DEVELOPING COMPETENCES FOR DEMOCRATIC CULTURE

Culture, Identity and Intercultural learning

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CONTENT

INTRODUCTION

This volume presents our proposed syllabus for a Teacher Education Postgraduate module (Masters level) on Developing Competences for Democratic Culture, with a particular focus on Culture, Identity and Intercultural learning. The development of the module was instigated by the Council of Europe office in Serbia but can be adapted and used by any Teacher Education provider in Europe who shares the ambition to equip educational practitioners with the skills, pedagogical tools and knowledge to deliver democratic intercultural education.

The module serves as a contribution towards the practical implementation of the Council of Europe's Reference Framework of Competences for Democratic Culture (RFCDC) at a time when citizens' commitment to democracy and to intercultural dialogue appears to be receding. **This is not to suggest we believe that education represents the sole solution to this issue.** In fact, we are aware that historically, education (especially formal education as a whole) has yielded to pressures to offer support where resistance would have delivered better outcomes, and that educational interventions typically arrive too late doing little to turn the historical tide. However, we believe this takes nothing away from our responsibility as citizens and professionals to support the fundamental right of all young citizens to receive quality education. Moreover, we are convinced (rationally, intelligently and emotionally) **that quality education not only equips learners with the skills to understand the world, but is by nature also democratic, liberal, critical, transformative, and persistently optimistic**.

Distinct from the conceptual underpinning of the RFCDC, the starting point and foundation of our intercultural education proposal involves first examining the silent diversity present within the small cultures of friendship groups, neighbourhoods and families, before attempting to understand the cultural roar of ethnicities, religions and nationalities. Notably, the module encourages educational practitioners to shift their attention away from students' need to identify and belong, observing instead their **constant engagement with efforts to differentiate, to achieve distinctiveness and individuality, to continuously enrich their internal diversity**. Our ambition is that the module will give teachers the skills and confidence to use these observations and the everyday experiences of identity construction and cultural diversity as foundations for intercultural programmes that truly value and celebrate diversity, support students' critical understanding of culture and identity, nurture students' cultural curiosity and allow them to always be uncomfortable with simplistic narratives about social cohesion constructed on presumptions of a homogeneity that is jeopardised by diversity.

CONCEPTUAL FRAMEWORK

SECTION 1: Culture, Identity and Diversity

The conceptual framework for this module supports a critical examination of the relationship between three very closely related concepts: Identity, culture and the tensions between belonging and distinctiveness that inform the construct of individuality. The framework also encompasses a critical examination of the assumption, often embedded in inclusive and especially intercultural education programmes, that diversity in school communities is a challenge that needs to be addressed if social cohesion is to be established or protected (Pagani, 2014). Such a view of diversity reflects an understanding of social cohesion as a desirable aim associated with the development of generalised trust among members of a group known to be negatively impacted by diversity and difference (Hooghe et al., 2009). Such views, which largely affirm the interactionist approach to identity, effectively promote a model of interculturalism and inclusion that assumes individuals are in constant conflict with their internalised diversity and engaged in unremitting efforts to manage and prioritise multiple identities.

Supporting a different approach to diversity, this module will engage students in discussions to support the view of diversity as inevitable, based on the need for distinctiveness. Departing from problematisation of the interactionist dyadic conceptualisation of individuality based on distinguishing between the 'I' and the social selves, the module will introduce students to psychoanalytical perspectives concerning the construction of identity, and the process of subjectification and the significance of distinctiveness and resistance in this process. Comprehension of the implications associated with distinctiveness supports understanding of identity construction in a manner much closer to individuals' lived experience, especially during adolescence.

The module will also critically evaluate approaches to identity and belonging that are relatively more traditional. This includes differentiation between personal and social identities and their relationship to status (Huber & Reynolds, 2014, pp. 13-15). The concept of personal identity refers to identities that may or may not be directly associated with membership and belonging, being based on interpersonal relationships and roles (e.g. mother, friend, colleague, etc.) and autobiographical narratives (e.g. born to working-class parents, educated at a state school, etc.). Social identities are by contrast based on memberships of social groups (e.g. a nation, an ethnic group, a religious group, a gender group, an age or generational group, an occupational group, an educational institution, a hobby club, a sports team, a virtual social media group etc.). The concept of cultural identity, as a category of social identity based on individuals' membership of cultural groups, will also be discussed in this module.

1. Self, resistance and identity

A starting point for a critical examination of culture exists intersubjectively within the "larger system created by the mutual interplay between the subjective world" (Stolorow & Atwood, 1996, p. 181). Intersubjectivity suggests that since social behaviours "invariably take place in relational contexts and should be understood as responses to socially constructed meanings", any attempt to explain them "cannot be reduced to individual psychology" (Chiu et al., 2010, p. 483). Indeed, attention can shift away from the individual and focus on the discursive, as realised by the language concept 'the subject' (Henriques et al., 1998). In the discursive world, which subjects inhabit, the self remains in a state of constant subjectivation and otherness, with sense of continuity not sought in the presence of the 'I', but in the process of subjectivation and through the relationship between the subject and the Other.

