sup> are considered core values, teachers should be able to address this complex dimension by guiding individuals in the process of management and negotiation of their identities. Cultural identities are socially constructed; therefore, education systems and — more specifically — teachers should understand the influence of their actions on the individuals and on the construction of their collective identities.

Intercultural education is a pedagogical approach that is highly concerned with these issues. According to this approach, cultural identities and affinities fluctuate as individuals move from one situation to another, following different clusters of intersecting affiliations (Barrett, 2013b). An individual’s affiliation to a group very much depends on their identification with the norms, values, and practices of the group i.e., on their social identity. Individuals who are capable of shifting between different social identities experience participation and inclusion in their life trajectory, they feel “safe” in culturally diverse contexts regardless of whether they are associated with minority collective identities or not. On the other hand, individuals will reject shifting when they are not offered a welcoming, “secure” environment, and when they are denied the opportunity to negotiate their identities (Kymlicka, 1995). Yet shifting between cultural communities not only requires individual willingness and the majority’s acknowledgment, but also skills and resources.

Drawing on the understanding of the culturally diverse character of the EU and on the perception of culture as a source of collective identity, the INNO4DIV project asserts the need to prepare teachers by providing them with competences to guide students in the process of negotiating individual and collective narratives, as a basis for a cohesive, inclusive, and democratic society. In looking at education through the lens of inclusivity, cultural issues must be addressed. One of the pedagogical approaches which have become established in the last few decades both in terms of theoretical foundations and practices is the **intercultural education approach**. For Abdallah-Preteuille (2001), not only does intercultural education accept social plurality, but it also seeks to create and maintain a space for dialogue and exchange, a dialogue that can be maintained on an equal footing, avoiding the hierarchisation of cultures and an essentialist discourse regarding cultural identity. Since the first

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<sup>10</sup> Both Dewey’s and Durkheim’s educational foundations are reflected in the Paris Declaration (2015).

<sup>11</sup> According to Wenger (1998) “Whereas in participation we reorganize ourselves in each other, in reification we project ourselves onto the world and, not having to recognize ourselves in those projections, we attribute to those meanings an independent existence” (p. 58).

<sup>12</sup> Self-actualisation is a concept established by A. Maslow as part of his hierarchy of needs theory. According to his theory, self-actualization expresses the individual’s need for self-fulfilment within the different individual and social dimensions of life. According to Maslow “This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming.”

emergence of the intercultural education approach in France in the end of the 1980's, the academic literature based on this approach has developed and expanded throughout Europe. Prominent works such as those mentioned, added to the formulation of basic documents of international organisations which adopted this approach — UN, UNESCO, CoE, Organization for Security and Co-operation in Europe (OSCE)<sup>13</sup> — contributed dramatically to this expansion. For instance, the works of Aguado (2005, Aguado, Gil & Mata, 2008) in Spain, or Portera in Italy (Grant & Portera, 2010) among others have set the theoretical foundations of a rich framework that allows for the development of a pedagogy with an objective to provide responses to the challenges that education finds in a culturally diverse society.

The UNESCO *Guidelines on Intercultural Education*<sup>14</sup> establish that “Intercultural Education is a response to the challenge to provide quality education for all”. It is framed within a Human Rights perspective as expressed in the *Universal Declaration of Human Rights* (1948) “education is the instrument both of the all-round development of the human person and of that person’s participation in social life” (UNESCO, 2006).

The guidelines also establish the role of intercultural education in achieving dialogue and social cohesion in multicultural societies. Intercultural education is thus aimed towards and guided by the prevailing principles of dialogue and social cohesion. As a pedagogical approach, it sustains the view that education cannot be separated from its socio-political and cultural context. Similarly, the CoE Pestalozzi programme (Huber & Mompoin-Gaillard, 2011), which focused on developing democratic values in teacher education, argues that democratic learning transcends issues of curriculum and subject-specific teaching. In addition, it offers an opportunity for learning strategies, new content, and innovative methodologies that become an important educational resource for fostering participation and democratic values among teachers.

The assessment of the training programmes carried out by the Pestalozzi experts affirmed that “values permeate teaching practices” and any intention to develop IC should first address teacher’s values and convictions regarding cultural diversity and social justice (Huber & Mompoin-Gaillard, 2011). In this regard, one of the major concerns for the CoE education programmes for democracy, and also for the present study, is the understanding that intercultural learning, as the basis for a democratic intercultural dialogue, doesn’t simply comprise instrumental communication skills, but requires the engagement of knowledge and values (Barrett, 2020). Intercultural dialogue is a fundamental skill for democratic societies comprising important means through which citizens can express their views to other citizens with different cultural affiliations. Moreover, “it is the means through which decision makers can understand the views of all citizens, taking into account their various self-ascribed cultural affiliations” (CoE, 2018a, p. 24). Intercultural dialogue is crucial for ensuring that all citizens are equally able to participate in public discussion and decision-making, therefore acknowledging that “**democracy and intercultural dialogue are complementary in culturally diverse societies**” (CoE, 2018a, p. 24).

### 1.3 The UNESCO Framework: Intercultural Competences, Conceptual and Operational Framework

UNESCO undertook a study on IC by experts on regional perspectives, summarised in the 2013 publication *Intercultural Competences: conceptual and operational framework*.<sup>15</sup> Its aim was to provide member states with a broad overview of IC, along with an operational plan aimed at turning the debate into action through education, promotion, practice, and support (Deardorff, 2020).

According to the UNESCO framework, competence refers to “having sufficient skills, ability, knowledge or training to permit appropriate behaviour, whether words or actions, in a particular context” (UNESCO, 2013, p. 12). Competence is comprised of cognitive (knowledge), functional (application of knowledge), personal (behaviour) and ethical (principles guiding behaviour) components. Thus, competence depends on a set of knowledge, skills, attitudes, and values.

UNESCO identifies two types of knowledge involved in IC: culture specific knowledge, and general knowledge, which includes “cultural self-awareness, cultural other awareness, culture-general knowledge, sociolinguistic

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<sup>13</sup> See for all, Batelaan, P. and Coomans, F. (Eds.). (1999). The International Basis for Intercultural Education including Anti-Racist and Human Rights Education. International Association for Intercultural Education (IAIE) in co-operation with the International Bureau of Education (IBE) and the Council of Europe.

<sup>14</sup> *Guidelines on Intercultural Education*. UNESCO. Retrieved from: <https://www.ugr.es/~javera/pdf/DB2.pdf>

<sup>15</sup> *Intercultural competences: conceptual and operational framework*. (2013). UNESCO. Retrieved from: <https://unesdoc.unesco.org/ark:/48223/pf0000219768>

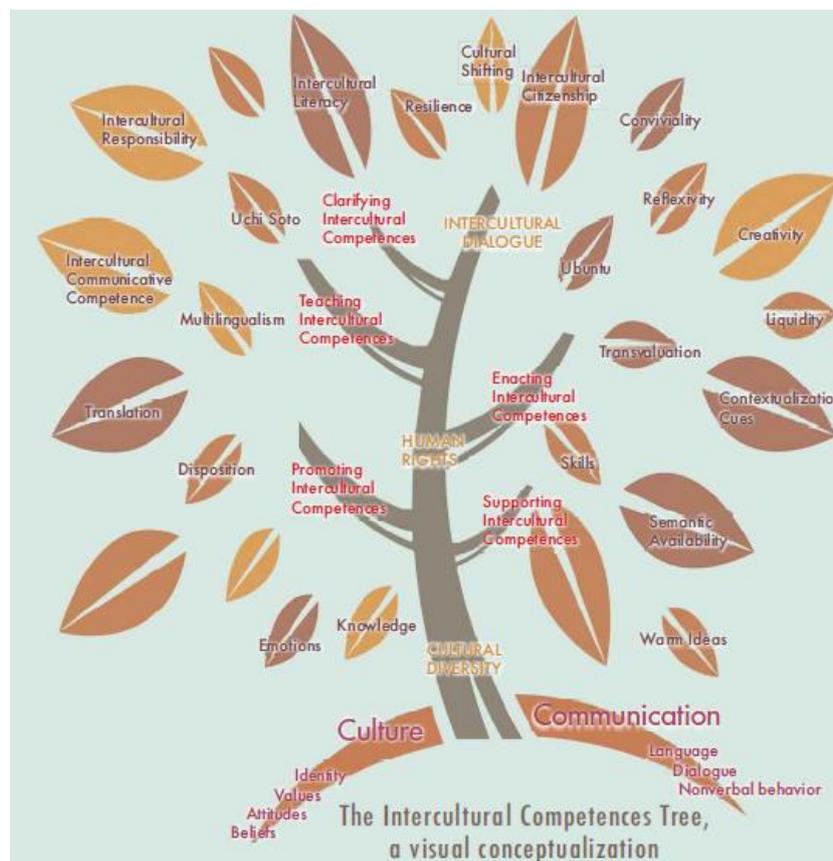
awareness (of such topics as code-switching or moving between languages or dialects), the cultural adaptation process, ethnocentrism, ethno-relativism, culture shock, and reverse culture shock” (UNESCO, 2013, p. 13).

UNESCO (2013) proposes three distinctive sets of skills: foundation skills, understood as the most elemental and the basis for the acquisition of other sets, such as literacy or numeracy; transferable skills, such as the ability to solve problems, communicate ideas and information effectively, be creative, show leadership and conscientiousness, and demonstrate entrepreneurial capabilities; and technical and vocational skills (referring to the specific technical know-how required in different settings). In addition, a set of skills more directly involved in IC are highlighted, including:

observation, listening, evaluating, analysing, interpreting, relating (including personal autonomy), adaptability (including emotional resilience), the ability to be non-judgmental, stress management, metacommunication (the ability to communicate about communication, moving outside an interaction to discuss what has occurred or will yet occur) and creative problem resolution (p. 13).

Finally, UNESCO (2013) understands values, beliefs, and attitudes as core elements of culture underlying communication with others. When referring to IC, UNESCO emphasises attitudes such as respect, empathy, open-mindedness, curiosity, risk-taking, flexibility, and tolerance of ambiguity. With regard to values, UNESCO underscores the importance of promoting “common values, deep interactions and cross-cultural borrowing” (p. 12).

**Figure 1. Intercultural Competences Tree, a visual conceptualisation**



Source: UNESCO, 2013.

UNESCO places great importance on concepts such as culture, cultural identity, cultural diversity, intercultural communication, communicative competence, language, dialogue, intercultural dialogue, universality, intercultural citizenship, and intercultural competences. These concepts are understood as “warm ideas” (UNESCO, 2013, p. 20) — that is, concepts whose precise meaning has not yet been fixed and that are still open to discussion. The relationship between the core concepts is represented by the “Intercultural Competences Tree” (see Figure 1), which is an attempt to build a symbolic and visual representation, among other things, of the relationships between those ideas.

Culture (identity, values, attitudes, beliefs, etc.) and Communication (language, dialogue, non-verbal behaviour) represent the roots of the Tree, while the trunk is formed of Cultural Diversity, Human Rights, and Intercultural Dialogue. The branches show the operational steps (clarifying, teaching, promoting, supporting, and enacting IC) needed to develop and enforce IC, and the leaves represent the different concepts (Intercultural Responsibility, Intercultural Literacy, Resilience, Cultural Shifting, Intercultural Citizenship, Conviviality, Reflexivity, Creativity, etc.) that could be used to articulate IC.

The milestones of the framework are described by the UNESCO “Tree” and represent a “roadmap” rather than a model for how different intercultural concepts interact. Due to the complex interrelation of the different concepts, but also knowledge, skills, attitudes and values that compose IC, the term is used by UNESCO in the plural form. The definition and clarification of concepts is understood by UNESCO only as a first and basic step that must be followed by actions in which IC is put into use.

#### **1.4 The OECD PISA Global Competence Framework (2018)**

The *OECD PISA Global Competence Framework* (2018)<sup>16</sup> was constructed based on existing models, to serve as a framework to guide the development of the PISA Global Competence test for 15-year old students around the world.

The framework establishes the need for students to develop global competence, that is, a “capacity to examine local, global and intercultural issues, to understand and appreciate the perspectives and world views of others, to engage in open, appropriate and effective interactions with people from different cultures, and to act for collective well-being and sustainable development” (OECD, 2018, p. 16). The OECD framework establishes that “developing a global and intercultural outlook is a lifelong process that education can shape” (Deardorff, 2009; UNESCO, 2013). As a lifelong process, school education has a crucial role in its development.

In terms of educational policy design and assessment, the OECD indicates the following four aspects as criteria for measuring the attainment of global competence:

- Capacity to critically examine contemporary issues of local, global and intercultural significance,
- Capacity to understand and appreciate multiple cultural perspectives (including their own) and manage differences and conflicts,
- Capacity to interact respectfully across cultural differences,
- Capacity to take action for collective well-being and sustainable development.

The OECD identifies four dimensions that cannot be separated in the process of global competence acquisition: knowledge, skills, attitudes and values, all of which interact in the process. It should be noted that the OECD framework provides clear definitions of all four terms, drawn from the CoE’s framework. However, in the 2018 PISA Global Competence assessments, values were not included. This is because assessing values requires a broad repertoire of assessment strategies, which were deemed to be too complex and beyond the scope of the PISA 2018 assessment of global competence.

According to the OECD Framework on Global Competence (see Figure 2), the four elements (commonly understood by the OECD and the CoE frameworks) are described in the following way:

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<sup>16</sup> *The OECD PISA Global Competence Framework. Preparing our youth for Inclusive and sustainable world.* (2018). OECD. Retrieved from: <https://www.oecd.org/pisa/Handbook-PISA-2018-Global-Competence.pdf>

**Figure 2. The Dimensions of Global Competence**



Source: OECD, 2018.

**The knowledge** required for global competence includes intercultural knowledge. This term refers to “knowledge about the similarities, differences and relations between cultures” (OECD, 2018, p. 12) and is useful in the context of intercultural issues that arise from the interaction of people with different cultural backgrounds. According to this framework, the curriculum should pay attention to the following four knowledge domains: culture and intercultural relations; socioeconomic development and interdependence; environmental sustainability; and global institutions, conflicts and human rights. The first key domain of knowledge is related to the expressions of culture and intercultural relation and expressions. The framework, which focuses mainly on young people, establishes the need to help young people become more aware of their own cultural identity, help them understand differences and similarities among and within cultures, and encourage them to value the importance of protecting cultural differences and diversity.

**The skills** to understand the world and to take action. According to the OECD, “skills” are defined as:

The capacity to carry out a complex and well-organised pattern of thinking (in the case of a cognitive skill) or behaviour (in the case of a behavioural skill) in order to achieve a particular goal. Global competence requires numerous skills, including reasoning with information, communication skills in intercultural contexts, perspective taking, conflict resolution skills, and adaptability (OECD, 2018, pp. 12–13).

An important component required for global competence is “perspective taking”, which refers to the cognitive and social skills individuals need in order to understand how other people think and feel. Globally competent individuals approach conflicts in a constructive manner, recognising that conflict is a process to be managed rather than seeking to negate it. Taking an active part in conflict management and resolution requires listening and seeking common solutions. Another skill which is required in the context of global competence is “adaptability”, which refers to:

The ability to adapt one’s thinking and behaviours to the prevailing cultural environment, or to novel situations and contexts that might present new demands or challenges. It is suggested that individuals who acquire this skill are able to handle the feelings of “culture shock” (OECD, 2018, p. 15).

**Attitudes** refer to the “mind-set that an individual adopts towards a person, a group, an institution, an issue, a behaviour, or a symbol. This mind-set integrates beliefs, evaluations, feelings and tendencies to behave in a particular way” (OECD, 2018, p. 16). Globally competent or, in our case, interculturally competent behaviour requires an attitude of openness towards people from other cultural backgrounds, an attitude of respect for cultural differences, and an attitude of global mindedness. Global competence, which includes IC, permits the de-codification of the hegemonic cultural discourses. It promotes the participation of students from minority backgrounds and makes their voices heard, thus empowering them. Enhancing IC requires an engaging pedagogical approach which deals with human rights, human dignity and social justice. Openness towards people from different cultural backgrounds or contexts is fundamental and it involves sensitivity towards, curiosity about and willingness to engage with other people and other perspectives on the world (Byram, 2008; CoE, 2016a). It also requires acknowledgment of identities and respect – based on understanding human dignity – and open-mindedness.

Last, **Values** are conceptualised as the critical filters through which individuals process information about other cultures, being able to relate to the human being dimension and his or her vulnerability before labelling or categorising the individual. This ontological approach is the approach that enables students to question and deconstruct their mono-culturally-based premises. Individuals who cultivate these values become more aware of themselves and their surroundings, and are strongly motivated to fight against exclusion, ignorance, violence, oppression and war. These values are fundamental in a democratic multicultural society. Their attainment requires a different approach to education than the scholarly encyclopaedic learning. Valuing human dignity and cultural diversity requires ideological conviction and a true willingness to enhance social changes. Respecting human beings’ core rights and dignity is, in most cases, compatible with respecting and valuing cultural diversity. Cultural diversity should be valued as an asset for societies and a desirable goal for the future.

All of the four categories, just as they are presented on the OECD report, are endorsed by the CoE framework, as both frameworks share authors and contributions.

## 1.5 The Key Competences for Lifelong Learning

In addition to these frameworks, at the EU level, key competences for lifelong learning were first established in the *Recommendation of the European Parliament and of the Council of 18 December 2006, on key competences for lifelong learning (2006/962/EC)* (European Parliament & European Council, 2006)<sup>17</sup> and updated in the *European Council Recommendation of 22 May 2018 on key competences for lifelong learning (2018/C 189/01)* (European Council, 2018b)<sup>18</sup>. Currently the Key Competences for Lifelong Learning Reference Framework is considered a reference tool for education and training stakeholders. It sets up a common understanding of competences needed nowadays and in the future. From the EU perspective, the basic competences to be acquired throughout the educational cycle are seen more from the perspective of learners than that of teachers. Nevertheless, it could be said that these perspectives cannot be disassociated and, certainly, learners’ competences require at least similar knowledge and competences on the part of the teacher. The concept of competence was defined as “a combination of knowledge, skills and attitudes appropriate to the context” (European Parliament & European Council, 2006). Furthermore, key competences were defined as “those which all individuals need for personal fulfilment and development, active citizenship, social inclusion and employment” (European Parliament & European Council, 2006). The aforementioned document outlines the following key competences:

1. Communication in the mother tongue;
2. Communication in foreign languages;
3. Mathematical competence and basic competences in science and technology;
4. Digital competence;
5. Learning to learn;
6. Social and civic competences;

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<sup>17</sup> *Recommendation of the European Parliament and of the Council of 18 December 2006, on key competences for lifelong learning (2006/962/EC)*. 2006. European Parliament and Council. Retrieved from: <https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2006:394:0010:0018:en:PDF>

<sup>18</sup> *Council Recommendation of 22 May 2018 on key competences for lifelong learning (2018/C 189/01)*. 2018. Council. Retrieved from: [https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32018H0604\(01\)&from=EN](https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32018H0604(01)&from=EN)

7. Sense of initiative and entrepreneurship; and
8. Cultural awareness and expression.

These key competences were all considered equally important, “because each of them can contribute to a successful life in a knowledge society” (European Parliament & European Council, 2006). They were later reaffirmed and completed by a new Recommendation (European Council, 2018b) which extends its perspective and recommendations to teachers and non-formal education agencies and includes an updated vision of the education cycle, including the use of new technologies. In fact, the Recommendation sets out good practices that “could address the needs of educational staff which includes teachers, trainers, teacher educators, leaders of education and training institutes, employees in charge of training colleagues, researchers and university lecturers, youth workers and adult educators as well as employers and labour market stakeholders” (European Council, 2018b). In the 2018 Recommendation, among others, there is a slight change in the conceptualization of the fifth and sixth competences, which are titled *Personal, social and learning to learn competence* and *Citizenship competence* respectively. Both competences - the knowledge, skills and attitude they require - are significantly relevant in the context of IDC.

**Figure 3. Key Competences for Lifelong Learning**



Source: European Union, 2018a.

The **Personal, social and learning to learn competence** is described as:

The ability to reflect upon oneself, effectively manage time and information, work with others in a constructive way, remain resilient and manage one’s own learning and career. It includes the ability to cope with uncertainty and complexity, learn to learn, support one’s physical and emotional wellbeing, to maintain physical and mental health, and to be able to lead a health-conscious, future-oriented life, empathize and manage conflict in an inclusive and supportive context (European Council, 2018b).

Essential knowledge, skills and attitudes related to this competence consist of understanding the codes of conduct and rules of communication generally accepted in different societies and environments. The competence involves skills such as the ability to identify one’s capacities, focus, deal with complexity, critically reflect and make decisions. As established by the European Council (2018a) individuals “should be able to communicate constructively in different environments, collaborate in teams and negotiate. This includes showing tolerance, expressing and understanding different viewpoints, as well as the ability to create confidence and feel empathy”. These skills are especially required in a culturally diverse context where misunderstanding and prejudice might condition the communication. The competence is based on a positive attitude toward one’s personal, social and physical well-being and learning throughout one’s life. The Recommendation establishes

the need for “an attitude of collaboration, assertiveness and integrity” that includes “respecting diversity of others and their needs and being prepared both to overcome prejudices and to compromise” (European Council, 2018a). A problem-solving attitude is another feature of the competence. This attitude supports both the learning process and the individual’s ability to handle obstacles and change. It includes the desire to apply prior learning and life experiences and the curiosity to look for opportunities to learn and develop in a variety of life contexts. This competence plays an essential role in the way individuals address the self and others in a context of a multicultural society. Attitudes such as curiosity, open-mindedness and skills such problem solving and dealing with obstacles and changes in a flexible way, are crucial for the development of IDC. Knowledge of diversity in this case is important but insufficient. Knowledge and attitudes must be developed as part of the interaction in situations that require the deployment of skills.

**Citizenship competence** refers to “the ability to act as responsible citizens and to fully participate in civic and social life, based on understanding of social, economic, legal and political concepts and structures, as well as global developments and sustainability” (European Council, 2018b). The recommendation describes the essential knowledge, skills and attitudes related to “concepts and phenomena relating to individuals, groups, work organisations, society, economy and culture.” Citizenship competence implies the notion of the European common values (European Council, 2018b, pg.10).

“It includes knowledge of contemporary events, as well as a critical understanding of the main developments in national, European and world history.” It specifically highlights that:

Knowledge of European integration as well as an awareness of diversity and cultural identities in Europe and the world is essential. This includes an understanding of the multi-cultural and socioeconomic dimensions of European societies, and how national cultural identity contributes to the European identity (European Council, 2018b).

“Skills for citizenship competence relate to the ability to engage effectively with others in common or public interest, including the sustainable development of society. This involves critical thinking and integrated problem-solving skills, as well as skills to develop arguments and constructive participation in community activities (European Council, 2018b)”.

Citizenship competence is expressed by attitudes of respect for human rights as a basis for democracy and “includes support for social and cultural diversity, gender equality and social cohesion, sustainable lifestyles, promotion of a culture of peace and non-violence, a readiness to respect the privacy of others and to take responsibility for the environment” (European Council, 2018b).

Furthermore, citizenship competence contributes to successfully addressing prejudice and is necessary in order to ensure social justice and fairness.

The attainment of Citizenship competence is a complex challenge. Knowledge skills and attitudes may not be enough and the values dimension is considered crucial. Several studies, such as Measuring Radicalisation: risk assessment (Augestad, 2020), The EU and Education for Democratic Citizenship (Grimonprez, 2020), and The European Union Agency for Fundamental Rights (FRA) second survey on European Union minorities and discrimination: Muslims–Selected findings (2017a), highlight several facts that explain the relative low grade of implication of minorities second generation EU youth from Muslim background. The latter report demonstrates that there is a low acceptance of Muslims in the general population. Based on data collected from the European Values Study in 2008 (European Union Agency for Fundamental Rights, 2017a), on average, in the 15 countries covered in the report, one in five persons do not like to have Muslims as their neighbours. Particularly, strong negative attitudes towards Muslims can be found in Cyprus (36 %), Austria (31 %), Malta (31 %) and Slovenia (29 %). The more recent Eurobarometer 2015 results corroborate the existence of anti-Muslim sentiment in the European Union. At the same time, the FRA (2017b) report demonstrates that there is a clear distinction between first- and second-generation of Muslims regarding their trust of policy and institutions. Where first-generation immigrants show higher levels of trust in the legal system than the general population, second-generation Muslims show slightly lower levels of trust than the general population. This finding is very revealing as it shades light on the perception of young Muslims regarding their situation within member States.

Another significant minority group where democratic deficit is illustrated is within the Roma and Sinti European communities, which is the largest ethnic minority group in Europe. Out of an estimated 10-12 million in total in Europe, some 6 million live in the EU, and most of them hold the citizenship of an EU country. Many Roma in the EU are victims of prejudice and social exclusion, despite the fact that EU countries have banned discrimination. In both cases, studies demonstrate that a development of EU values and citizenship competence can significantly contribute to civic and social engagement of these minorities and to social cohesion at large.

In many cases education systems fail in developing substantive citizenship which implies access to and actively participating in the European society.

The key element in democratic education is participation. Yet, while European education systems do not shift from knowledge-based learning towards a competence-based model, the engagement of young adults with EU issues and their development of active citizenship is a pending task of European society.

## 1.6 The LifeComp reference framework

The publication of the LifeComp: European Framework for the Personal, Social & Learning to Learn Key Competence (Sala, A., et al., 2020) offers a valuable contribution to the development process of personal, social and learning competences. Its rationale reveals a close relation with the IDC development process. Just like in the case of IDC development, the personal, social and learning to learn competence is described as a transversal key competence which is intertwined with other key competences (e.g. citizenship, digital, entrepreneurship, languages, STEM competences), functioning as a crucial enabler for their development. This approach acknowledges the increasing importance of non-cognitive, soft skills in a fast-changing global context which are involved in the development of lifelong competences. "LifeComp regards 'Personal, Social, and Learning to Learn' competences as ones which apply to all spheres of life, and which can be acquired through formal, informal, and non-formal education" (Sala, A., et al., 2020). In this sense IDC can be characterised as lifelong learning competences and should be given a high priority in the education system as it contributes to capabilities beyond academic knowledge.

The aim of the LifeComp conceptual framework is to establish a shared understanding, and a common language on the "Personal, Social and Learning to Learn" competences. Following the LifeComp framework "the journey to becoming self-regulated, empathetic, and flexible citizens is one which is always characterised by a social dimension" (Sala, A., et al., 2020). According to the authors, this social European perspective is what distinguishes this framework from other previously elaborated frameworks. The present liquid character of society, reinforced by globalisation, demands a series of transversal competences from individuals which will help them perform successfully in a multicultural context. Regarding the need to develop lifelong transversal competences, the framework could be adapted to different educational contexts and could inspire the inclusion of new topics in the curricula or foster existing subjects to support active citizenship and personal growth. The development of personal, social and learning competence contributes to individuals' wellbeing and self-accomplishment and has the transformative potential to empower individuals to tackle the challenges and take advantage of opportunities of an increasingly volatile, uncertain, complex and ambiguous world, with innovative solutions to shape the future (Sala, A., et al., 2020).

According to the authors, in the same way, IDC can be considered a transformative competence, as it follows the same rationale of empowerment of individuals, tackling conflict situations and resolving them in a creative and empathic manner. The LifeComp framework highlights the need to become critical thinkers, having a sense of well-being, both at individual and collective level, developing self and social awareness that contributes to individuals' self-actualisation<sup>19</sup>. The LifeComp approach is especially aligned with what other IC frameworks establish, especially the CoE framework, which is aimed towards human growth and self-actualisation.

In the conceptual discussion on competences, the LifeComp model offers a working definition for the different capabilities which encompass the personal, social and learning competence.

LifeComp contemplates three associated competence areas: 'Personal', 'Social', and 'Learning to Learn'. Furthermore, each of these areas includes three competences: Self-regulation, Flexibility, Wellbeing (Personal Area), Empathy, Communication, Collaboration (Social Area), Growth mind-set, Critical thinking, and Managing learning (Learning to learn Area). In addition each competence has three descriptors corresponding to the 'awareness, understanding, action' model (Sala, A., et al., 2020).

The LifeComp framework offers working definitions for the 'Personal', 'Social', and 'Learning to Learn' competences, taking into consideration the need for competences in a globalised world, uncertain labour markets and accelerated technological environment. It also contemplates the need for critical thinking, media literacy and communication skills as some of the requirements for such a complex world (Sala, A. et al., 2020). This framework, as other individual competence frameworks, is meant to support the implementation of the European Council recommendation on Key Competences for Lifelong Learning. The following table describes

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<sup>19</sup> A concept derived from humanistic psychology (Maslow pyramid of needs) which refers to the individual's self-accomplishment

central skills derived from the personal, social and learning to learn competences, developed in the LifeComp framework 's Conceptual Model.

**Table 1. The LifeComp Conceptual Model**

AREA	COMPETENCE	DESCRIPTORS
PERSONAL	<p>P1</p> <p><b>Self-regulation</b></p> <p><i>Awareness and management of emotions, thoughts and behaviour</i></p>	P1.1. Awareness and expression of personal emotions, thoughts, values and behaviour
		P1.2. Understanding and regulating personal emotions, thoughts, and behaviour, including stress responses
		P1.3. Nurturing optimism, hope, resilience, self-efficacy, and a sense of purpose to support learning and action
	<p>P2</p> <p><b>Flexibility</b></p> <p><i>Ability to manage transitions and uncertainty and to face challenges</i></p>	P2.1. Readiness to review opinions and courses of action in the face of new evidence
		P2.2. Understanding and adopting new ideas, approaches, tools, and actions in response to changing contexts
		P2.3. Managing transitions in personal life, social participation, work and learning pathways, while making conscious choices and setting goals
	<p>P3</p> <p><b>Wellbeing</b></p> <p><i>Pursuit of life satisfaction, care of physical, mental and social health, and adoption of a sustainable lifestyle</i></p>	P3.1. Awareness that individual behaviour, personal characteristics and social and environmental factors influence health and well-being
		P3.2. Understanding potential risks for well-being, and using reliable information and services for health and social protection
		P3.3. Adoption of a sustainable lifestyle that respects the environment, and the physical and mental wellbeing of self and others, while seeking and offering social support
SOCIAL	<p>S1</p> <p><b>Empathy</b></p> <p><i>The understanding of another person's emotions, experiences and values, and the provision of appropriate responses</i></p>	S1.1. Awareness of another person's emotions, experiences and values
		S1.2. Understanding another person's emotions and experiences, and the ability to proactively take their perspective
		S1.3. Responsiveness to another person's emotions and experiences, being conscious that group belonging influences one's attitude
	<p>S2</p> <p><b>Communication</b></p> <p><i>Use of relevant communication strategies, domain-specific codes and tools depending on the context and the content</i></p>	S2.1. Awareness of the need for a variety of communication strategies, language registers, and tools that are adapted to context and content
		S2.2. Understanding and managing interactions and conversations in different socio-cultural contexts and domain-specific situations
		S2.3. Listening to others and engaging in conversations with confidence, assertiveness, clarity and reciprocity, both in personal and social contexts
	<p>S3</p> <p><b>Collaboration</b></p> <p><i>Engagement in group activity and teamwork acknowledging and respecting others</i></p>	S3.1. Intention to contribute to the common good and awareness that others may have different cultural affiliations, backgrounds, beliefs, values, opinions or personal circumstances
		S3.2. Understanding the importance of trust, respect for human dignity and equality, coping with conflicts and negotiating disagreements to build and sustain fair and respectful relationships
		S3.3. Fair sharing of tasks, resources and responsibility within a group taking into account its specific aim; eliciting the expression of different views and adopting a systemic approach
LEARNING TO LEARN	<p>L1</p> <p><b>Growth mindset</b></p> <p><i>Belief in one's and others' potential to continuously learn and progress</i></p>	L1.1. Awareness of and confidence in one's own and others' abilities to learn, improve and achieve with work and dedication
		L1.2. Understanding that learning is a lifelong process that requires openness, curiosity and determination
		L1.3. Reflecting on other people's feedback as well as on successful and unsuccessful experiences to continue developing one's potential

<p style="text-align: center;">L2</p> <p style="text-align: center;"><b>Critical thinking</b> <i>Assessment of information and arguments to support reasoned conclusions and develop innovative solutions</i></p>	L2.1 Awareness of potential biases in the data and one's personal limitations, while collecting valid and reliable information and ideas from diverse and reputable sources
	L2.2. Comparing, analysing, assessing, and synthesising data, information, ideas, and media messages in order to draw logical conclusions
	L2.3 Developing creative ideas, synthesising and combining concepts and information from different sources in view of solving problems
<p style="text-align: center;">L3</p> <p style="text-align: center;"><b>Managing learning</b> <i>The planning, organising, monitoring and reviewing of one's own learning</i></p>	L3.1. Awareness of one's own learning interests, processes and preferred strategies, including learning needs and required support
	L3.2. Planning and implementing learning goals, strategies, resources and processes
	L3.3. Reflecting on and assessing purposes, processes and outcomes of learning and knowledge construction, establishing relationships across domains

Source: Sala, A., et al. 2020.