For Butler (1993) "while [..] subjects appear, at least at the level of the everyday or commonsense, to precede their designation, this apparently pre-existing subject is an artefact of its performative constitution" (Youdell, 2006, p. 515). The birth of the subject is located within the process of the disavowal of its dependency upon the discourse in which the subject exists, a discourse "we never chose but that, paradoxically, initiates and sustains our agency" (Butler, 1997, in Davies, 2006, p. 427). As Davies notes, "…the agentic subject disavows this dependency, […] because the achievement of autonomy, however illusory it might be, is necessary for the accomplishment of oneself as a recognisable and thus viable subject" (2006, p. 427). Davies' observation concerning the process of disavowal of the subject's dependency connects the autonomy, recognisability and viability of the subject. Indeed, central to Butler's conceptualisation of subjectivation is its contextualisation within a social milieu, and the process of recognition of the subject by other subjects (Butler, 1997). It is within this intersubjective context that subjects are recognised and thereby constructed. Such intersubjective understanding of the subject aligns very closely with Levinas's suggestion: "For Levinas, our very subjectivity […] is a function of an existentially prior responsibility: one becomes an 'I' by being subject to the other" (Chinnery, 2003, p. 10). A "dynamic, inter-subjective, constructed moment by moment through social interaction, and, at the same time, subject to existing ideologies and perceived social constraints" (Mayes, 2010, p. 195) understanding of the formation of the subject could integrate the conceptualisation of subjectivation as a process that leads both to the emergence of the subject and as a discursive construct confining this subject. Unlike individuality, the subject can therefore be understood "not as a known entity, but […] in process, unfolding or folding up, being done or undone, in relation to the other, again and again" (Davies, 2006, p. 436).

Butler's (1993) suggestion offers to not only explain the process of subjectivation, but also the nature of the relationship between the subject and the Other (i.e. among subjects). By doing so she offers a description of the void that self-occupies,

as the outcome of resistance by the (existing in discourse) subject relative to other subjects. Such resistance does not afford autonomy, but does develop the sense of autonomy, which, similarly to the subject itself, exists discursively. The subject, therefore, cannot but resist and differ, because recognition (and intersubjective existence) is sought through resistance.

From the intersubjective perspective, identity "can only occur in an interpersonal context because having an identity is a matter of differentiating oneself from others" (Fowers, 2015, p. 265, our emphasis). Identities are performed through differentiation and recognition, and cultures offer the discourse comprising the scripts, settings and roles for such performances. Unlike interactionist approaches, which support a view of interculturalism at the individual level as the internalised dialogue and management of identities and of the cultures that they represent, intersubjectivity locates this dialogue in the discursive space of the subject. While in interactionism, the aim of the dialogue is to re-establish the balance between a 'core self' (the 'I') and the social selves, in intersubjectivity, the aim is to reflect on and manage the differentiation of the subject from other subjects leading to recognition. The 'identity commitment' and resolution of identity conflicts does not need to be based on the premeditated centrality of a particular identity, but on the evaluation of the extent to which identities may secure recognition. The identity that prevails in such conflicts is not necessarily one that leads to the re-establishment of balance, but it is the one that offers the greatest recognisability. This is often the identity that is mostly challenged and provokes resistance. This is significant, because it means that our efforts to celebrate diversity, or to include it could under certain circumstances enhance the recognisability of those that are to be included and lead to further differentiation and exclusion.

2. Culture, belonging and differing

The claim about the importance of differing is not new. Brewer (1991, 2003) developed an evolution-based argumentation about the importance of differing in her theory of Optimal Distinctiveness. The premise of Brewer's thesis is that identity construction is a process of negotiation between two basic needs, those of inclusion/assimilation and differentiation/distinctiveness. According to Brewer, these needs 'are independent and work in opposition to motivate group identification' (2003, p. 483), suggesting an understanding about identity and group identification, based on an assumption that the self exists independently of identity, and is a process of management of belonging and differing. Brewer's theory is consistent with traditional approaches to identity, especially in relation to childhood and adolescence, which are grounded on the belief that individuals need to form social groups and share a jointly constructed sense of similarity. This premise is itself grounded on the assumption that apart from the social roles performed within such structured or unstructured social groups and beyond the variety of 'senses of similarity' or iden-

tities that these assume, there is a solid, autonomous, core 'Self' (the interactionist 'I'), which guarantees a (sense of) continuity and coherence for the individual. Even in influential theories on identity in adolescence, such as that of Erikson (1968), the formation of identity is conceived of as an achievement related to the construction of a solid entity, accomplished through a period of psychological moratorium. The failure to achieve this relates to the maintenance of diversity and the flexibility of self-perception, which is described as 'identity diffusion'. Such an understanding of identity often justifies the efforts of agents involved with the education of or provision of care to young people as they direct them towards the 'right identity choices'. Such a series of assumptions, however, is unnecessary when the concept of identity is approached from an intersubjective perspective.

Approaching the concept of identity from a intersubjective perspective, which highlights the role of the Other and the significance of recognition and distinctiveness, it can be argued that membership in a social group may not be based on a sharing of similarities, but on the sharing of differences: Individuals do not seek self-affirmation through their similarity (visible or other) to other members in the group, but rather seek the opportunity to resist discourses not visible to external observers, and to then develop, fine-tune and exemplify new methods of differing. Taking into consideration the role of the 'Other' in group identification, it is possible to observe social groups as the result of affiliations of differences: Membership in a given group is based on the sharing of difference among its members with those who are out of the group (or belong in other groups). Identity refers to this affiliation of difference, and individuality does not exist in identification but in the process of resistance to it. Socialisation from such a perspective might be considered a process of 'practicing in differing'. In terms of the process of development of socialisation skills and social identity, adolescence might be when individualities are most fervently performed and eradicated in a series of trials of individuality (Kakos and Cooper, 2024).