## 1.7 Key competences for Life Long Learning and Quality Education

Human rights, and more specifically, integral development of the individual and his qualities, have become a central aspect in education which is addressed by the different frameworks analysed in this report. All competence models, in general, foresee the need to shift the learning process from a collective decontextualized one towards a personalised process that assures that the learner is equipped with capabilities and becomes a self-sufficient and resourceful individual. The 2018 European Council recommendation reaffirms the need to endorse a lifelong learning competence-based approach in education, and invites the Member States to “support the right to quality and inclusive education, training and lifelong learning and ensure opportunities for all to develop key competences by making full use of the 'Key Competences for Lifelong Learning - a European Reference Framework'” (European Council, 2018b). In this regard, synergies between EU personal, social and learning competences as much as civic competence with the inclusive education approach is clear. In both cases, education establishes lifelong learning competences as means to ensure individual well-being, personal and professional accomplishment while taking into consideration culturally diverse contexts and democratic principles.

## 1.8 Framework of Competences for Democratic Culture (RFCDC)

### 1.8.1 Political context and rationale

The CoE's *Reference Framework of Competences for Democratic Culture* (RFCDC) was developed by a multidisciplinary team of experts and provides a meta-framework on competences that can be used within educational systems in Europe. Barrett (2020) explains that the RFCDC is the result of merging two leading policy strands that guided the CoE in the protection and the promotion of human rights and democracy: the Education for Democratic Citizenship/Human Rights Education (EDC/HRE) CoE programme and the development of interculturalism as the CoE's preferred policy approach for responding to the challenges associated with culturally diverse democratic societies. The interculturalist paradigm was conceived as an alternative to multiculturalism. Arguments in favour of interculturalism were laid out explicitly in the CoE's White Paper on Intercultural Dialogue (CoE, 2008), the contents of which were unanimously endorsed in 2008 by the Committee of Ministers<sup>20</sup> (Barrett, 2020). In 2013 Andorra held a Chairmanship conference focusing on the role of education in promoting learners' competences for a culture of democracy and for intercultural dialogue. In its deliberations, the CoE Education Ministers agreed on the “importance of developing a common reference framework for democratic and intercultural competences that could empower education practitioners in promoting a culture of democracy and intercultural dialogue within the member states, and a strong political will to pursue this objective was expressed” (Barrett, 2020, p. 3).

In that same event the Ministers of Education also established the following strategic objective:

<sup>20</sup> The Committee of Ministers of Education of the 47 MS of the CoE

“to make the preparation for lifelong active democratic citizenship of all learners in education and training a hallmark of the quality of European education systems and an essential part of our response to the challenges Europe is facing” (CoE, 2016b, art.13).

and agreed:

“to provide all learners in education and training with the necessary competences (values, attitudes, skills, knowledge and critical understanding) that will enable them to engage as active citizens in democratic and diverse societies and increase their chances of succeeding in their working lives” (CoE, 2016b, art.13).

In 2017, during the CoE Conference on the Future of Citizenship and Human Rights Education in Europe, different stakeholders<sup>21</sup> that participated in the event highlighted the role that the RFCDC can play in bringing EDC/HRE closer to teachers’ practice.

The RFCDC argues that a democratic culture is essential for the effective functioning of democracy. According to one of the authors, there are three primary considerations underlying the framework (Barrett, 2020):

1. The intrinsic character of democratic institutions: Democratic institutions are dysfunctional unless citizens are committed to the democratic processes, such as participation, decision-making, protection of minorities and their rights, and a conviction that conflicts must be resolved peacefully. All this requires values-based commitment with democratic principles. “If citizens do not hold these democratic values and attitudes – that is, if a democratic culture does not prevail – then democratic institutions will be unable to function effectively” (p. 7).
2. The Enhancement of Intercultural dialogue and education: the RFCDC proposes that democratic culture within culturally diverse societies requires intercultural dialogue. “Intercultural dialogue<sup>22</sup> is the means through which citizens can express their opinions, concerns and aspirations to other people who have different cultural affiliations from themselves. In the case of culturally diverse societies, intercultural dialogue is vital for democratic discussion, and for the full integration and inclusion of all citizens. For this reason, citizens need to be not only democratically competent but also interculturally competent to enable them to engage in intercultural dialogue” (p. 7).
3. Democratic culture must be grounded in human rights: “Human rights are essential for a just and cohesive society in which all citizens feel a sense of belonging and have their inherent dignity. From the point of view of the RFCDC, human rights, democracy, democratic culture and intercultural dialogue are intrinsically linked” (p. 7).

For international organizations such as the UNESCO or the Council of Europe quality education is guaranteed only when including an inclusive dimension and “Education for All” approach. For example, the UNESCO Guidelines for intercultural Education (2006) establish that “Intercultural Education should provide a responsive quality education for all, provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society”. The Council of Europe also associates the term “quality education” with the values of human rights and democratic principles in the scope and definitions of education for all (CoE, 2012b). In the CoE 2012 *Recommendation of the Committee of Ministers to member States on ensuring quality education* in its article 6.d, the 47 Ministers establish that quality education, “promotes democracy, respect for human rights and social justice” and “enables pupils and students to develop appropriate competences, self-confidence and critical thinking to help them become responsible citizens”<sup>23</sup> (CoE, 2012b). The 2012 CoE *Recommendation on Quality Education* and the posterior 2016 CoE standing conference on *Securing Democracy Through Education* set the basis for the endorsement of the RFCDC by the CoE.

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<sup>21</sup> Over 400 representatives of governments, education institutions and civil society organisations, accessed at: <https://www.coe.int/en/web/edc/home?desktop=true>

<sup>22</sup> Intercultural Dialogue refers to the capacity of individuals to communicate in a comprehensive and dialogic manner with individual whose social identity references (cultural, religious or ideological background) might be grounded in radically different approaches. It alludes to an understanding, tolerant and pluralistic approach in contexts of cultural diversity. Intercultural dialogue is one of the descriptors of the IDC

<sup>23</sup> Recommendation CM/Rec(2012)13 of the Committee of Ministers to member States on ensuring quality education [https://www.ecml.at/Portals/1/documents/CoE-documents/CMRec2012-13\\_quality\\_EN.pdf?ver=2016-11-29-113145-700](https://www.ecml.at/Portals/1/documents/CoE-documents/CMRec2012-13_quality_EN.pdf?ver=2016-11-29-113145-700)

### 1.8.2 The conceptual framework, contents and descriptors of the RFCDC

“The framework [...] provides a comprehensive competence-based approach to Education for Democratic Citizenship, Human Rights Education and Intercultural Education. It offers detailed proposals on how formal education – ranging all the way from pre-school through to university level – can be used to equip young people with the competences needed for participating actively in democratic culture, for respecting, promoting and defending human rights, and for engaging in respectful, appropriate and effective intercultural dialogue. It also provides guidance on how education can be used to equip young people with the competences that confer resilience to radicalization, violent extremist propaganda and hate speech” (Barrett, 2020).

Its principal aim is to promote and strengthen democracy, cultural diversity recognition and human rights in Europe by harnessing Member States’ national education systems for this purpose.

According to the framework, an interculturally competent teacher will be a decisive factor in the overall development of the individual, and the teacher is therefore crucial for the issues under discussion. The contribution of the intercultural approach to school success, psychological well-being, or self-efficacy of students is as relevant in the context of students from ethnic, cultural or religious minorities as much as in the case of those coming from the hegemonic group.

The RFCDC is focused on the individual learner, and it aims to provide education systems with tools that can be used to foster the development of IDC within individual learners. Thus, the overall goal of the framework is:

“to enable learners to engage in respectful, appropriate and effective democratic and intercultural behaviour in real-world situations that they encounter in everyday life. Crucially, as a competence-based approach to citizenship education, it specifies what learners are expected to do rather than what they are expected to know” (Barrett, 2020, p. 8).

The framework itself consists of three principal components:

1. A conceptual model of the competences that young people need to acquire;
2. Validated and scaled descriptors and learning outcomes for all of these competences; and
3. Guidance for ministries of education and education practitioners on: curriculum, pedagogy, assessment, teacher education, the whole-school approach, and on how to build learners’ resilience to radicalization.

It should be underlined that, according to the RFCDC there is an inseparable connection between democratic life and IDC. The framework **conceptualises democratic culture** as a way of living, behaving and interacting with others that requires people to be willing to talk to each other and negotiate, to be open-minded, to show mutual respect, to search for common ground and peaceful conflict resolution and to respect human rights, democracy, the rule of law, and human dignity (CoE, 2018a, p. 38).

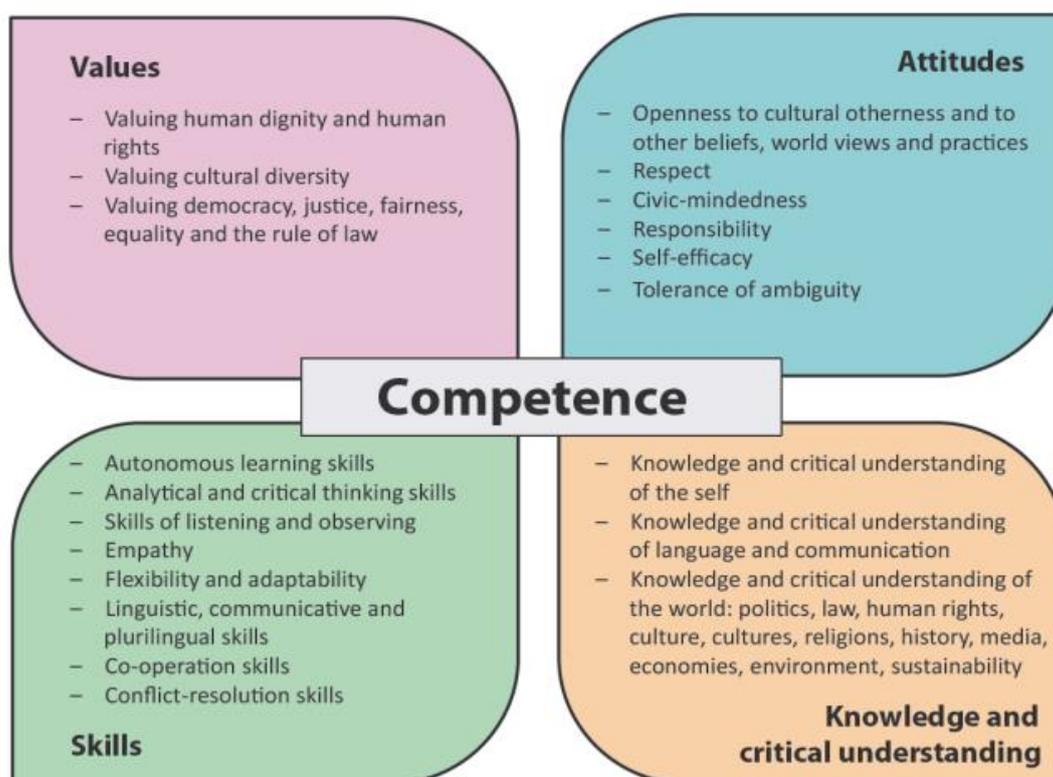
The framework organises the competences into four dimensions: Values, Attitudes, Skills and Knowledge and critical understanding, as illustrated in Figure 4 below.

**Values** offer standards for evaluation and action criteria. That is why they are so powerful when it comes to intercultural situations. In order to participate effectively and appropriately in a culture of democracy, three sets of values are necessary: valuing human dignity and human rights, valuing cultural diversity and valuing democracy, justice, fairness, equality and the rule of law.

**Attitudes** are overall mental orientations towards people, objects and situations. Attitudes relevant to IDC include openness to cultural otherness and to other beliefs, worldviews, and practices; respect; civic-mindedness; responsibility; self-efficacy and tolerance of ambiguity.

**Skills** are defined as the capacity or capability for carrying out complex, well-organised patterns of thinking and behaviour. In this case, IDC requires autonomous learning skills, analytical and critical thinking, empathy, flexibility and adaptability, linguistic, communicative and plurilingual skills, and co-operation and conflict-resolution skills.

**Figure 4. The 20 Competences of the CoE's RFCDC**



Source: Council of Europe, 2018.

**Knowledge and critical understanding of the self** is of particular importance and was already identified by the UNESCO framework in 2013. Self-awareness and self-understanding are vital for participating effectively and appropriately in culture of democracy. Knowledge and understanding of the self implies analysing our own collective narrative, understanding what binds us to our communities cognitively and emotionally, one's perspective on the world, as much as our own biases. Social science knowledge is an important source for such understanding. This requires knowledge and a critical understanding of language and communication as much as knowledge and critical understanding of politics, law, human rights, cultures, religions, history, media, economies, environment and sustainability issues and in general, all sources for socialisation and personalisation of individuals in the context of society.

Democratic and intercultural competent behaviour is viewed by the RFCDC as arising from a dynamic and adaptive process in which an individual responds appropriately and effectively to the constantly shifting demands, challenges and opportunities presented by democratic and intercultural situations. This is achieved through the flexible mobilisation, orchestration and deployment of varying clusters of competences drawn selectively from the individual's full repertoire of values, attitudes, skills, knowledge and understanding in a manner that is appropriate for and adapted to the on-going situation (CoE, 2018a).

The second component of the RFCDC is made of the competence descriptors. The descriptors are short statements that describe observable behaviours. If a person displays one of these behaviours, this indicates that the person concerned has achieved a certain level of proficiency with regard to a particular competence. The descriptors, therefore, serve to operationalise the competences in terms of concrete behaviours (CoE, 2018a, p.59). The Volume 2 of the RFCDC (CoE, 2018b) specifies 447 descriptors covering all the above 20 competences. All of these descriptors were validated empirically and scaled to three levels of proficiency (basic, intermediate and advanced). However, it was judged that 447 descriptors (more than 20 descriptors per competence on average) would be too daunting for teachers to use in the classroom. Therefore, a more limited number of 'key descriptors' was identified. There are 135 key descriptors. Importantly, all of the descriptors are worded using the language of learning outcomes. This means that they can be used for the purposes of curriculum design, pedagogical planning and assessment. Some examples of key descriptors are shown in Table 2.

**Table 1. The scaled key descriptors for civic-mindedness and for skills of listening and observing**

Civic-mindedness			Skills of listening and observing		
<i>Basic level of proficiency</i>	<i>Intermediate level of proficiency</i>	<i>Advanced level of proficiency</i>	<i>Basic level of proficiency</i>	<i>Intermediate level of proficiency</i>	<i>Advanced level of proficiency</i>
-Expresses a willingness to co-operate and work with others  -Collaborates with other people for common interest causes	-Expresses commitment to not being a bystander when the dignity and rights of others are violated  -Discusses what can be done to help make the community a better place	-Exercises the obligations and responsibilities of active citizenship at either the local, national or global level  -Takes action to stay informed about civic issues	-Listens attentively to other people  -Listens carefully to differing opinions	-Can listen effectively in order to decipher another person's meanings and intentions  -Watches speakers' gestures and general body language to help himself/herself to figure out the meaning of what they are saying	-Pays attention to what other people imply but do not say  -Notices how people with other cultural affiliations react in different ways to the same situation

Source: Barrett, 2020.

The third component of the RFCDC provides guidance for three potential audiences: education policy makers, practitioners and content developers. It discusses the implications of the model and the descriptors for the curriculum, pedagogy, assessment and for teacher education.

In relation to **curriculum**, the guidance explains how the model of competences and the descriptors can be used for auditing and reviewing the prescribed curriculum. The guidance on curriculum largely focuses on how to develop a cross-curricular approach, in which the responsibility for fostering democratic and intercultural competences is distributed and incorporated across the entire school curriculum. This would serve as a means of discovering where democratic and intercultural competences are already being targeted, and to identify where else in the curriculum the 20 competences could also be targeted. It also discusses how to develop the current curriculum, if this is necessary and possible, to ensure that all 20 competences are being fostered in learners.

The guidance also contains recommendations on **pedagogical tools and innovative teaching practices**, discusses principles of pedagogical planning, and reviews teaching and learning methods suitable for fostering the development of democratic and intercultural competences in learners. These include: teachers modelling democratic attitudes and behaviours; implementing democratic processes in the classroom by involving learners in making decisions about activities, responsibilities and rules; using activities that are based on co-operative group work; using project-based learning; and, using service learning.

The guidance on **assessment** examines the basic principles of assessment, and explores various conceptual distinctions including high-stakes versus low-stakes assessment, achievement versus proficiency assessment, norm-referenced versus criterion-referenced assessment, and formative versus summative assessment. The guidance also reviews the methods suitable for assessing the development of democratic and intercultural competences in learners.

In addition to the guidance on curriculum, pedagogy and assessment, the third volume of the RFCDC provides guidance on **teacher education**. This guidance explores the role of both pre-service and in-service teacher education. It argues that, because all school subjects can contribute to developing learners' competences, all teachers should understand the principles of the RFCDC and should be proficient in applying them to their everyday planning and practice. The guidance also emphasizes that, in order to be able to educate learners in ways that foster the development of the competences, it is essential that teachers themselves acquire democratic and intercultural competences. This conclusion also applies to teacher educators.

### **1.8.3 Implementation of the RFCDC**

In order to encourage and support the implementation of the RFCDC within the member states, two significant actions were subsequently undertaken by the CoE. First, alongside the publication of the RFCDC in April 2018,

a new Education Policy Advisors Network (EPAN) was launched<sup>24</sup>. In addition, in November 2018, a new CoE Democratic Schools Network was launched.

As a most revealing fact, it should be noted that, in spite of its short period of life, the framework is already being put into practice. In April 2019, the EPAN conducted a survey of the member states, to take stock of the extent to which they were using the RFCDC. The survey revealed that, just one year after its publication, the RFCDC was already in the process of being implemented in 17 countries in total including Andorra, Moldavia, Georgia, and Austria. From the survey results, it was apparent that different countries were adopting different approaches to implementation, tailoring the RFCDC to their own particular education systems as well as to their national and cultural context.

The EPAN survey also revealed that in some countries, challenges were being encountered in trying to implement the RFCDC, including:

- inadequate or insufficient training courses on the RFCDC for school principals and teachers to enable them to support implementation;
- teachers' perceptions of their role as transmitters of knowledge rather than as promoters of learners' competences;
- resistance from those school principals and teachers whose main focus was on learners' academic achievements and test results;
- the workload of school principals and teachers, reducing their motivation to engage in innovative reform;
- opposition from teachers' trade unions;
- a lack of school textbooks employing a competence-based approach;
- parents' resistance to the introduction of a new way of assessing learners' proficiency that does not result in the awarding of grades.

On the other hand, different strategies that seemed to overcome the barriers included:

- Significantly expanding the provision of pre-service and in-service teacher education courses on the RFCDC.
- Using consultation, negotiation and persuasion with school principals, teachers, trade unions or parents, as appropriate.
- Adapting the RFCDC to national circumstances, and working only with those parts of the RFCDC that are directly relevant to the national agenda, needs and priorities,
- Revising existing textbooks and other educational materials and designing new textbooks and materials.
- National experts publishing awareness-raising articles about the RFCDC in both academic and professional outlets within their own countries.

### 1.9 Comparison of Competence Frameworks with a Focus on Commonalities and Differences

The following table outlines the three operational definitions of the UNESCO, the OECD, and the CoE frameworks as they are expressed in the original publications, as well as the relevant elements of the EU Key Competences for Life Long Learning Recommendation:

**Table 2. Definitions on Intercultural/Global and Democratic Competence(s)**

<b>UNESCO definition of Intercultural Competences</b>	Having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interacting with others from different cultures (UNESCO, 2013, p. 16).
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<sup>24</sup> EPAN replaced the older network of national EDC/HRE coordinators

<b>OECD definition of Global Competence</b>	Capacity to examine local, global and intercultural issues, to understand and appreciate the perspectives and world views of others, to engage in open, appropriate and effective interactions with people from different cultures, and to act for collective well-being and sustainable development (OECD, 2018).
<b>CoE definition of Competences for Democratic Culture</b>	Ability to mobilise, deploy relevant values, attitudes, skills knowledge and/or understanding in order to respond appropriately and effectively to the demands, challenges, and opportunities that are presented by a given context (CoE, 2018a, p. 70).
<b>European Council Recommendation of Key Competences for Life Long Learning</b>	<p><b>The personal social and learning to learn competence</b> is the ability to reflect upon oneself, effectively manage time and information, work with others in a constructive way, remain resilient and manage one's own learning and career. It includes the ability to cope with uncertainty and complexity, learn to learn, support one's physical and emotional wellbeing, to maintain physical and mental health, and to be able to lead a health-conscious, future-oriented life, empathize and manage conflict in an inclusive and supportive context.</p> <p><b>The skills for citizenship competence</b> relate to the ability to engage effectively with others in common or public interest, including the sustainable development of society. This involves critical thinking and integrated problem-solving skills, as well as skills to develop arguments and constructive participation in community activities. Citizenship competence is expressed by the respect for human rights as a basis for democracy and it includes support for social and cultural diversity, gender equality and social cohesion, sustainable lifestyles, promotion of culture of peace and non-violence, a readiness to respect the privacy of others, and to take responsibility for the environment (European Council, 2018b).</p>

Source: Elaborated by the authors

A comparative analysis of the commonalities among the different frameworks provides the basis for the following observations.

The UNESCO, OECD and the CoE frameworks agree that the need for IC arises from interactions between people from different cultures: in the case of UNESCO and OECD, the definitions of IC openly mention interactions with people from different cultures. In the case of the CoE (2018a), IDC are related to intercultural situations, which are defined as situations that arise when “an individual perceives another person (or group of people) as being culturally different from themselves” (p. 31). However, the perspective from which these interactions are considered differs between the three frameworks depending on the core notion used to articulate the elements implied in IC: while UNESCO focuses on the concept of culture, OECD emphasises the global consideration of phenomena, while the CoE places the focus on the context of culturally diverse democratic societies. While the notion of culture and the consideration of the global issues and conditions are important for understanding IDC, one step forward needs to be taken in order to guarantee its development and achievement; democracy is a basic condition for guaranteeing and safeguarding “the human rights and freedoms of all citizens, both majority and minority” (CoE, 2018a, p. 24). Interculturally competent teachers should be able to understand intercultural issues as well as foster intercultural dialogue and interact in intercultural contexts. This requires an institutional statement and commitment based on a pluralistic approach and intercultural dialogue, where teacher education institutions, for example, do not only preach democratic values but operate on the basis of democratic principles and culture. In this context, teachers can deploy their intercultural competences.

According to the three frameworks, IDC development requires the following dimensions: knowledge, attitudes and skills. Yet, only the CoE and the OECD include explicitly the dimension of values. All three frameworks insist on the multidimensional character of the competence and argue that all four dimensions should be addressed. However, the specific knowledge, skills, attitudes and values identified as key elements of IC differ slightly. These variations need to be considered, as each framework provides key elements that could enrich not only the concept of IC itself, but also the framework for promoting and developing teachers' IDC.

When referring to knowledge, both OECD and CoE agree on identifying “language and communication” as important components of IC. In the same vein, both frameworks agree on highlighting elements related to “global understanding of the world”, including “knowledge related to politics, law, economy, sustainability, and history”. These frameworks also give great importance to “human rights”. Although both frameworks share a common understanding of IC competences, the CoE framework highlights a “critical approach” towards knowledge within the political, economic and social context.

However, the UNESCO framework differs slightly as it places “culture” and “interaction” at the core of the knowledge dimension, emphasising both “general knowledge about issues concerning intercultural interactions” as well as “specific knowledge about particular cultures” (habits, languages, traditions, etc.). As a result of considering both culture and interaction as key elements, this organisation emphasises “awareness related to one’s own culture” just as much as the culture of “others”. In this point UNESCO agrees with the CoE, as it also gives great importance to matters related to “identity” and “understanding of the self”. At this juncture, it should be stressed that the UNESCO framework pays great attention to the definition of the following main concepts: culture, cultural identity, cultural diversity, intercultural communication, communicative competence, language, dialogue, intercultural dialogue, universality, or intercultural citizenship. Such attention to defining the key concepts on which IC is based is fundamental, as the concepts that are implied are complex and sometimes can be diffuse or unclear.

Attending to the skills dimension, some common points from the comparison of the three frameworks have been identified. All of them give great importance to “communication skills”, as well as to “skills of conflict management and resolution”. The three frameworks also agree on the need of including “skills linked with the analysis and evaluation of information”, which, in the case of the CoE, is formulated as “critical thinking”, to which UNESCO, OECD and the CoE also add “observation and listening” as key starting points. “Adaptability” is also referred to by the three frameworks, which is complemented with “flexibility” (CoE), and “the capacity for being non-judgemental” (UNESCO).

“Openness”, especially to cultural differences, and “respect” are identified by the three frameworks as core attitudes of IC. In addition, both UNESCO and the CoE include “tolerance of ambiguity”, as well as “empathy”, “risk-taking”, “flexibility” (UNESCO), “responsibility” and “self-efficacy” (CoE).

Finally, attending to the values dimension, “human dignity” and “cultural diversity” are identified as core values both by the OECD and the CoE. On the part of UNESCO, while giving great importance to the promotion of values, it does not specify any values in particular. However, it does state that the framework is intended to enrich the content of IC with the perspective of human rights. “Human rights”, as well as “democracy”, “justice”, “fairness”, “equality” and “the rule of law”, are values stated by the CoE.

As a conclusion, the RFCDC’s major contribution, in comparison to the previously analysed IC frameworks, is the fact that, based on a comprehensive approach to diversity and human dignity, it offers different stakeholders an opportunity of using common language for enhancing an inclusive and pluralistic society.

### **1.9.1 Comparison on supporting resources**

Going beyond the definition of IC provided by each framework and the core elements that have been identified, and, considering the aims and scope of the three frameworks in relationship to education, it must be clarified that only the CoE explicitly addresses teacher training, as the frameworks focus mainly on IC learning rather than teaching.

The CoE aims at promoting pupils’ acquisition and fostering of IDC at schools through its inclusion, among other measures, in curriculum definition, pedagogy and assessment processes. In addition, the CoE offers guidelines for teacher training (see Part II for a more specific description of the CoE reference framework for teacher training). The framework model is designed to provide useful knowledge and tools for decision making on how to foster a democratic culture through teaching and learning environments. It also aims to support the education system in empowering learners as autonomous social agents for pursuing their goals and cherish human dignity and the respect for human rights as foundational values. However, the different volumes that were developed for the framework implementation do not use the total potential of the framework for guiding precisely how teachers’ IC can be developed in practice.

Although the OECD framework is mainly addressing schools for the promotion of the global competence and its assessment, a brief reference is made to teaching global competence, in particular to teaching attitudes and values related to it, in relation to which, the following points are suggested:

- It is important to assign time to specific subjects that deal with human rights issues, but it is even more important to work on the values of respect for human dignity and cultural diversity across all subjects. This point requires that teachers “develop repertoires of culturally diverse examples, the skills to use them fluidly and routinely in classroom instruction, and the confidence to do so” (OECD, 2018, p. 20).
- Developing values and attitudes is not limited to the formal curriculum context but should rather emerge throughout the relationship established between teachers and students, and in this context, the ethical standards established in the classroom are of utmost importance. Thus, teachers have to care for the classroom and school environments in order to foster and defend respect and recognition of human dignity and cultural diversity (OECD, 2018, p.18).

UNESCO points to teaching IC as a key branch of the Intercultural Competences Tree. UNESCO claims that the acquisition of specific skills for exercising intercultural communicative competence should be the final aim of teaching IC and identifies the recognition of differences as the beginning point. The following three main principles for the implementation of intercultural education are considered by the UNESCO universal values:

1. Respect of the cultural identity of the learner through providing quality education for all.
2. Provide all students with the cultural knowledge, skills and attitudes required to participate fully in society.
3. Provide all students with the cultural knowledge, skills and attitudes required to enable them to exercise and foster respect and solidarity among individuals and groups.

According to the UNESCO framework (2013, p.18), in order to make these principles real, the following lines of action should be carried out:

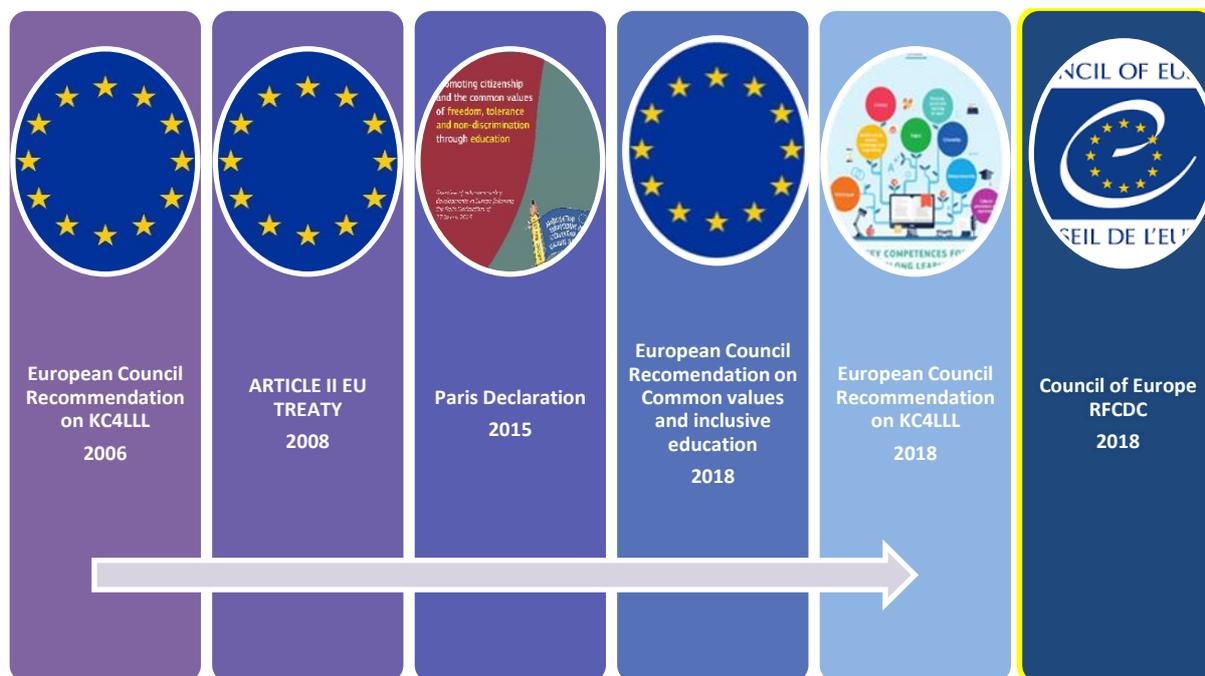
- Incorporate IC in all levels of formal, informal and non-formal education. This means that students should learn not only specific knowledge about different cultures, but mainly openness to difference and diversity. “Teachers play a particularly important role then, both in terms of choosing what they teach, and in modelling curiosity about, and thoughtful creative responses to, different cultures” ;
- Expand teachers’ education in order to prepare them to educate students as “active, responsible citizens in democratic societies as well as citizens of the world” ;
- Provide teachers and students with teaching and learning materials that address cultural and diversity issues;
- Internationalise schooling as a context and opportunity to acquire knowledge and experience about other cultures, through the following measures: including foreign language in the curricula, internationalise curricula, promote teacher and students mobility, consider student diversity and different learning styles, encourage critical thinking and self-reflection ; and
- Expand programmes on human rights including IC.

### **1.10 Conclusion: Rationale for the Selection of the CoE’s RFCD for IDC in teacher education**

Intercultural and democratic competences are required for teachers to interact successfully with all learners and among themselves as an educational community. Furthermore, they help educators to understand the students’ different identities and provide teachers with tools which can empower them. An intercultural and democratically proficient teacher acknowledges the student’s own cultural patrimony as a resource for both teaching and learning.

Considering the key role that schools play in affirming the cultural references of each society and individuals, teachers become essential agents when it comes to the development of IDC. As stated by Guttman (1999), “Democratic education begins not only with children who are to be taught but also with citizens who are to be their teachers” (p. 49). Teaching IDC involves both exercising and conveying IDC, which, in turn, involves competences related to intercultural dialogue and cultural diversity as well as competences addressing the delivery of IDC. In both cases, teachers are essential when it comes to the implementation and the development of democratic culture. The CoE considers that motivated and well-trained, as well as properly supported teachers are fundamental for the promotion of IDC (CoE, 2018b, p. 85).

**Figure 5. Key Guidelines for IDC Development in Europe**



Source: Elaborated by the authors.