Relevant and complimentary to the above, understanding is emergent from the above conceptualisation of culture. It can be argued that culture as a product of human interaction is constructed on the basis of the (visible or not) presence of Others, from whom people differentiate themselves. The product of this shared differentiation is the group affiliation, which is, as was discussed above, 'affiliations of difference'. Culture determines the outcome of these affiliations, and identity is the feeling of affiliation (brotherhood) that subjects share, since they are produced from the same difference (womb). People however do not participate in a single group but also host multiple subjects and multiple identities. Moreover, they experience a stronger affiliation to specific groups, and some of these subjects become dominant at particular stages of their lives. The dominance of one subject over others, and of specific identities over others depends on the strength of the difference bestowed at birth to this subject. To follow the reasoning set out in Butler's suggestions, the dominance of one identity over others depends on the level

of resistance subjects invest in order to gain visibility. Or, to describe this differently, we could suggest the more functional the difference (in terms of subjects' gains in visibility), the stronger the subject that is constructed (in terms of dominance over other subjects performed by the same individual). In a simple everyday sense, we could suggest that the identity that is resisted (threatened / attacked etc.) is the one that improves in strength and significance, benefitting the individual. Similar to this, the behaviour (as an aspect of culture) attached to this identity also becomes significant, and as such is increasingly difficult for the subject to alter.

SECTION 2: The Reference Framework of Competences for Democratic Culture

When contemplating the Reference Framework of Competences for Democratic Culture, it should be remembered that it is a Council of Europe document, drafted by all the member states during their multi-year cooperation (more precisely from the end of 2013 to 2018). The concept of competences for democratic culture is rooted in the philosophical concept of Bildung, also called "virtue ethics", which strives for human excellence and "signifies the process of character formation" (Dobrijević, 2017, p. 115). In the process of education, Bildung "enables people to make independent choices for their own lives, to recognise others as equals and to interact with them in meaningful ways" (RFCDC, Volume 1, 2018, p. 15).

The Reference Framework identifies a number of key competences by which education cultivates individuals. These concern all four key areas of learning, including the development of skills, the cultivation of attitudes and values, the acquisition of knowledge and the development of critical understanding, that allows individuals "to participate effectively in a culture of democracy and live peacefully together with others in culturally diverse democratic societies" (RFCDC, Volume 1, 2018: 11). In this context, RFCDC suggests it is important to cultivate an understanding of the concepts of personal, social and cultural identity, and to be guided by the Framework's core principles to realise the nature of democratic culture and intercultural dialogue. This is especially important considering that the twenty-first century world requires that individuals become able to tackle challenges that lie in completely new territories, and to enter a process of learning based on problem solving, in order to successfully meet set criteria in a short time and reach a satisfactory solution. Consider that "an individual is deemed to be acting competently when he or she meets the demands, challenges and opportunities that are presented by democratic and intercultural situations appropriately and effectively by mobilising and deploying some or all of these 20 competences" (RFCDC, Volume 1, 2018, p. 38).

School is the space in which many children encounter public life for the first time, so it makes sense for schools to introduce the concept of democratic education. Such education, RFCDC argues, should be based on principles of equality and participation, later extending to explorations concerning issues such as mutual relations,

procedures, leadership and teaching, as well as internal communication. All these can be reflected and practiced in reference to the relationship between teachers and students. In this regard, democratic education is a component of a comprehensive and coherent vision of education realised by teachers who are familiar with the concept of the RFCDC. In its recommendations with regard to public responsibility for higher education (of future teachers) the Council of Europe asserts four main goals:

1. preparation for the labour market;
2. preparation for life as active citizens in democratic societies;
3. personal development; and
4. the development and maintenance of a broad, advanced knowledge base.

Serbia, as a member state of the Council of Europe, introduced the RFCDC in the Education Development Strategy to 2030, and this model is seen as 1) a resource for educational work, 2) the desired state in the form of competences for democratic culture at all levels of education, and 3) the professional development of employees in the education system. As many as 10 teaching subjects in primary and secondary education are linked to all 447 RFCDC descriptors: "Serbian language / Serbian language and literature, mathematics, the world around us / nature and society, foreign language, history, geography, physics, chemistry, psychology and civic education" (Lazić i Vuković, 2024, p. 10).

This is especially important for natural science subjects, such as mathematics, physics, biology and chemistry, because the teaching unit topics can be used to discuss important issues fostering creativity and critical thinking simultaneously. Questions and discussions about topics such as tolerance, equality, relativity, sensitivity and others, increase students' interest in teaching units and improve their knowledge, while at the same time directing them toward the positive values of the national education system and its fundamental morality.

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OBJECTIVES AND OUTCOMES

Objectives

The objectives of this module are:

- Development of critical understanding regarding the social and psychological processes of construction of identity, and the role of formal education in this process.

- Development of a thorough understanding of the interplay and interdependence between culture, identity and othering.

- Recognition of the value of cultural diversity in its everyday manifestations, and the association between diversity, recognition and democracy.

- Familiarisation with the principles of intercultural and multicultural education and how these can be implemented in the classroom to create and support a democratic culture.

- Development of students' preparedness to become equality education advocates, able to challenge discrimination in education in all its forms and to develop inclusive practices.

Learning outcomes

After completion of the module, students will:

LO1. Have a critical understanding of the concepts of identity, othering, culture and interculturalism.

LO2. Be able to engage in critical discussions about interculturalism and identify everyday othering discourses.

LO3. Have an in-depth understanding of the role of education in students' negotiations of identity.

LO4. Have a critical understanding of how ideas of culture clash, and how perceptions about cultural continuity and social cohesion drive policy related to interculturalism.