Developing Intercultural and democratic competences in European teacher’s education is an urgent need expressed by teachers and teacher educators (PPMI, 2017; OECD, 2019). It is a task which is explicitly related to safeguarding the democratic character of the EU society and institutions and the promotion of **united in diversity** as European shared value. The INNO4DIV project acknowledges the valuable contributions of several supra national frameworks to this task. All frameworks share concerns regarding globalization, interculturality and cultural diversity. They focus on the development of an inclusive and intercultural approach in teacher’s education. However, INNO4DIV finds the RFCDC as the most comprehensive framework and identifies it as the optimal reference framework for the development of IDC in teachers in both teachers’ initial and professional education settings. Apart from the consideration of the educational and pedagogical arguments for prioritising the RFCDC in teachers education (more information on this aspect to be elaborated in continuation), there are also other sets of arguments, that should be taken into consideration from the perspective of policy making: the endorsement of the framework by EU MS, the facilities CoE offers for its implementation, and the 7 years of empirical research that have accompanied its development and guarantees the efficiency, transferability and replicability of its elements in different European countries. Another aspect for consideration as underlined by Grimonprez (2020) is that the Council of the EU specifically calls for the reinforcement of cooperation between the CoE and the EU institutions, in particular to promote education for democratic citizenship and fundamental values, fostering social and civic competences and intercultural understanding. The Council of the EU in its Outcome of Proceeding from the 22 January 2018 also encourages the collaboration between both institutions and states that:

The EU and the Council of Europe (CoE) are built on the same ideas, spirit, ambitions and values which have taken root firmly in Europe: human rights, democracy and the rule of law. The EU and the CoE also share a common vocation for preserving these values and spreading them further. Our institutions perform different, yet complementary roles: each benefiting from the other’s strengths, competences and expertise, while striving to avoid unnecessary overlap. (Council of the European Union, 2018, p.3)

In regard to democracy and education the proceedings establish that the aim is to “pursue dialogue between the CoE and the EU on democratisation processes and the development and rooting of democratic culture in our societies”. (Council of the European Union, 2018, p.8) The focus should be on education for democratic citizenship and human rights and the “promotion of intercultural dialogue and interreligious dialogue in a human

rights perspective as a vector of solidarity and cohesion; Promote dialogue on respect for identities and diversity, and a feeling of belonging to a community of values” (Council of the European Union, 2018, p.8). In a set of conclusions adopted by the Council of the EU on 13 July 2020 concerning the priorities of the EU for cooperation with the CoE for the period 2020–2022, the Ministers of foreign affairs agree that:

the EU will continue to engage with the Council of Europe in promoting tools and initiatives that foster education, to equip young people with the necessary competences for promoting human rights, democracy and the rule of law, but also in the field of culture and cultural heritage. (Council of the European Union, 2020)

**1. A comprehensive approach:** the RFCDC is the most comprehensive framework for IDC in comparison to the other analysed models. It is explicitly developed in order to address the European political, social and cultural contexts and needs, and therefore addresses present social and educational challenges that EU teachers are constantly facing.

In this regard, the RFCDC framework is fully aligned with the educational priorities established by the 'Paris Declaration on promoting citizenship and the common values of freedom, tolerance and non-discrimination through education' (2015):

Ensuring that children and young people acquire social, civic and intercultural competences, by promoting democratic values and fundamental rights, social inclusion and non-discrimination, as well as active citizenship; Enhancing critical thinking and media literacy, particularly in the use of the Internet and social media, so as to develop resistance to all forms of discrimination and indoctrination;

and by the European Council Recommendation on promoting common values, inclusive education, and the European dimension of teaching (2018):

promoting the competences of critical thinking and a deeper understanding of our common values; promoting common values at all levels of education; fostering more inclusive education; encouraging a European dimension of teaching, without prejudice to the national prerogatives in this realm; as well as supporting teachers and teaching.

**2. Political endorsement by EU MS:** MS in the Paris Declaration (2015), conclude that “These aims could be supported by: exploring synergies with ongoing work in the Council of Europe in the area of civic education and intercultural understanding.”

Also, the European Council recommendation 2018 on the promotion of common values, states that MS, in the promotion of common values, should “make effective use of existing instruments to promote education for citizenship, such as the Council of Europe’s Framework of Competences for Democratic Culture”. The RFCDC framework was endorsed by the CoE 2016 Standing Conference of Ministers of Education “Securing Democracy through Education” who, in their final declaration, agreed on “the strategic objective of using the framework as a hallmark for education for democratic citizenship of all learners as an essential part of the response to the challenges Europe is facing”. In the Recommendation of 2018, the Ministers acknowledge the fact that EU Member States are currently facing challenges including populism, xenophobia, divisive nationalism and discrimination. The CoE framework is a supporting tool which addresses the risks mentioned by the European Council by elaborating an educational response for promoting common values and providing opportunities for fostering active and critically aware citizens. The RFCDC is based on the development of an ethical commitment towards democratic values, inclusion and social justice. It highlights the need for the individual’s recognition of diversity as a valuable asset for society as established by the TEU in its article 2:

The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail.

**3. The contribution of the RFCDC to teacher’s education - creating a common language and network:**

As illustrated by the analysis of earlier chapters of this report, the implementation of the RFCDC in teachers’ education contributes to fostering not only IDC among teachers but also provides them with an opportunity to establish a European network for collaboration, empowerment and for fostering a sense of EU shared values. In 2018 the CoE established the Democratic School network. Within the project “Free to Speak, Safe to Learn - Democratic Schools for All” the CoE supports schools across Europe in building and maintaining democratic culture through the implementation of the RFCDC and other CoE resources that are associated with the development of the competences. Another element that will contribute to consolidate the European dimension is the fact that, in May 2020, the CoE established an Expert Working group composed of representatives from

the Educational Policy Adviser Network (EPAN) to develop resources and design an international training course for educators, foreseen to be implemented as of May 2021. The training course and the possibility of creating competent individuals that can act as multipliers of the RFCDC in their institutions, will increase the impact of the framework in teacher's education.

Another distinctive advantage of the RFCDC is the fact it provides a common language that can be used by all stakeholders irrespective of their academic discipline or educational approach. It is inspired by both Human Rights education and Intercultural education and is suitable to be implemented in formal or non-formal educational settings as much as in Initial Teacher Education (ITE) and Continuous Professional Development (CPD). The competence model clearly establishes the overall educational goals (i.e., promoting learners' proficiency in the 20 competences) while the descriptors provide detailed specifications of sequences of specific learning goals that learners may take in order to build an advanced level of proficiency in each individual competence (the descriptors can therefore be used for designing a curriculum and for planning suitable pedagogical activities for learners). In this sense, the RFCDC provides a clear structure that can be used to help learners achieve democratic and intercultural proficiency.

**4. Easy implementation and facilities for cross curricular integration:** The three volumes of the RFCDC model cover the conceptual definition, the descriptors/assessment process and the curricular development dimensions of IDC. This facilitates its implementation in any EU MS. Furthermore, the RFCDC is a flexible and open model that can be easily adjusted to different educational setting, structures and contexts.

**5. Focus on individual transformation, intercultural dialogue and shared European values:** The CoE framework focuses on individuals and on their capabilities to respond to democratic and intercultural situations. The proposal is based on a non-essentialising<sup>25</sup> definition of *culture* and *cultural identity* (CoE, 2018a). Cultural differences are therefore non-essentialising but are instead located within individual citizens' perceptions. This is a notable strength of the perspective on culture put forward by the RFCDC. It thus avoids a common mistake among education administrations and experts that articulate the IC in terms of merely linguistic proficiency. Intercultural dialogue requires the construction of shared values. It has the potential of fostering understanding among culturally diverse individuals and therefore enhances a sense of belonging and the inclusive character of society. Another dimension which is highly relevant to this principle is the fact that the RFCDC implementation is based on the development of knowledge, skills attitudes and values and therefore requires the use of cooperative and engaging teaching and learning methodologies that contemplate the development of the above-mentioned dimensions. Intercultural situations themselves are defined as arising when an individual perceives another person (or group of people) as being culturally different. Experiencing intercultural situations in the classroom following the RFCDC guidelines will provide individuals with required capabilities for intercultural contexts. Learning values is also highlighted in the framework. A strong emphasis is given to ethics and to the personal transformation process which promotes the individual's conviction that cultural diversity is an asset to society and that social justice and inclusion are pillars for life in a democratic society. The concept of human dignity and its recognition is fundamental according to this approach for the development of IDC skills and attitudes framework emphasising personal engagement and ethical and social commitment.

RFCDC is based on a critical pedagogy approach which engages teachers in a self-awareness and self-reflective process and enables a shift towards an inclusive education paradigm. The RFCDC, following the previously described approach, highlights values as core element in educational transformation and competences development.

The previous arguments support the choice of the RFCDC as a tool for teacher education and IDC development in context of diversity, in the context of the INNO4DIV project.

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<sup>25</sup> Essentialising means attributing natural, essential characteristics to members of specific culturally/socially defined (gender, age, ethnic, "racial", socioeconomic, linguistic...) groups. When we essentialise others, we assume that individual differences can be explained by inherent, biological, "natural" characteristics. This approach reinforces prejudice and fixed notions of cultural and identity

## 2. Part II: The RFCDC's Implications for Teacher Education and IDC development

### 2.1 Introduction

The RFCDC identifies a cluster of 20 competences described under the *Butterfly Model* (Values, attitudes, skills, Knowledge and Critical understanding) as key elements for CDC. As explained in the previous chapter, the RFCDC is based on merging EDC/HRE and intercultural education approaches. As such, this model permits individuals to successfully address situations where the culturally diverse context requires a complex understanding of social and cultural elements from the learner, parting from a prevailing and non-negotiable notion of human dignity and human rights. Although the RFCDC has been chosen by this research as the optimal resource for IDC development, it has a limitation if analysed from the lens of the INNO4DIV project: the RFCDC focuses on the learner in general terms while the INNO4DIV project is focused on teacher education and on IDC development in pre-service, in-service teachers and teacher educators themselves. As such it requires some further theoretical elaboration that currently is not available in the present design of the framework. The relation between IDC and inclusive education, IDC and quality education, the pedagogical dimension of the RFCDC implementation in the light of the experiential dimension of learning, among others are all deferent theoretical aspects which should be taken into consideration while discussing IDC and teacher education.

Parting from the identification of the RFCDC as the most adequate framework for IDC development in the context of the Inno4Div project, this chapter offers the description and the analysis of theoretical, educational, pedagogical and methodological approaches that are efficient and coherent with the RFCDC rationale and contribute to its successful implementation in teacher education institutes and itineraries. In this analysis a wider perspective (than just IC) is taken, inspired by the strong relation between IC and other areas such as inclusive education, quality education, education for all, empowerment theories and educators as agents for social change.

### 2.2 An analysis of IC under the lens of inclusive education and quality education

Studies on **inclusive education** show that the development of respect for and response to human differences is the key challenge that teachers, wishing to become more inclusive in their practice, face. Florian & Black-Hawkins (2011) explains that the call to acknowledge diversity in education as part of the inclusive education discourse represents a human rights-based approach, specifically the right to education. Intercultural education, according to UNESCO, aims to “provide quality education for all” (UNESCO, 2006). According to UNESCO **there is a direct link between inclusive education, cultural diversity and quality education**. Only by addressing all students' needs can education protect human rights and dignity and therefore respond to the demand for quality (UNESCO, 2006). Therefore, inclusive education is understood as a descriptor of quality education.

EU educational policy and practice also addresses quality education applying the same inclusive lens and the perspective of **human rights** (Grimonprez, 2020). Just as in UNESCO, the dimension of participation as a fundamental right is addressed. In December 2017, the European Council, European Parliament and the Commission endorsed the adoption of the **European Pillar of social rights**. The principles and rights under the Pillar highlight the importance of the social, educational and cultural dimensions of EU policies for building a common European future. The very first provision of the European Pillar of Social Rights establishes that “everyone has the right to quality and inclusive education, training and life-long learning in order to maintain and acquire skills that enable them to participate fully in society and manage successfully transitions in the labour market” (European Commission, 2017). In this line, the European Council Recommendation on key competences for lifelong learning (KC4LLL) (2018) encourages the EU MS to “support the right to quality and inclusive education, training and lifelong learning” and use the European Reference Framework on key competences to do so (European Council, 2018b).

### 2.3 From Intercultural Competence to Intercultural and Democratic competence

As explained by the European Council, high quality education provides opportunities to develop the eight key competences, including citizenship competence. Citizenship competence is based on knowledge of basic

concepts and phenomena relating to individuals, groups, work organisations, society, economy and culture and involves an understanding of the European common values, as expressed in Article 2 of the TEU and the Charter of Fundamental Rights of the European Union. Furthermore, the KC4LLL recommendation considers that the citizenship competence is “the ability to act as responsible citizens and to fully participate in civic and social life, based on understanding of social, economic, legal and political concepts and structures, as well as global developments and sustainability.”

In relationship to the scope of this study, both IDC and citizenship competence share areas of knowledge, skills, attitudes and values. In both cases there is a need for knowledge of contemporary events, as well as a critical understanding of the main events in national, European and world history. Following the definition established by the KC4LLL recommendation (European Council, 2018b), citizenship competence

Requires an awareness of the aims, values and policies of social and political movements, as well as of sustainable systems, in particular climate and demographic change at the global level and their underlying causes. Knowledge of European integration as well as an awareness of diversity and cultural identities in Europe and the world is essential. This includes an understanding of the multi-cultural and socioeconomic dimensions of European societies, and how national cultural identity contributes to the European identity. (European Council, 2018b)

Following Grimonprez (2020), competences for EU citizenship “require capabilities of critical thinking and integrated problem-solving skills, in addition to developing arguments as well as a constructive participation in community”. The participation activities should contribute to a dialogue with stakeholders, followed by decision-making at all levels, from local and national to the European and international level. EU Citizenship education thus is embedded in the respect for human rights as basis for democracy. As stated in the European Pillar of Social Rights, building a more inclusive and fairer Union is a key priority for the European Commission. In this vein, developing civic and democratic competence is aligned with the Commission’s perspective on fairness and employability. Education should foster development of competences “to harness the full potential of education and culture as drivers for jobs, social fairness, active citizenship as well as means to experience European identity in all its diversity” (European Council, 2018b), and “ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development” (European Council, 2018b, Art. 13).

As described in Part I of this report, the CoE defines IC as “the ability to mobilise and deploy relevant psychological resources in order to respond appropriately to challenges presented by intercultural situations”. It further establishes that “in the case of citizens who live within culturally diverse democratic societies it is considered as integral component of democratic competence” (CoE, 2018a, p.32). The INNO4DIV project subscribes to the intercultural competence definition as established by the CoE. However, understanding the close relationship between citizenship, democracy, inclusive education and intercultural competence, following the scope of this study, and responding to the need to provide teacher educators with a reference model, which has the instrumental capacity of developing teachers IDC, the project researchers consider the definition of Intercultural Democratic Competences (IDC) to be more relevant to its objectives. This definition establishes the inherent interaction and affinity between IC and CDC, while at the same time shifting the terminology towards a more balanced perspective regarding the relevance of the different dimensions.

Based on the CoE’s IC definition, IDC can be described [for the purpose of the INNO4DIV project] as:

The capacity to engage in open, appropriate and effective interactions across cultures. It is the ability to establish positive interactions with people of different national, ethnic, religious, social or cultural backgrounds or gender, these being the dimensions that are most immediate and required when it comes to educational settings. These dimensions address all marginalized groups such as minorities, religious groups or economically marginalized individuals.

The term “appropriate” refers to interactions that respect the expected cultural norms of both parties, while “effective” means that all participants are able to make themselves understood and understand the other (Barrett et al., 2014; CoE, 2018a). This competence has a potentially transformative capacity, and leads individuals towards creative solutions for conflictive situations, by fostering dialogue and critical understanding. Therefore, IDC is a fundamental resource for the achievement of successful and fulfilled personal and social life in a multicultural and democratic society.

The Council of the European Union conclusions of 12 May 2009 on a strategic framework for European cooperation in education and training (ET 2020) (2009/C 119/02), in its third strategic objective, establishes the need to foster the development of Intercultural and democratic competences. As stated in the text:

Educational disadvantage should be addressed by providing high quality early childhood education and targeted support, and by promoting inclusive education. Education and training systems should aim to ensure that all learners — including those from disadvantaged backgrounds, those with special needs and migrants — complete their education, including, where appropriate, through second-chance education and the provision of more personalised learning. Education should promote intercultural competences, democratic values and respect for fundamental rights and the environment, as well as combat all forms of discrimination, equipping all young people to interact positively with their peers from diverse backgrounds (European Council, 2009).

Although there is an explicit acknowledgment at the political level of these priorities by the EU through several policy statements (Paris Declaration, 2015; European Council, 2018a), there have not been explicit guidelines with regard to how these priorities should be introduced in education systems and in teacher education.

Adopting measures to support teachers' IDC development at EU level would contribute to achieving quality democratic and inclusive education. It should be underlined that the CoE RFCDC differs from other education frameworks referring to IC development and citizenship and human rights education, in that it positions cultural diversity and critical participation at the heart of the educational debate and emphasises the need to base democratic competences on the development of values, human rights and human dignity.