LO5. Be able to reflect critically on their own understanding and positionality in relation to diversity in their society.

LO6. Have a critical understanding of intercultural education and how this relates to school leadership, teaching practice, school ethos, and curriculum design.

LO7. Have the confidence to design educational interventions that promote intercultural education.

OUTCOMES IN REFERENCE TO THE RFCDC

Knowledge And Critical Understanding

→ **Including politics, law, human rights, cultures, religion, etc.**

» 119: Can describe basic cultural practices (basic)

» 120: Can reflect critically on how her/his own world view is just one of many world views (basic)

» 126: Can explain the dangers of generalizing from individual behaviors to an entire culture (intermediate)

» 123: Can explain the universal, inalienable and indivisible nature of human rights (intermediate)

» 132: Can explain why there are no cultural groups that have fixed inherent characteristics (advanced)

Values

→ **Valuing cultural diversity**

» 201: Promotes the view that we should be tolerant of the different beliefs that are held by others in society (basic)

» 202: Promotes the view that one should always strive for mutual understanding and meaningful dialogue between people and groups who are perceived to be "different" from one another (basic)

» 203: Argues that one should promote communication and dialogue between people from different cultural backgrounds (basic/intermediate)

» 204: Expresses the view that the cultural diversity within a society should be positively valued and appreciated (intermediate)

» 205: Argues that one should try to learn from one another in order to deepen understanding of both one's own and other people's backgrounds (intermediate/advanced)

» 206: Argues that intercultural dialogue should be used to help us recognise our different identities and cultural affiliations (advanced)

» 207: Argues that intercultural dialogue should be used to develop respect and a culture of "living together" (advanced)

Attitudes

→ **Open to Cultural Otherness**

» 401: Shows interest in learning about people's beliefs, values, traditions and world views (basic)

» 404: Expresses curiosity about other beliefs and interpretations and other cultural orientations and affiliations (intermediate)

» 406: Expresses interest in working with people from different cultural backgrounds (intermediate/advanced)

» 409: Seeks and welcomes opportunities for encountering people with different values, customs and behaviours (advanced)

Skills

→ **Autonomous Learning Skills**

» 1006: Can identify relevant sources of information to Accomplish a learning task (basic/intermediate)

» 1014: Can assess the quality of his/her own work. (intermediate)

→ **Empathy**

» 1302: Expresses sympathy for the bad things that he/she has seen happen to other people (basic)

» 1303: Expresses compassion for people who are being treated unfairly (intermediate)

» 1320: Expresses sympathy for people who are less fortunate than himself/herself (intermediate)

» 1325: Expresses the view that, when he/she thinks about people in other countries, he/she shares their joys and sorrows (advanced)

METHOD

The module will guide and engage student practitioners in the development of educational action plans focused on intercultural learning and facilitating intercultural communication.

From the start of their engagement with this module, students will be introduced to the basic principles and methodology that underpin the construction of educational action plans. They will also be guided in the development, implementation and evaluation of such plans in the schools of their practicum.

A key element of the development of such plans will be students' familiarisation with and critical understanding of the CoE's competences framework, which will guide the evaluation of the practice and of the overall culture in their school, and the identification of priority areas to improve in terms of democratic participation and intercultural learning. It is the same framework that students will need to follow to develop and justify the educational action plans and to evaluate their impact at the end of the implementation period.

Steps:

1. Students will be guided in assessing the needs and evaluating the opportunities in their school in terms of intercultural learning. To achieve this, students will be using tailored versions of a tool that this module will provide, and which is based on the CoE's competences framework. The results will be discussed with their tutors and priority areas for intercultural learning will be decided upon. At this stage students will be expected to develop a needs assessment / opportunities evaluation report to be presented to the school and included in their portfolio, which will form the basis of the assessment for this module.

2. Students will be guided in the development of educational action plans aimed at addressing priority areas and promoting intercultural learning in the school. The plans will be based on cross-curricular implementation, unless factors (including the nature of the priorities) justify a single-curricular design[1]. The action plans will be expected to include an evaluation strategy, including key performance indicators that will correspond to outcomes identified in the CDC framework. A detailed description of the educational action plan will be included in the students' portfolios.

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1 See:
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3. Students will be guided in the implementation of the action plans. Where necessary, students will be supported in setting up and coordinating teams of practitioners who will be involved in the realisation of these plans. Regular meetings with tutors will support monitoring of the implementation stage.

4. Students will be guided in the evaluation of the impact of the plan and the design of novel interventions that will improve and advance the impact. A complete report of the implementation and evaluation will form the final piece of the portfolio students will be submitting upon completion of their studies.

STRUCTURE

SESSION 1: Introduction to the Reference Framework of Competences for Democratic Culture (RFCDC): The road to a culture of democracy and intercultural dialogue

Session Outline

Students in this session will be introduced to the conceptual foundations of the RFCDC with a particular focus on the Framework's famous 'butterfly model' of learning. Students will also discuss the significance of intercultural dialogue for democracy as it is advocated in RFCDC and in relevant literature. Through presentations, discussions and activities, student-teachers will engage in a critical exploration of the approach to culture, identity and intercultural education promoted by the RFCDC and the implications for educational policy and practice.

Objectives

- To familiarise students with the vocabulary and the key concepts of the RFCDC.
- To support student-teachers in developing a critical understanding of the conceptual foundations of the RFCDC, especially in relation to learning, intercultural dialogue and democracy.
- To support students in developing a good understanding of the competences model promoted by the RFCC and of compatible pedagogical approaches.

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SESSION 2: Developing Action Plans

Session Outline

Students in this session will be introduced to the concept, rationale and method for the development and implementation of Educational Action Plans (EAPs). EAPs are educational interventions that address schools' identified needs (educational, institutional or other) and aim towards relevant goals that are specific, attainable and measurable. These educational interventions often require the collaboration of several members of the school community one of whom has the responsibility to coordinate, design, implement and evaluate the EAPs. The implementation of EAPs can be short, medium or long term and they often involve more than one subject areas (cross-curricular). EAPs are particularly suited for goals that either require or are facilitated by whole-school implementation, such as the change of ethos or culture in an educational organisation, including the development of democratic culture.

Students will be introduced to example EAPs that aim to improve intercultural communication and inclusion in education.

Students will be supported in developing a good understanding of the stages of development and implementation of EAPs which include:

Stage 1: Needs analysis, methods, analysis, objective setting, development of performance indicators and reporting.

Stage 2: Planning, communicating and preparation.

Stage 3: Implementation, continuous monitoring and evaluation.

Stage 4: Evaluation, reporting and future planning.

Objectives

To support student-teachers to gain the skills and the confidence in developing action plans which:

- Support the conscious engagement of the school community with intercultural learning.
- Support pupils in developing a positive attitude towards cultural differences and diversity in society.
- Improve the relationships within the school community.
- Engage the school community in a critical evaluation of the role of formal education in establishing social cohesion.

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SESSION 3: The Right to Quality Education: Students as citizens with rights and the role of the teacher

Session outline

In this session students will explore the concept of education as Human Right. Even though the access to education is one of the most recognised human rights and it is arguably the foundation of the teaching profession, practitioners have rarely the opportunity to critically explore the implications of this to their teaching practice. A common confusion which will be discussed in this session concerns the relationship of the education as a human right to the concept of compulsory education which often coincides with compulsory schooling. The discussions will also examine the right to education as an individual and as a social right, leading to explorations of the ways that this right should be experienced in the classroom.

The discussion on all the above will lead to a critical examination of students' participation in the school, their status as citizens and the relevance of these to the establishment of a democratic school ethos.

Objectives

- To support student-teachers in exploring critically the function of formal education as a response to the universal right to education.
- To support student-teachers in developing a critical understanding of teachers' role and of classroom power dynamics in the context of children's right to education.
- To engage student-teachers in critical discussions about pupils' role and their position in formal education when viewed as citizens exercising their right to education.
- To support the development of student-teachers' understanding of democratic culture in formal education in the context of citizens' right to education.

Reading List

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SESSION 4: The hidden curriculum: School and classroom climate as forms of citizenship education

Session Outline

The session will introduce student-teachers to the concept of 'hidden curriculum', i.e. the 'non-academic but educationally significant consequences of schooling that occur systematically but are not made explicit at any level of the public rationales for education' (Vallance, 1983, p. 11). The understanding of the concept will unlock practitioners' ability to evaluate the significant, yet not always overt educational impact of the processes and policies that regulate the function of the school and of the school routines that are so well embedded in the life of the school community that remain largely unquestioned. It will also support students in appreciating the role of culture in the development of attitudes and values in communities. The significance of this learning becomes evident when we consider how often behaviours and attitudes' attributes to unquestioned traditions and cultural practices are effectively exclusive and stand on the way of conscious efforts for the development of intercultural understanding.

Objectives:

- To familiarise students with the concept of hidden curriculum and enable them to recognise the educational impact of school routines, policies and processes in pupils' learning.
- To engage students in critical exploration of the school culture as a vehicle for citizenship education and the possibilities and limitations in establishing an intercultural, democratic culture.
- To equip students with the skills that will allow them first to critically assess and then to improve the inclusivity of the school culture and ethos.

Reading list

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Kakos, M., & Palaiologou, N. (2014). Intercultural Citizenship Education in Greece: Us and Them. *Italian Journal of Sociology of Education*, 6(2), 69-87. Retrieved from http://www.ijse.eu/wp-content/uploads/2014/06/2014_2_4.pdf.

Kamasak, R., Ozbilgin, M., & Atay, D. (2020). The Cultural Impact of Hidden Curriculum on Language Learners: A Review and Some Implications for Curriculum Design. In A. Slapac & S. Coppersmith (Eds.), *Beyond Language Learning Instruction: Transformative Supports for Emergent Bilinguals and Educators* (pp. 104-125). IGI Global Scientific Publishing. https://doi.org/10.4018/978-1-7998-1962-2.ch005.

Rahman, K. (2013) Belonging and learning to belong in school: the implications of the hidden curriculum for indigenous students, *Discourse: Studies in the Cultural Politics of Education,* 34:5, 660-672, DOI: 10.1080/01596306.2013.728362.

SESSION 5: Understanding Culture, Identity and Diversity

Session Outline

In this session, students will be invited to explore how the term "identity" denotes a person's sense of who they are and the self-descriptions to which they attribute significance and value. Very often the term is used to describe interpersonal relationships and roles (e.g. mother, friend, colleague, etc.) and autobiographical narratives (e.g. born to working-class parents, educated at a private school). In such cases, individuals hint on their self-identification as members of these groups (e.g. identification with working-class citizens, self-identification as members of certain ethnic group, a religious group, a gender, an educational institution or a sports team). Students will engage in a critical exploration of the process of identification thought a psychoanalytic lens which acknowledges the significance of the process of differentiation as a key component of the development of individuality. From such perspective, the session will discuss identification with groups as collective differentiation and of culture as the outcome of this process. Moreover, students will be encouraged to study the development and experience of culture as experienced in everyday life, avoiding the references to large cultures (such as ethnicity, religion, etc.) and focusing on the construction of culture in small groups such as families, friendship groups, etc.