## 2.4 Pedagogical approaches<sup>26</sup> for teacher education and training on IDC

The implementation of the RFCDC framework in teachers' education, both pre- and in-service, requires involving students in a comprehensive and engaging learning process, composed of knowledge, behaviours, skills, attitudes, values and new and critical understanding of culture and cultural interactions. This is a learning process that could not be produced by a single event, but on the contrary, requires personal development through repeated experiences based on significant learning. Teachers who practice IC or IDC deploy skills and behaviours based on a strong commitment to the principles of social justice. They possess a complex understanding of people, empathy towards adverse situations and follow an inclusive approach to education (Byram et al., 2001). To Byram, intercultural pedagogy is a matter of designing and implementing situations where learners are encouraged, if not obliged, to become curious. The **curiosity** is the quality which leads to a 'critical cultural awareness' (Byram, 1997): an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries' (p.3). The development of **criticality** has been taken up by others (e.g. Byram & Guilherme, 2000; Byram et al., 2017a), and Houghton (2012) argues that criticality triggers and helps to manage personal and social transformation through intercultural dialogue. In this perspective, '**transformation**' is a process of conscious and deliberate personal and social transformation flowing from the critical exploration, analysis and evaluation of self and other (Byram et al, 2017b). Another important contribution to the pedagogical dimension for IDC is the culturally relevant pedagogy theory of Gloria Ladson-Billings. **Culturally relevant pedagogy** is conceptualised as a pedagogical approach which, by involving the learners' cultural referent to impart knowledge and skills, has the potential of empowering students intellectually, socially and emotionally (Ladson-Billings, 1995). In its origin, this theoretical approach emphasised a wide understanding of what is needed by teachers to implement a culturally sensitive approach – notions of self and other, social relations, and knowledge – all attuned to the populations involved in the educational setting (Bekerman, 20098; Bekerman & Zembylas, 2014). Studies have pointed at the difficulties that teachers find in adopting a culturally relevant stance and culturally relevant pedagogy in their classrooms (Cochran-Smith, 2004; Gay, 2002) given their cultural biases and ethnic prejudices. A small-scale study (Young, 2010) revealed deep structural issues related to teachers' cultural bias, the nature of racism in school settings and the lack of support to adequately implement theory in practice, all of which shadow the enthusiasm which accompanied these theoretical developments. According to Hackett, teachers need to develop a "strong cultural identity [so as to be] responsible for teaching the whole child by teaching values, skills, knowledge for school success and participation in society, linking classroom teaching to out-of-school personal experiences and community situations" (Hackett, 2003, p. 329).

Teachers' preparation for IDC should be thus based on the understanding that IDC learning is to be found as much in the **educational process** as in the final outcomes (Shuali, 2015). The learning process should offer

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<sup>26</sup> Even though the CoE RFCDC refers to *pedagogical methods*, the broader term *pedagogical approaches* is used throughout this document.

both the learners and the teacher an opportunity for engaging in the process **of negotiation of their own cultural identity**, whether they belong to a cultural minority group or not. The need to engage teachers in this discussion is a crucial step in the process of developing the subsequent comprehension towards the role cultural identity plays in their student's life. Teachers can thus, legitimize and empower student's sense of self-esteem through the process of constructing shared, and at the same time differentiated, identities (Ballesteros, Aguado, & Malik 2014). Teaching future educators' IDC requires the use of interculturally based pedagogies, as a tool for their engagement with a negotiating-identities approach in learning situations, which is fundamental in fostering an inclusive European society.

Aguado (2003) argues that intercultural pedagogy focuses critical reflection on differences at the heart of its educational discourse. Diversity and differences are presented as a normative and inherent character of society. Cultures and identities are dynamic and shifting continually, and the differences are created artificially and may change according to the significance they are given by social groups (Aguado et al., 2006). Intercultural pedagogy aims at developing IDC in teachers and aspires to overcome racism discrimination and other expression of intolerance and radical approaches towards cultural diversities.

## 2.5 The proposed pedagogical approach

The authors' suggested pedagogical rationale is of an eclectic character and is based on the previously analysed contributions. In terms of methodology, it proposes implementation of the RFCDC following a heuristic technique or approach<sup>27</sup>. According to Bekerman (2020), in preparing student teachers to address cultural diversity development, there is a need to expose and problematise the interdependent relationship between the collective discourse and the individual narrative in addressing differences (i.e., identity, culture, age, gender, disability) and the socio-political context in which these differences are shaped and negotiated. Following Varenne and McDermott (1998), Bekerman (2009) suggests reading the world through careful observation and recording of practical activity, learning to be open to finding new criteria on the basis of individual narratives and not a collective discourse. Through observation and detailed recording of practical activity we immediately become aware that the categories in which we classify people (i.e. cultural, ethnic, religious, indigenous) are not inherent individual qualities but the outcome of interactional activity, social and political arrangements, etc. The notion of difference is created artificially by political, legal and social categories. People are aware of what distinguishes them only when their own diversity produces a disadvantageous situation and could have negative implications or produce limitations, once identified with a specific social group. A heuristic approach in teachers' education allows for a shift from using the individual or the socialising group as the analytic unit (thus making these units responsible), to using the mechanisms by which differentiating contexts are produced through social interaction (Bekerman & Zembylas, 2018). An example for this approach could be the debate on controversial cultural traditions that may enter into conflict to a different extent with democratic ethics and principles: bullfighting, hijab, circumcision, etc. Engaging in such debates provides individuals with the opportunity to reflect on their own cultural references from a wider perspective. At the same time, it allows them to have a profound understanding of what this tradition represents in a concrete cultural context.

As in the RFCDC's approach, the focus is on people's interactions and intercultural situations, not on the definitions imposed by social categories. Such an approach in education has the potential to sidestep the dangers of 'cultural racism' involved in some of the present theorising on cultural diversity. Changing student teachers' epistemologies and worldviews requires teacher educators to focus not only on the students' minds but also on the interactional strategies through which identities and cultures are being shaped and understood. Student teachers should be able to distinguish individual narratives from socially constructed discourses as much for their cultural references as for other cultural contexts. They should identify the unbalanced relationship between economic, cultural and political minority and majority groups, and the implications of such unbalanced relationships in the attribution of qualities to individual members of these category groups.

According to Hames-Garcia (2000) cultural patterns carry symbolic power. The "**otherness**" or other in terms of cultural categorization implies a displacement towards a less participative or relevant role in social context. Students should analyse who is labelled as the "other", which categories are used and who defines them, and how and when they are applied.

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<sup>27</sup> Heuristic (/hjuə'ristɪk/; Ancient Greek: εὐρίσκω, "find" or "discover") is any approach to problem solving or self-discovery that employs a practical method that is not guaranteed to be optimal, perfect or rational, but which is nevertheless sufficient for reaching an immediate, short-term goal. Where finding an optimal solution is impossible or impractical, heuristic methods can be used to speed up the process of finding a satisfactory solution (see for example Kleining & Witt (2000)).

Adopting this new perspective in teachers' education involves offering students literacies to evaluate the world, literacies that require abundant theory and rich descriptive faculties to cope with the complexity of the situations and social phenomena student teachers will encounter. Thus, they need to be familiar with an economic discourse for discussing commodities, supplies, and management; an aesthetic discourse to discuss architecture, advertising, and display; a political discourse to discuss policies, planning, and discipline; and a historical discourse to talk about change in organisation, consumption, and community. In this sense they need to understand socialisation theories, the significance of curricular choices and an awareness of the "hidden curriculum". They should be able to apply an ethical and critical analysis of cultural features and understand they are at the same time a result and a determining element of the culture (Sagarin, 1978). The better the tools of analysis are, the deeper is the understanding of the details of the system and the more we know about possibilities for change. The literacies are tools which help student teachers to properly describe and analyse the social contexts and the structures within which the categories of difference are constructed and become apparent and meaningful in any given culture (Bekerman, 2016).

Teachers' training for the development of IDC should pay special attention toward spheres of specific interactions in their historical trajectories through which categories such as, for example, "Spanish" and "French" are enabled. A Spaniard or a French person are Spaniards or French at home and in such a context, national categories are not of relevance. At home they are sons or daughters or cousins, etc. For them to become Spaniards or French, they need to either encounter members of other national groups, or approach customs or other borders where such categories are explicitly deployed in order to permit certain results (e.g. the opportunity to enter, or to be denied entry to, a territory). In schools these categories might or might not be relevant. In a school in Madrid being Spanish might be irrelevant but in a school in Nice it might help explain a behaviour or a lack of competence. We should be aware of the ways through which teachers/curricula/societies ask questions, give feedback, speak the "politically correct language" and decide on the criteria for identifying "French" and "Spanish" students. The struggle for nation-building in our schools, the discourse of individuality in our media, and the unequal distribution of resources in our society have to be identified, described, and offered at all levels of teacher training institutions as tools through which desired changes can be made. Teachers need to be trained for them to be able to train their students in the use of these new gained literacies and use tools for the analysis of social contexts and interactions. Training teachers in this line would mean helping them develop an anthropological-based approach by strengthening the analysis through observation of what surrounds them so as to know the 'proper' way to act in the given circumstances (Bekerman & Zembylas, 2014). Teachers find it extremely difficult to address cultural conflicts, lack of dialogue, or even provide an inclusive environment for students whose collective identity originate from their membership of minority, cultural, or religious groups. These students normally suffer from marginalisation by being considered as "others".

Training teachers also implies helping them to carefully analyse the language they (and others) use, language which usually helps construct and sustain those same structures they declare to want to change. Teachers need to be trained through some type of 'language therapy' which will help them identify the types of talk which contributes to the static notion of culture towards a descriptive mode of human interaction which favours a dynamic concept of culture and an understanding of the complex and multidimensional cultural identities.

Along the following lines, we will establish a proposal to complement the guidelines on the implementation of the RFCDC, for its application in the context of teacher's education in both initial teacher education (ITE) and continuous professional development (CPD). It should be highlighted that the conceptual framework of the INNO4DIV project is IDC (differing from IC which is the concept used by the RFCDC). IDC is aligned with the RFCDC rationale, but it differs from the IC definition as it expresses a wider understanding of what cultural diversity represents (This question is explained in previous section 2.3). This new conceptualisation addresses the need of *democracy* and *culturally diversity* on the same scale. This choice is based on the need to shift the debate on Cultural Diversity and Interculturality in education to mainstream policy concerns. Following the IDC conceptual point of view, there is a very tight link between cultural diversity and democratic society and therefore, teachers' intercultural and democratic competences should be dealt with under the same perspective. Therefore, the same cluster of 20 competences described under the RFCDC conceptual framework are as relevant to IC as to IDC in teacher education. A key consideration when analysing the implications of the RFCDC on teacher education is the understanding that democracy, in order to become real, requires institutions and agents are not only open to it, but that support it through practice: "while democracy cannot exist without democratic institutions and laws, such institutions and laws cannot work in practice unless they are grounded in a culture of democracy, that is, in democratic values, attitudes and practices" (CoE, 2016a, p.15).

In the analysis that follows, the intention is to provide the reader with information that enables the incorporation of the RFCDC into teacher education institutions, both in the case of pre-service and in-service teachers. The analysis focuses on the implementation of the RFCDC in the context of structured teaching environments: pre-

service teacher preparation and CPD courses whether offered by professional development institutions/platforms and other non-formal learning settings including the learning which takes place through a Whole School Approach. In all cases, the dimensions analysed are related to content, pedagogical approach, assessments, institutional engagement, innovation and social responsibility

Despite the fact that different higher education institutions and CPD frameworks may share structural and organizational features, they are not necessarily similar in terms of vision, priority, internal organisation and distribution of roles. For this reason, the recommendation for the implementation of the RFCDC from a generic perspective, and, based on certain similarities, should leave sufficient space to adapt the implementation to the proper geographic, institutional and cultural context. Furthermore, we should be aware of the fact that teacher education institutions provide the first exposure of student teachers to different subject matters. They mostly follow scholarly published articles and other empirically based sources that are mainly focused on knowledge and not as much on values attitudes or skills. In this sense, there are significant teacher education resources that are unknown or unused by universities or teachers' professional organizations. In particular, digital learning resources that are offered by teachers' networks, communities, and other non-structured education resources are of special interest for the development of innovative and best practices and should be considered by university teachers for the development of IDC. These courses should be explored in order to assess or analyse the relevant elements that significantly contribute to the process of competences development. It has already been highlighted by several scholars that less-structured educational activities benefit teachers' formal educational settings and can be easily incorporated (Vuorikari, 2019).

Another important observation with regard to the distinction between pre-service and in-service teacher education is the fact that while pre-service teacher education is of a general character and addresses future teachers' understanding and competences development in a generic way, in-service teachers are challenged by specific needs linked to specific everyday situations in their classroom. However, although distinctions between pre-service and in-service training may be considered, some elements are as relevant to initial as much as continuing teachers' education for IDC.

## **2.6 Developing IDC in teacher's education: The RFCDC from theory to practice**

The RFCDC, provides education stakeholders and especially teachers with a conceptual model, descriptors and guidelines for the development of IDC in both initial and continuing professional development teacher education.

Nevertheless, the fact that the framework was conceived as a generic tool mainly addressing students in different levels, requires a further pedagogical elaboration for its implementation in order to specifically address IDC development in teacher education. Although there is an explicit acknowledgment of the importance of teacher education, there is a lack of indication on how the RFCDC framework should actually be incorporated in practice in teacher education institutes, regarding both initial and continuing professional development. Referring to the dimension of teachers training for IC, Hoffmann and Briga (2018, p.39) acknowledge that "concrete and consistent concepts of teaching and assessing IC within initial teacher education and teachers' lifelong learning rarely exist". There are several questions which should be asked by teacher educators before initiating ITE for the development of IDC: What are the core values associated with the development of IDC? Can knowledge required for IDC be provided and organised by the teacher or should an engaging and self-guided learning process prevail? Can student teachers develop the knowledge, attitudes, values and skills of IDC in spite of the different barriers that initial teaching modalities present to complex and long-term learning processes?

An earlier publication of the CoE on policies and practices for teaching socio-cultural diversity (Arnesen et al. 2008) identified three major approaches among EU teacher educators for addressing cultural diversity and intercultural education: teaching diversity, managing diversity, and enhancing diversity.

**Teaching diversity** is an approach that focuses primarily on developing the capacity to understand the profound significance of diversity and to work in this environment of cultural, linguistic and religious plurality, etc. It is an approach based on what the RFCDC will establish of "critical understanding" and it provides knowledge and understanding of the phenomenon of cultural diversity, its origins and its characteristics in the socio-cultural context of the country. This approach is clearly specific and needs to address the particular characteristics of each country. It is clearly based on multicultural education, multi-ethnic and ethnic studies developed in the USA (Banks, 1989; Sleeter & Carmona, 2017).

**Managing diversity** is an approach focusing primarily on the development of skills, attitudes and communication strategies to manage diversity, such as negotiation skills, conflict resolution, the development of mutual trust, coexistence, etc. This approach to intercultural education and development of IDC has developed

in countries which have had to cope with situations with emphasised social segregation of ethnic social groups, both of indigenous origin and of migratory backgrounds. This has been the case in countries like Germany and the Netherlands.

**Enhancing diversity** is an approach which seeks to go beyond the knowledge of diversity, or the ability to cope in this context, and focuses on the creation of conditions which enable the appreciation of diversity itself and development of the necessary conditions for participation and equality of opportunities for all, including positive action, empowerment, active citizenship, etc. This approach is the most suitable for the conceptual paradigm which we call intercultural pedagogy. This approach directly advocates for inclusion and participation, offering individuals the possibility of personal development in a diverse cultural context.

The truth is, however, that in many cases – as shown in the aforementioned report of the CoE – teachers choose in practice to implement all three approaches at once. And, in reality, when put together, it is fair to say that a grading is made in the intensity of these three approaches with respect to the treatment of cultural diversity. So, the approach on teaching diversity sits at the base, whose objective is sensitisation by generating critical thinking; followed by the approach on managing diversity, which seeks to develop empathy and solidarity; and finally, the approach on enhancing diversity, aiming to create conditions which enable the appreciation of diversity itself, fostering the very fact of cultural diversity as an ideological commitment.

As the starting point for the promotion of teachers' IDC, teacher education institutions should pay particular attention to IDC through training. In particular, following CoE recommendations (2018a), teacher education institutions should address their interventions towards achieving the following goals:

- Train future teachers in the promotion and development of IDC in schools;
- Motivate and support future teachers, as well as teacher educators, to play an active role in the development of their own IDC; and,
- Integrate the promotion and development of IDC as the basis of their institutional mission.

From each of these goals derives a line of action related to higher education institutions that requires further development and specifications related to IDC teacher training: teaching, research and innovation and institutional mission.

The INNO4DIV project proposes the review of ITE in all its dimensions – curriculum design, pedagogical approach and institutional discourse – in the light of the competence model offered by the CoE (2018a). It needs to be mentioned that the specifications of the CoE about how to apply the RFCDC in education are addressed mainly to school education of learners, and only some brief recommendations are mentioned in relationship to teacher's education. In the following sections, those recommendations are applied to ITE, and are complemented with knowledge resulting from research carried out in the field of teacher education. In addition to serving as the starting point for developing recommendations on IDC teacher education, the RFCDC has been used as a key source for ensuring the alignment between curriculum, pedagogy and assessment (Barrett et al., 2020).