Objectives

- To support students in developing a critical understanding of the socio-psychological process of construction of identity and of the role of formal education in this process.
- To support students in developing an understanding of the interplay and interdependence between culture and identity.
- To support students in recognising and appreciating diversity in everyday life and as an inevitable outcome of the constant process of differentiation.

Reading List

Holliday, A. (2010). Complexity in cultural identity. Language and Intercultural Communication, 10(2), 165–177. https://doi.org/10.1080/14708470903267384.

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Huber, J. and Reynolds, C. (eds.) (2014). Developing Intercultural Competence Through Education. Strasbourg: Council of Europe Publishing.

Maalouf, A. (2012). In the name of identity: Violence and the need to belong. Barbara Bray (Trans.). [Orig 1996]. New York: Penguin Books.

Youdell, D. (2006). Subjectivation and performative politics – Butler thinking Althusser and Foucault: intelligibility, agency and the raced-nationed-religioned subject of education British Journal of Sociology of Education, 27(4), 511-528.

SESSION 6: Intercultural, multicultural education

Knowledge applied: Hidden curriculum (Session 4), Understanding Culture, Identity and Diversity (Session 5).

Session Outline

The availability of opportunities for citizens and professionals to engage in critical discussions about interculturalism and multiculturalism does not always reflect the significance of these concepts for modern societies. The aim of the session is to offer such opportunity to students of this module and to lead them in exploring the way that interculturalism and multiculturalism should inform teaching practices and reflect the school ethos. Building on the understanding of culture and identity as approached in session 5, students will be encouraged to reflect on their everyday interactions approaching them as experiences of intercultural communication. The principles of such communication will be drafted and the ways that education should reflect these principles will be discussed.

Objectives

- To support students in developing a solid understanding of the concept of interculturalism and multiculturalism and of the differences between the two.
- Engage students in critical exploration of the practice of intercultural communication in their everyday life.
- To support students in developing a critical understanding of the factors that impede successful intercultural communications and the skills to overcome these in their communications and teaching practice.
- To support students to develop critical understanding of the significance of intercultural communication as a key component of democracy and democratic culture.
- To support students in acquiring the skills and confidence in developing educational interventions that support intercultural communication in formal education.

Reading List

Banks, J. A. (2018). An Introduction to Multicultural Education. 6th edition. London: Pearson Education.

Crawford, R. (2020). Beyond the dots on the page: Harnessing transculturation and music education to address intercultural competence and social inclusion. International Journal of Music Education, 38(4), 537-562. https://doi.org/10.1177/0255761420921585 .

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Sen, A. (2006). Identity and violence: The illusion of destiny. W W Norton & Co.

Walton, J., Priest, N., & Paradies, Y. (2013). Identifying and developing effective approaches to foster intercultural understanding in schools. Intercultural Education, 24(3), 181–194. https://doi.org/10.1080/14675986.2013.793036.

SESSION 7: Nation-building and education: From nationalism to inclusion

Knowledge applied: Hidden curriculum (Session 4), Understanding Culture, Identity and Diversity (Session 5), Intercultural education (Session 6)

Session outline

To be a skilled educator is to engage with diversity. This does not refer only to the engagement with the diversity of cultures that students bring in the classroom but also to the critical engagement of the role of education in promoting the identification of young citizens with certain groups, such as ethnic, national, religious or even political.

This session will support students in critically exploring the role of the Serbian formal education in supporting certain cultural and ethnic identifications and the extent to which this corresponds to prejudices and stereotypes that exist outside education. The session will build on the discussions about the hidden curriculum and school culture (session 4) diversity and culture (session 5), intercultural communication (session 6) and will engage students in critically evaluating hidden and overs processes that may be supported consciously or unwittingly in the school and stand on the way of establishing a democratic, inclusive ethos that supports multicultural education and intercultural understanding.

Objectives

- To support students in developing a critical understanding of the role of formal education in promoting cultural conformity and in supporting the myth of national homogeneity.
- To enable students to detect cultural differences and the manifestation of diversity in assumingly homogeneous groups.
- To support students to understand what roles schools can play in recognising and using diversity in all its forms within their communities to enhance learning for all.
- To enable students to challenge those processes, hidden and overt that promote the illusion of homogeneity in state education and stand on the way of intercultural understanding.

Reading List

Alesina, A., Giuliano, P., Reich, B. (2021) Nation-Building and Education, The Economic Journal, Volume 131, Issue 638, , Pages 2273–2303, https://doi.org/10.1093/ej/ueab001

Osler, A. (2010). Teacher interpretations of citizenship education: national identity, cosmopolitan ideals, and political realities. Journal of Curriculum Studies, 43(1), 1–24. https://doi.org/10.1080/00220272.2010.503245.

Gillborn, D. (1992) Citizenship, 'Race' and the Hidden Curriculum, International Studies in Sociology of Education, 2:1, 57-73, DOI: 10.1080/0962021920020104.

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Nussbaum, M. C. (2012). Teaching patriotism: love and critical freedom. University of Chicago Law Review, 79(1), 213-250.

SESSION 8: Educational and linguistic Inclusion

Knowledge applied: Hidden curriculum (Session 4), Understanding Culture, Identity and Diversity (Session 5), Intercultural education (Session 6), Nation-building and education (Session 7).