## **2.7 Curriculum design in ITE programmes<sup>28</sup> for teachers' IDC development**

To be able to educate children and young adults in ways that foster development of IDC, teachers – including teachers of teachers – need to develop these competences themselves. According to the RFCDC, the role of educators requires them to:

value human dignity, human rights, cultural diversity, democracy, justice and the rule of law; be open to cultural otherness and to other beliefs, world views and practices, respectful and responsible, civic-minded, etc.; develop autonomous learning skills, in particular analytical and critical thinking skills, and including co-operation, conflict-resolution and other related skills; develop knowledge and critical understanding of the self, of language and communication and of the world (CoE, 2018b, p.77).

Following the competences required for the development of democratic and intercultural-based education, ITE programmes should be revised taking into consideration the abovementioned aspects. The RFCDC recommends further revision of ITE programmes in the light of the 20 components of the CoE competence model.

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<sup>28</sup> Programme is used here, following Eurydice (2013, 2015) terminology, as the general training design, whereas curricula refers to the specific courses or contents that programmes include.

This approach differs from the traditional response of curriculum transformation. An example could be the unstandardising curriculum approach which has been developed in the context of ethnic studies and multicultural education (Sleeter & Carmona, 2017). A more traditional approach has consisted of adding specific courses on ICE without modifying the rest of the curriculum (Goodwin, 1997). These measures have, however, reported to be insufficient (Villegas & Lucas, 2002), as they do not reinforce an approach based on the transformation of student teacher values, attitudes, skills and knowledge and critical understanding.

The CoE does not develop further specifications on teacher training curricula. However, it addresses some general instructions on how to use the RFCDC for school curricula design that can be transferred to ITE training programmes, as they focus on the process and not on the content. The CoE highlights that principles of democracy and human rights must guide the selection of the curricula contents.

Two main steps are identified in the process of applying the CoE framework to curricula development: auditing and designing. **Curriculum auditing** is defined as “a systematic examination of the curriculum from the statement of curricular aims and purposes through pedagogy to assessment, with a view to ensuring coherence, comprehensiveness and transparency among all the elements” (CoE, 2018b, p. 16). It is aimed at identifying to what extent IDC is being tackled and the possible areas for improvement. The second step, **curriculum design**, addresses the selection of the curriculum components. The CoE emphasises that the RFCDC is best suited to a competence-based curriculum model. However, the CoE does not further specify a curriculum approach arguing that competences are context-dependent and situation-dependent (CoE, 2018b, p. 17). Instead, it recommends some design principles (pp. 17-18): selection of the relevant IDC competences; avoidance of curriculum overload; vertical and horizontal coherence and transparency; progression and contextualization; participatory and dialogic process and peaceful resolution of conflicts. In addition, clustering competences is identified as the basis for linking competences to all subject areas in the curriculum, which allows IDC to be explicitly included in curriculum design and development.

Due to the fact that the RFCDC does not address ITE training programmes exclusively, guidelines for the implementation of the framework in the context of ITE should be designed in order to address the specific dimension of teacher education.

According to the RFCDC, competences for democratic culture and intercultural dialogue are based on critical understanding of the world. It implies a critical understanding of politics, law, culture, history, economy, both as realities and as constructs, in other words, as theories and concepts. In this regard, the **intergroup dialogue proposal** for curriculum design (Gurin, Nagda & Zuñiga, 2013) is coherent with the CoE’s view of competences as being context- and situation-dependent. Similar to the CoE’s framework, it emphasises participation and dialogue as key principles in curricula design. The intergroup dialogue proposal consists of four stages that can be woven across ITE, to:

1. Form and build relationships by exploring self-identity, others-identity and the way in which dialogue can be established;
2. Explore differences and commonalities, including identity groups, and roles people play in systems of power and privilege;
3. Explore and dialogue about “hot topics” (such as race and racism, religion, sexual assault, body image, intergroup relationships); and,
4. Plan action and build alliances.

From a democratic perspective, this means that the curriculum itself should be open to examination and criticism. Issues such as the meaning of democracy and democratic culture (Jónsson & Garces Rodriguez, 2019) as well as cultural dialogue, cultural identity, justice, equality and so on, are complex notions constantly under construction. Training democratic teachers requires promoting their reflection about the content of what is taught and learnt, which is to say, their critical understanding of curricula and discussions about those key concepts should be addressed as curriculum contents.

In understanding curricula not just as a final product, but as the process of selecting the contents to be taught and the competences to be promoted, teacher educators should engage student teachers in decision-making processes related to curriculum design (Payne, 2018), both as a way of showing that they practice what they preach, and as a way of teaching student teachers how to build classroom democratic cultures through listening to their students’ voices.

**Figure 6. Key descriptors for the values dimension component “Valuing human dignity and human rights”**

1	Argues that human rights should always be protected and respected	Basic
2	Argues that specific rights of children should be respected and protected by society	
3	Defends the view that no one shall be subjected to torture or to inhuman or degrading treatment or punishment	Intermediate
4	Argues that all public institutions should respect, protect and implement human rights	
5	Defends the view that when people are imprisoned, although they are subject to restrictions, this does not mean that they are less deserving of respect and dignity than anyone else	Advanced
6	Expresses the view that all laws should be consistent with international human rights norms and standards	

Source: Council of Europe, 2018.

As noted earlier, for each of the 20 competences, the RFCDC includes descriptors that serve as a reference for educators in designing, developing and assessing teaching and learning processes. As pointed out previously, in order to foster students IDC, teachers must develop IDC themselves. These descriptors can therefore be used as a reference for designing, developing and assessing teacher education. The descriptors have been defined with the aim of identifying observable behaviours, so they indicate to what extent a person has a specific competence. To this end, the descriptors are scaled to three levels of proficiency: basic, intermediate and advanced. An example of the descriptors for the value dimension *Valuing human dignity and human rights* is shown in Figure 6.

A selected subset of 135 key descriptors and a full list of 447 descriptors, are developed for the 20 competences, and included in the CoE RFCDC documentation.

## **2.8 Pedagogical approaches for IDC development in ITE**

ITE aims to educate and qualify student teachers to be able to perform IDC as an essential requirement before teaching it. A non-interculturally competent teacher will not be able to promote IDC among his students. Pedagogical approaches suitable for the acquisition and exercise of IDC are those that require active engagement from the student, such as cooperative learning, project-based learning, and service-learning, as stated in the RFCDC, as well as further research. For example, Hess & McAvoy (2014) conducted a large-scale mixed methods study comparing the impact on secondary students of three different pedagogies: best practices discussion (both curriculum and pedagogy were designed specifically to engage students in learning to deliberate controversial issues, using active methods such as simulations), discussion (the teacher added discussion to involve students in thinking about material covered mainly through a lecture), and lecture. The researchers found that students taught in the “best practices discussion” classrooms developed far more skills in debating controversial issues and in listening to opposing sides than students in the other two pedagogies. Furthermore, in a follow-up study, they found that students in the “best practices discussion” classrooms were more likely to engage in civic participation after completing high school.

In the case of teacher education, one of the approaches that has been identified as more effective for the development of IDC is the service-learning approach. Service-learning is defined as a pedagogical approach “which combines community service and academic instruction as it focuses on critical, reflective thinking and civic responsibility consistent with good global citizenship” (Lovat, Dally, Clement & Toomey, 2011, p. 100). Using a qualitative interpretative research design, Buchanan, Correia & Bleicher (2019) found that student teachers increased their intercultural awareness in multiple contexts improving their capacity to recognise and work with students with different needs through service-learning.

One useful approach to guide the design of teacher intercultural or culturally responsive education is that by Villegas and Lucas (2002). Their approach consists of six strands that develop student teachers’:

1. sociocultural consciousness;
2. affirming attitudes toward students from culturally diverse backgrounds;
3. commitment and skills to act as agents of change;
4. constructivist views of learning;
5. ability to learn about students; and,
6. culturally responsive teaching practices.

In their own teacher education program at Montclair State University in the USA, the same authors worked with faculty to weave all six strands through the programme. Each strand is developed in depth in at least one course, and all courses work with more than one strand.

Another recommendation from the RFCDC is that the innovative practices that trainee teachers may develop in their classroom once they have the opportunity to enact their theoretical learning, should be incorporated in teacher education institutions. This means using student teachers as a source of learning, empowering them and, at the same time, offering them an opportunity to become familiar with real-life situations. This approach enriches and strengthens the theoretical study with evidence-based programmes.

The recommended pedagogical approaches for competence development for ITE programmes stated above allow student teachers to experience, reflect, and act deploying attitudes, skills, and values required by democratic societies. However, given that IDC requires knowledge and critical understanding, contextualising both the curriculum and the content offered to students should be introduced as part of the conceptual and theoretical frameworks. A combination of such pedagogical approaches should be used according to the specific goals (Peterson, 2018), as a complement to the previous approaches outlined.

However, it should be considered that pedagogical approaches are not limited to the selection of specific techniques but imply broader reflections about the context in which the learning process takes place, the student teachers who are involved, and their previous experiences, attitudes and behaviours. For example, according to Biesta (2011), a shift is required from a model of teaching citizenship to a model in which learning democracy becomes the key issue. In the words of the author “The shift from teaching citizenship to learning democracy emphasizes, in other words, that democratic citizenship should not be understood as an attribute of the individual, but invariably has to do with individuals-in-context and individuals-in-relationship” (Biesta, 2011, p. 6). From an ITE point of view, Biesta’s observation means that student teachers must play an active role in their own training process, and that their learning must be placed within the wider community. Zeichner, Bowman, Guillen & Napolitan (2016) describe an ITE programme addressed to develop teacher-family-community relations through mentoring student teachers. These experiences give student teachers the opportunity to explore the social, cultural, historical and educational characteristics and foundations of the community, giving voice to all its members, as well as promoting solidarity between student teachers and the stakeholders they serve (Zimmerman, 2018). Research has shown that teachers’ beliefs and attitudes towards students and diversity, but also towards their own knowledge, capacity and confidence to deal with diversity and differences, play a key role in their practice (Aguado, 2009; Cushner & Mahon, 2009). For this reason, the CoE RFCDC understands teacher training as a continuous self-reflection and self-evaluation process (CoE, 2018b, p.77). Direct contact with the community and its diversity can thus contribute to student teachers’ revision of their own beliefs about children and their families, behaviours and capabilities.

Therefore, engaging pedagogical approaches can foster the intercultural dialogue required for guaranteeing democracy in ITE, both through giving voice to student teachers in their own learning process, and through giving them the opportunity to listen to the different voices that shape the community.

According to the Eurydice Report (European Commission/EACEA/ Eurydice, 2015), most European countries include in-school placements as part of their ITE training programme. This kind of training takes place in real working environments (schools) and are supervised and assessed by teachers from those schools. The design and implementation of in-school placements should be guided by the same principles of learning democracy, mentoring, and contextualised learning to teach IC. This means that IDC teacher education, and in particular, its democratic component, should include contextualised learning to teach processes mentored by experienced teachers. The analysis carried out by Payne (2018) of five democratic teachers who worked with six pre-service teachers concluded that mentoring carried out by experienced democratic teachers offers student teachers the opportunity to observe and enact democratic practices within a classroom context, but what is more, allows student teachers to experience democratic education in their own learning-to-teach process.

## 2.9 IDC Assessment Methods for use in ITE

Learning requires assessment (Rea Dickins, 2004), as, through assessment, learners can increase self-awareness of their learning process. Assessment of IC should then lead to learners' assumption of responsibility for their intercultural learning, promoting their autonomy (Lamb, 2010).

Assessment of IDC<sup>29</sup> becomes, thus, essential for promoting student teachers' analysis of their own beliefs and attitudes about student diversity.

However, IC assessment raises diverse challenges, the first one being the definition of IC itself (Deardorff, 2006). There is a large number of definitions of IC, labelled under various terms such as intercultural communication competence, cultural sensitivity, cross-cultural competence, global competence, and so on (Borghetti, 2017; Deardorff, 2006; Fantini, 2009). The different frameworks presented in section A give an account of the diversity of definitions and terminologies. In relation to **IC assessment**, the landscape remains similar. There is a variety of tools and standards for assessing IC, "most of these tools are used to pursue summative assessment purposes, are based on self-awareness inventories and adopt psychometric tests" (Borghetti, 2017, p. 6).

A rather general conclusion derived from such diversity of definitions and assessment methods is that the assessment of IC acquisition is a complex task that requires a holistic and multi-measure/multi-perspective approach (Deardorff, 2015). Some further general recommendations have been drawn that can be applied to ITE. The RFCDC states that decisions related to assessment should be guided by principles of validity, reliability, equity, transparency, practicality and respectfulness (CoE, 2018b, pp. 54-58). The definition of competence gives great importance to context, because the exercising of competence is always context-dependent. Furthermore, the CoE calls to take into consideration the distinction between achievement and proficiency assessment. The RFCDC suggests that "achievement assessment focuses on the performance of learners in relation to a specific education activity, task or programme, whereas proficiency assessment is an assessment reflecting the acquisition of competences whatever the source of learning" (CoE, 2018b, p. 64). It follows that taking context into account is an unavoidable principle when speaking about IC assessment.

According to the democratic component of IC that has been highlighted, and the key role assigned to the analysis of one's own attitudes and behaviours, assessment methods should focus not only on the final outcomes, but should allow student teachers to identify milestones in their own learning process (Deardorff, 2011). Besides, it is important to take into account that competences are activated and used in different ways in different situations, which points to the need to assess student teachers' competences across different situations (Barrett et al., 2020).

Assessment methods should be determined by "the goals and prioritized foci of IC aspects (instead of the concept as a whole)" (Deardorff, 2011 p.73). In relation to **assessment methods**, there is a risk in the overuse of assessment methods commonly implemented in teacher evaluation, such as tests based on multiple-choice questions, Likert scales, or checklists (CoE, 2018b, p.66). These could be useful for specific targets linked to knowledge acquisition. However, more holistic assessment methods, such as constructed-response questions, project-based assessment, portfolio assessment, case studies or situational judgment tests allow the assessment of the acquisition of skills, attitudes, and values. The complexity that lays behind IC assessment can also be addressed through the combination of direct and indirect methods. According to Deardorff (2011), direct methods, such as learning contracts, portfolios or critical reflections can promote student teachers' appropriation of their own learning process, through identifying their own learning objectives, collecting direct evidence of their own IC and examining their personal attitudes and behaviours with others. Indirect assessment methods, such as surveys or inventories, can complete the information provided by direct methods. Finally, taking into account that "it is only the other person who can determine the appropriateness of behaviour and communication in the interaction" (Deardorff, 2011, p. 74), self-assessment should be complemented with peer and expert assessment (Borghetti, 2017).

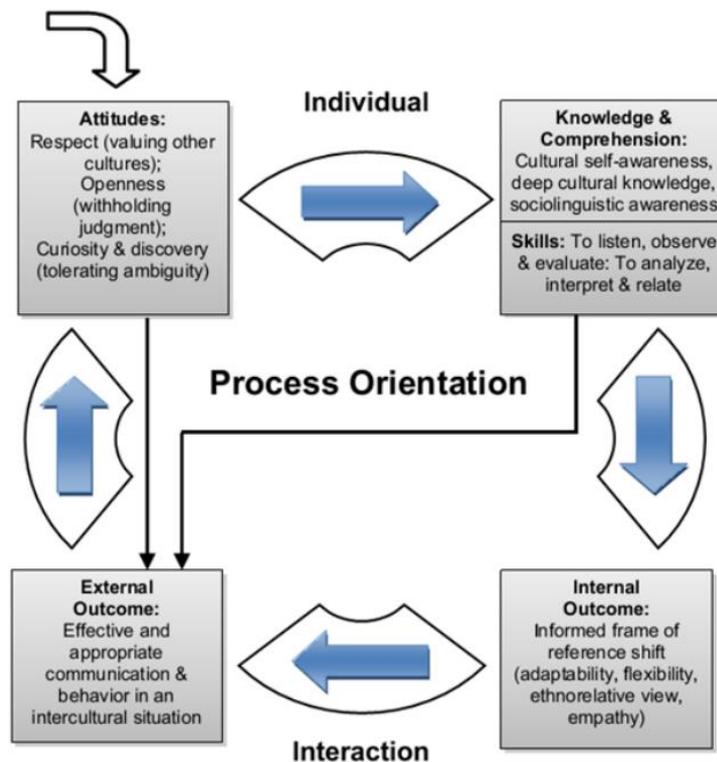
Regarding holistic approach-based models of assessment, Deardorff provides the Pyramid model for the assessment of IC (2006). The model moves from the individual level of attitudes and personal attributes (attitudes such as respect, openness or curiosity and discovery; knowledge such as cultural self-awareness or sociolinguistic awareness; skills such as to listen, observe or analyse) to the interactive cultural level in regard to the outcomes, which means that effective and appropriate communication and behaviour in an intercultural situation take place "where appropriateness is the avoidance of violating valued rules and effectiveness is the

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<sup>29</sup> As IDC conceptual foundation is inspired by the RFCDC, the literature review of IC assessment has provided the sources for the following considerations.

achievement of valued objectives” (Deardorff, 2006, p. 256). A unique element of this pyramid model of IC is its emphasis on the internal as well as external outcomes of IC. The internal outcome, which involves an internal shift in frame of reference, enhances the external (observable) outcome of IC.