Session Outline

One of the most common findings of studies on the educational inclusion of minorities, concerns the significance of the language. Language plays a part not only as the key element of communication but also as the key component of the discourse in groups , organisations and institutions that either welcomes and integrates of excludes and alienates. The effort for linguistic inclusion concerns not only the acknowledgment of different linguistic codes used by ethnic groups but the ability of schools to accommodate these codes in formal and informal communication and the possibility for translation, not just of formally recognised languages but of dialects, idioms and cultural systems. In this session we will discuss the role of language in culture and identity, we will explore the linguistic diversity in countries like Serbia, the cultural and emotional load attributed to language and dialects, and we will critically explore methods to promote linguistic inclusion in classrooms and schools.

Objectives

- To encourage students to reflect on the limitations of the prevalent in formal education deficit model of language acquisition which is biased towards monolingualism towards the recognition of pupils' multilingual repertoires/resources and everyday practices of 'translanguaging'
- To support students in developing a critical understanding of languages and related concepts such as the 'official language', 'dialect', etc.
- Support students in developing a critical understanding of the complexities of linguistic inclusion and the skills to promote it in schools.

Reading List

Council of Europe (2020), Common European Framework of Reference for Languages: Learning, teaching, assessment – Companion volume, Council of Europe Publishing, Strasbourg, available at www.coe.int/lang-cefr.

Hedman, C., & Magnusson, U. (2020). Teachers' acts of legitimation in second language education in Swedish upper secondary schools. Language and Education, 34(6), 535–552. https://doi.org/10.1080/09500782.2020.1775245.

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Piller, I., & Takahashi, K. (2011). Linguistic diversity and social inclusion. International Journal of Bilingual Education and Bilingualism, 14(4), 371–381. https://doi.org/10.1080/13670050.2011.573062.

SESSION 9: A holistic, whole-school approach in understanding educational inclusion with a particular reference to the inclusion of Newly arrived Migrant and Refugee Students (NAMRS)

Knowledge applied: Hidden curriculum (Session 4), Understanding Culture, Identity and Diversity (Session 5), Intercultural education (Session 6), Nation-building and education (Session 7), Educational and Linguistic Inclusion (session 8).

Session outline

This session will explore the complex nature of the needs of NAMRS and the challenges related to their educational inclusion, the efforts for which need to transcend multiple sectors in students' lives. Approaching educational inclusion holistically, student-teachers will engage in critical discussions about the significance of students' personal stories, the challenges of integration, the barriers of citizenship status, the experience of migration as identity and the ways that all these affect their equal access to education. Students will finally explore the ways that all the above can inform the designing of appropriate educational interventions and actions plans for educational inclusion and intercultural communication.

Objectives:

- To support student-teachers to critically consider how the theories and practices explored in previous sessions can be used to develop inclusive education interventions that are based on a holistic understanding of the students' needs.
- To guide students in recognising and support them in challenging exclusive practices that alienate NAMRS and prevent them from enjoying their right to education.
- To support students in recognising the educational inclusion of NAMRS as a key priority which supports intercultural education and promotes democratic culture.
- To encourage student-teachers to develop practices that reject the marginalising and othering of NAMRS and support them in identifying their own pathways towards becoming truly inclusive educators.

Reading List

Beach, D., Fritzsche, B. & Kakos, M. (2019) Stigmatisation, identity, and educational exclusion in post-industrial societies: A qualitative synthesis of research from UK, Germany, and the Nordic countries, Diaspora, Indigenous, and Minority Education, 13:1, 54-67.

Bleszynska, K.M. (2008). Constructing intercultural education. Intercultural Education, 19(6), 537-545.

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INDICATIVE LESSONS PLANS

SESSION 1: Reference Framework of Competences for Democratic Culture. Context and culture

Indicative Lesson Plan

Order	Activity	Time
Opening activity	Warm-up and team-building activity: While music is being played, students are invited to dance and move around the room. At regular intervals the music stops, and students introduce themselves to those peers who happen to be next to them. Apart from thein name, they also let their peers know about: 1. Their favourite world cuisine. 2. The language that they would choose to learn if they could become instantly fluent in it. 3. The nationality they would choose if their own did not exist?	
Introduction to the module	Building on their experience following their engagement in the previous activity, students can be introduced to the module and its focus on identity, culture and intercultural dialogue. It would be useful for students' attention to be drawn to the fact that intercultural dialogue can be either external (involving interactions among individuals representing different cultures) or internal (deriving from the negotiation of identities within oneself).	
Introduction to key concepts: RFCDC	Short history of RFCDC and the main terms (Democracy, Identity, Culture, Inter-culturality). Presentation of the main terms.	
Introduction to key concepts: Values	Introduction to the concept of values in general and a discussion regarding the values promoted by the RFCDC. Discussion with the students based on reflections about their life experiences, highlighting decisions they have made and the behaviours exhibited reflected their values.	
Activity: Quiz	Short quiz about students' understanding of relevant RFCDC areas (Values).	
Introduction to key concepts: Attitudes	Introduction to the concept of attitudes in general and a discussion about the attitudes promoted by the RFCDC. Critical evaluation of the extent to which public attitudes are exhibited in a selection of events (historic or recent from the local and national news), and support or oppose the establishment of democratic culture in the setting in which they occurred (national, local, institutional or other).	
Activity: Quiz	Short quiz about students' understanding of the relevant RFCDC area (Attitudes).	