**Figure 7. Process Model of Intercultural Competence**



Source: Deardorff, 2006.

The specific skills delineated in this model are skills for acquiring and processing knowledge about other cultures as well as one’s own culture, which match some of the skills identified by the CoE model (for example, analytical and critical thinking skills, skills of listening and observing, empathy, flexibility and adaptability, linguistic, communicative and plurilingual skills). The model also emphasises the importance of attitudes and the comprehension of knowledge (Bloom, 1965), matching the CoE RFCDC identification of attitudes (such as openness, respect, responsibility, civic-mindedness, self-efficacy and tolerance of ambiguity) and knowledge and critical understanding (of the self, of language and communication and of the world). The following figure describes the process of acquisition of IC, according to the process model. In this line and as explained by Deardorff, since intercultural competence development is an ongoing process, it is important for individuals to be given opportunities to reflect on and assess the development of their own intercultural competence over time. Another dimension in the process is the critical thinking in order to foster individual’s ability to acquire and evaluate knowledge. Deardorff emphasises three principle attitudes (respect, openness and curiosity). One further element which IC experts tend to agree on is the need for the ability to see from other perspectives.

This model, however, does not explicitly include the values dimension (apart from valuing other cultures), which also needs to be addressed. In relation to **methods for assessing values**, Barrett et al. (2020) propose a wide range of methods that can be used to assess competences for democratic culture, specifying those which are suitable for the development of the RFCDC values. These include: dialogue-based assessment; activity-based self-assessment; observational assessment; debate-based assessment; role play or simulation assessment; dynamic assessment; project-based assessment; reflective journals and structured reflective autobiographies; and portfolios and e-portfolios.<sup>30</sup>

<sup>30</sup> A detailed description of each of these methods, together with examples of its implementation in different schools countries, can be found in Barrett et al., 2020.

## 2.10 The development of Teachers' IDC through CPD

CPD is closely related to the improvement of education quality and is understood as a key element in order to promote the competences that effectiveness requires in today's classrooms (Eurydice, 2015). This means that teacher education does not finish, but starts, with ITE, and that CPD is essential for teachers IDC training.

Teacher professional development programmes are rather diverse. According to **the sites where they take place**, following Luneta's classification (2012), the following models can be identified: school-based professional development; school-focused or school-centred professional development; and off-site continuous professional development (Luneta, 2012) (Figure 7). Off-site programmes consist of teachers meeting at universities or teachers-centres for courses of varying duration. School-based CPD are models that base teachers' training within the school and target a specific group of staff members. These programmes can be developed also in the form of university-school partnerships. School-focused CPD programmes are similar to school-based models but can take place on or off the job-site and are provided by outside educators, agencies or school staff.

In relation to the **types of development activities** commonly undertaken by teachers, according to TALIS, the most common is the "informal dialogue to improve teaching", followed by courses and workshops and reading professional literature, the least common being qualification programmes and observation visits to other schools (although wide differences among countries have been identified) (European Commission, 2010).

**Figure 8. Models of teachers Continuing Professional Development Programmes.**

Models of professional development	Method of provision	Purpose of the CPD
Off-site programmes	University or college based courses, Teachers workshops, seminars, skills development models, project-based model (Steiner 2004)	Suitable for upgrading teachers' qualifications, content knowledge
School-based	Classroom observations, mentorship programmes, Teachers workshop, seminars, action research, Case study, skills development model, project-based model, coaching (Steiner 2004)	Most effective for enhancing instructional strategies (Johnson et al 2000; Steiner 2004)
School focused: University school partnerships	Teachers workshops, action research, group discussions, lesson observation of excellent practices, project-based model, skills development model, coaching, mentoring, lesson study (Blazer 2005)	Refresh and enhance teachers content knowledge and instructional skills – review of teachers knowledge bases
Distance Education	University run studies, ACE, PGCE	Suitable for upgrading teachers' qualifications and content knowledge.

Source: Luneta, 2012.

According to Darling-Hammond et al. (2017), effective CPD may be defined as structured professional learning that results in changes in teacher practices and improvements in student learning outcomes. In this vein, seven widely shared **features of effective professional development** are considered in the Darling-Hammond model (see table 4 below):

**Table 3. Key components in the model developed by Darling-Hammond et al. (2017)**

<p><b>Content is focused:</b> Professional development (PD) that focuses on teaching strategies associated with specific curriculum content supports teacher learning within teachers' classroom contexts. This element includes an intentional focus on discipline-specific curriculum development and pedagogies in areas such as mathematics, science, or literacy.</p>
<p><b>Incorporates active learning:</b> Active learning engages teachers directly in designing and trying out teaching strategies, providing them an opportunity to engage in the same style of learning they are designing for their students. Such professional development uses authentic artefacts, interactive activities, and other strategies to provide deeply embedded, highly contextualised professional learning. This approach moves away from traditional learning models and environments that are lecture based and have no direct connection to teachers' classrooms and students.</p>
<p><b>Supports collaboration:</b> High-quality professional development creates space for teachers to share ideas and collaborate in their learning, often in job-embedded contexts. By working collaboratively, teachers can create communities that positively change the culture and instruction of their entire grade level, department, school, and/or district.</p>
<p><b>Uses models of effective practice:</b> Curricular models and modelling of instruction provide teachers with a clear vision of what best practices look like. Teachers may view models that include lesson plans, unit plans, sample student work, observations of peer teachers, and videos or written cases of teaching.</p>
<p><b>Provides coaching and expert support:</b> Coaching and expert support involve the sharing of expertise about content and evidence-based practices, focused directly on teachers' individual needs.</p>
<p><b>Offers feedback and reflection:</b> High-quality professional learning frequently provides built-in time for teachers to think about, receive input on, and make changes to their practice by facilitating reflection and soliciting feedback. Feedback and reflection both help teachers to thoughtfully move towards the expert visions of practice.</p>
<p><b>Is of sustained duration:</b> Effective professional development provides teachers with adequate time to learn, practice, implement, and reflect upon new strategies that facilitate changes in their practice.</p>

Source: Darling-Hammond et al. 2017.

As the scope of INNO4DIV is the identification of teachers' educational needs in relationship to IDC, CPD needs to be considered in addition to ITE. Besides, the development of IDC requires a professional development process that leads to a critical review of personal assumptions, pedagogical and didactical approaches, and change of consciousness (and the way of becoming self-aware), while gaining an insight into the action needed towards the mitigation of their reproductive role (Gallavan and Webster-Smith, 2009).

As previously pointed out, CPD must focus on teachers' challenges and specific needs linked to concrete school situations. In relation to IDC, professional development programmes should help teachers understand the complex characteristics of diverse groups and the ways in which culture, ethnicity, language, religion, gender and social class interact to influence student behaviour (Banks et al., 2001). Taking the broad set of recommendations pointed out in the section on ITE, the following specific issues concerning teachers CPD and IDC are suggested. Effective CPD for IDC should contemplate the development of the following elements:

- Critical self-reflection: critical review of personal assumptions, attitudes and beliefs about diversity.
- Culturally responsive instructional strategies. These strategies help transform information about the home and community into effective classroom practice. Rather than relying on generalized notions of diverse groups that can be misleading, effective teachers use knowledge of their students' culture and ethnicity as a framework for inquiry.

- Implementation of reflective action: to create equal opportunities for all in the context of diversity in order to attain academic, personal and social success in students.

Effective professional development programs should help educators to:

- uncover and identify their personal attitudes toward diversity;
- acquire knowledge about the histories and cultures of the diverse racial, ethnic, cultural, and language groups within their schools;
- become acquainted with the diverse perspectives that exist within diverse communities;
- understand the ways in which institutionalized knowledge within schools, universities, and the popular culture can perpetuate stereotypes about racial and ethnic groups; and,
- acquire the knowledge and skills needed to develop and implement an equity pedagogy, that provides all students with an equal opportunity to attain personal development success in school (Banks, 2016, p. 298).

In the case of in-service teacher education, some specific issues should be considered. On the one hand, CPD programmes should connect with teachers' daily school practice and the needs and challenges they identify or experience. According to Vuorikari (2018), the 2014 TALIS study reported teaching for diversity as one of the main areas in which teachers reported a need for professional development. However, in order to build a more precise connection between professional development and teacher education in IDC, a diagnosis assessment aiming at identifying the needs, challenges, or training weaknesses of school teachers may be applied at the beginning of the CPD programme. Another important point when educating in-service teachers is to take into account their degree of performance of IC in their daily lives, as it may vary depending on the culture of their schools and their proficiency of IDC, even if they have never received formal training in this field. Previous school-based training experiences should also be taken into account as higher education institutions are not the sole source of training.

The focus of effective CPD programmes should be placed on maintaining teachers' autonomy and empowering them through their active participation (Hajisoteriou, Maniatis & Angelides, 2019). Thus, dynamic, reflective and participatory forms of CPD are required, with the aim of promoting teachers' redefinition and reformulation of their teaching practice. Some of the most effective pedagogical approaches for effective CPD are peer-learning networks, mentoring and action research (Curaj et al., 2015; PPMI, 2018; Severiens, Wolff & van Herpen, 2013).

CPD programmes that use action research methodology allow teachers to analyse, understand and solve issues and problems that they face in their everyday practice. Self-reflection has a central position in action research, as teachers enquire into their own practice, identifying their challenges, analysing and understanding problematic situations, investigating possible solutions and finally applying the identified solutions and assessing their impact and results.

Besides the pedagogical approaches highlighted in the section on ITE, in the case of in-services teacher the creation of peer-learning networks among teachers (Aguado, Gil & Mata., 2008) becomes a key recommendation, which is an important factor of innovation.. It is especially important as in-service teachers concerned with cultural diversity report that they tend to feel isolated and do not always have institutional support (Aguado, Gil & Mata, 2008; OECD, 2018). Working in learning communities and networks gives teachers the opportunity to discuss different options and analyse successful practices, and generally gives them an active role in the learning process. At the same time, they can innovate and be inspired by others, as the need to exchange innovative and successful strategies is important. This approach empowers teacher learning and maximises the impact and the transferability of the learning experience.

Mentoring has been recognised as an important mode of professional development, consisting of a more experienced colleague facilitating the professional development of another [less experienced] teacher. Most of the definitions of mentoring highlight the professional development of the mentee (Friedman & Philipps, 2002). Mentoring programmes, based on the previous identification of expert teachers of IDC, could also be promoted in the context of teachers and school networks in order to support teachers' learning.

In addition to structured CPD programmes, specific and complementary non-formal education sources, especially those that, due to their characteristics, could contribute towards deepening and furthering the development of IDC, should be promoted; e.g., workshops, summer schools, action research projects with school teachers and NGOs. Exchange programmes such as Erasmus+ are worthy of special attention, as they can provide teachers with the required immersion experiences in various cultures for the acquisition of knowledge and skills required for the development of IC (Cushner & Mahon, 2002).

## 2.11 The Social Responsibility of Teacher Education Institutions

To become a democratic and interculturally competent society theory and practice should effectively merge. This means that for democratic institutions to become effective, the exercise of democracy by their members is a necessary condition, a fact that places participation at the centre of their institutional management. Following Solhaug (2018), democratic participation in schools can be analysed through three categories: “its breadth (the number and relevant participants, its depth (the qualities of participation) and its range (the subject matters which is to be decided on)” (p.8). Student teacher participation (as well as all research and teaching staff, administrative staff, operational staff, and so on) in decision-making processes about structural and organisational features is key, not only for their education as future teachers, but fundamentally for their education as active and engaged members of the community. Due to this, participation cannot be understood from only the quantitative perspective, as the relevance of the issues in which student teachers participate and the depth in coverage are essential for building a true institutional culture of democracy. Student teachers’ participation should be ensured on issues such as the investment of funds, minority representation in decision-making bodies, and reflections about the institutional mission and the choice of teacher model. These reflections and debates should translate into formal regulations, norms, and cultures that support democratic practice.

Research and training are both processes of knowledge and culture building. As such, higher education institutions have a responsibility not only towards students, but to society as a whole. An institution’s commitment to democratic culture is not restricted to study programmes but concerns the institution in all its purposes and functions. This means that higher education institutions must be examples of democratic cultures themselves, so they can become a reference for other institutions and for society as a whole. Their direct social responsibility as institutions, as well as their indirect social responsibility as teacher education institutions, means that their commitment is part of what society expects them to deliver (Vallaey, 2014).

Teacher education institutions should offer spaces where student teachers, both pre-service and in-service, can experience and live democratic processes and relationships, and where they can learn to lead other spaces, especially schools, to become democratic societies committed to human rights. The overall institutional approach should embrace democratic values and act on the bases of democratic principles, incorporating them into the various dimensions of institutional life: through teaching and learning, through research and innovation, and in the institutional management and decision-making processes.

With regard to pedagogical principles, teacher education institutions should undertake a participative and democratic approach and integrate the principles of democracy, pluralism, critical thinking and dialogue, transversally across the different programmes and activities that they develop. The results of research about innovative practices should be translated directly into the implementation of innovative practices, enriching and strengthening study programmes and student teacher education. One of the problems with innovation, whether related to technology, assessment, or instruction, is that it requires time and space for experimentation and a high tolerance for uncertainty. Innovation is linked to creativity, risk-taking, and experimentation, all of which are characteristics that are very much being ignored or even avoided in educational institutions. Innovation grows in a favourable environment, which is cultivated by an educational system that promotes innovation at all levels and produces creative, critical thinking, self-sufficient, life-long learners, problem solvers, and workers. IDC requires research, as well as an innovative (original) and creative approach towards human interaction. The following factors should be taken into consideration when promoting innovation and inspiring practices in teacher education institutions (Vuorikari, 2019; Serdyukov, 2017; OECD, 2019):

- Internal factors related to the learner should be taken into consideration, analysing the psychological (cognitive, emotional, ethical) processes implied when teaching and learning IDC.
- Transversal curricula design that addresses cultural diversity not only from a specific and limited course, reducing the subject to technical skills, but rather an integral one which addresses all four dimensions: knowledge, skills, attitudes, and values.
- Innovative pedagogical methodologies didactically based on student autonomy and interest, on problem- and research-based learning and on the student as a resource for the learning process. This learning should be accompanied by innovative assessments.
- School organisational factors that better suit, promote, or highlight the processes of teaching and learning IDC.
- Innovative practices in the design of educational policies addressing the development of IDC.

Different methodologies, such as action research, comparative education and in-depth case studies, could contribute towards fostering knowledge and expertise in teaching and learning IDC. In order to generate a higher

impact on teacher education, research should engage teachers, both as student teachers and as in-service teachers, so that they become involved in the IC knowledge-building processes. In addition, research related to the transferability of inspiring practices among different school and higher education institution contexts would represent an important contribution, in order to gather information on how to address problems or contribute to the replicability of their innovative cases.

Indirect impacts of the research results would be their translation into advice and recommendations for policymakers and other stakeholders, addressing both teacher education (pre-service and in-service) programmes as well as the development of IDC at schools.

Finally, teacher education institutions could support student teachers' and teacher educators' participation in exchange programmes, as a way of promoting the acquisition of IDC itself, and also as a source of innovative learning experiences and research.

The whole school approach is explicitly referred to in the RFCDC in its Guidance for implementation (CoE, 2018b, pp.90-91) establishing the added value of a whole school approach. As stated:

A whole-school approach to CDC ensures that all aspects of school's life – curricula, teaching methods and resources, leadership and decision making structure and process, policies and codes of behaviour, staff and staff-student relationships, extracurricular activities and links with the community - reflect democratic and human rights principles. In turn, this may create a safe learning environment where these principles can be explored, experienced and even challenged in a peaceful way (CoE, 2018b, pp.91).

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## List of abbreviations and definitions

CDC	Competences for Democratic Culture
CoE	Council of Europe
CPD	Continuing Professional Development
EDC	Education for Democratic Citizenship
EU	European Union
HRE	Human Rights Education
IC	Intercultural Competence
IDC	Intercultural and Democratic Competence
INNO4DIV	Educational needs of Teachers in the EU for inclusive education in a context of diversity
ITE	Initial Teacher Education
JRC	Joint Research Centre
KC4LLL	Key Competences for Life Long Learning
MS	Member States
OECD	Organisation for Economic Co-operation and Development
RFCDC	Reference Framework of Competences for Democratic Culture
TALIS	Teaching and Learning International Survey
TEU	Treaty on European Union
UNESCO	United Nations Educational Scientific and Cultural Organisation
WSA	Whole School Approach

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