Order	Activity	Time
Introduction to key concepts: Skills	Introduction to the concept of skills in general, and a discussion about attitudes promoted by the RFCDC. Group work in which students identify and reflect on the extent to which formal education supports the development of the skills required to establish democratic culture.	
Activity: Quiz	Short quiz about students' understanding of the relevant RFCDC area (Skills).	
Introduction to key concepts: Knowledge and critical understanding	Introduction to the concepts of knowledge and critical understanding and a discussion about their significance to democracy. Group work in which students reflect on personal learning opportunities, encouraging them to engage critically with knowledge in this area and develop a critical understanding.	
Activity: Quiz	Short quiz regarding students' understanding of the relevant RFCDC area (Knowledge and critical understanding).	
Closing activity	Matching game Please click here for instructions	

SESSION 2: Developing Educational Action Plans (EAPs)

Indicative Lesson Plan

Order	Activity	Time
Opening activity	Task (in groups):	
	Students are asked to identify one element they would like to change in the undergraduate course they have recently completed or at the school they attended. These changes should aim to improve the educational experience of all students following the same course (or attending the same school). For each suggestion they make, students should explain:	
	1. Should each change be a priority? Why?	
	2. How do they know that this change would be for the benefit of all?	
	3. Why has this change not happened yet? (what are the reasons that prevent change)? How do they know?	
	4. How would they go about bringing about this change?	
	5. What are the resources required?	
	6. How would they know the change had succeeded in achieving the desired outcome?	
Introduce key elements of Development Planning and EAPs	Using their engagement with the questions above, students can be introduced to key elements of EAPs:	
	Qs 1+ 2: Needs Analysis and Conceptual framework (In the context of this module this framework is the **Council of Europe Reference Framework of Competences for Democratic Culture** - RFCDC).	
	Q3: Challenges, especially those embedded in established institutional cultures.	
	Q4: Developing EAPs: Short-, medium- and long-term goals and implementation strategy.	
	Q5: Resource Analysis, and resource management plan.	
	Q6: Monitoring and Evaluation Plan.	
Introduction: Needs Analysis	• Introduce students to the process of Needs Analysis: Tools, methods for needs analysis. Examples of such tools could include:	
	» Surveys;	
	» Focus group discussions;	
	» Interviews;	
	» Systematic observations;	
	» Magic scenario (Written or verbal responses to the question: if you could magically change something in your school in terms of [focus issue], what would that be?);	
	» Etc.	
	• Engage students in a discussion about how *needs* can inform the formulation of short, medium and long term *aims* and *objectives*.	
	• Engage students by asking about the evaluation of EAPs: How will we know that the plan has succeeded in bringing about the change that was aiming to achieve?	
	» Introduce students to the concept of Key Performance Indicators (KPIs) and the collection of baseline data. (This will be discussed thoroughly in the penultimate part of the session).	

Order	Activity	Time
Introduction: implementation plan and resource analysis	Present the key elements of an implementation plan and discuss their significance. • Principles of coordination / management of actioning the EAPs. • Cross-curricular approaches. • Time plan. • Resources analysis and resource management plan. • Dissemination strategy. • Risk assessment and mitigation plan. This part of the session should offer the opportunity for a discussion about the significance of the contribution of the whole school community in implementing EAPs which often requires: • Consultation with the school community, especially with members of groups that are directly concerned (e.g. consultation with parents in the case of an action plan that concerns the improvement of collaboration between families and school, discussions with students if the plan aims to improve students' engagement, etc.). • The input and approval of school leadership.	
Introduction: Monitoring & Evaluation	• Detailed exploration of the key elements of EAPs resulting from the process of Needs Analysis, including aims, objectives, Key Performance Indicators (KPIs) and (the use of) baseline data. • Presentation of a selection of tools for evaluation: » Quantitative tools, such as surveys. (e.g. percentage of students achieving higher in their exams). » Qualitative tools, such as interviews (e.g. parents reporting improvements in their communications with schools). » Combination of the above.	
Activity	Students work individually and begin to draft initial ideas for the development of EAPs in their schools. • Prioritise those issues that relate to intercultural communication they would like to improve in their schools. • Note down evidence (incidents, data that they are aware of, etc.) that support the view that these are real, priority issues. • Develop hypotheses about the reasons why these issues exist. • Develop hypotheses about possible short-, medium- and long-term solutions. • Discuss in pairs.	

SESSION 3: The Right to Quality Education: Students as citizens with rights and the role of the teacher

Indicative Lesson Plan

Order	Activity	Time
Opening activity	Read the statement: *Every child in the country from 6 to 14 years old is obliged to register and attend school*. Ask students to determine whether this statement is true or false. The aim of the task is to invite students to think about compulsory education and the right to education: Young citizens have the *right* to education, which is appropriate for their age and needs, while it is *compulsory* for carers/parents to ensure that children in their care have access to education.	
Activity 2 – explore implications	In pairs, students should explore the implications of the above for schools. • Discuss the role of formal education relative to the right to education. • Discuss the role of school pupils as citizens exercising their right to education. • Discuss the role of teachers. • Discuss the relationship between parents / carers and schools in the context of the right to education.	
Introduction to key concepts: Right to what?	1. Students could be introduced to theories about the role of formal education (functionalist, neo-Marxist views) 2. Introduction to the concept of 'quality education'. How do we assess quality? 3. Guided discussion about how the right to quality education should inform the design of educational opportunities as they meet individuals' educational needs.	
Activity: Educational styles and needs	• Students in pairs or groups discuss their individual learning preferences: How do they prefer to engage with new knowledge, and what can facilitate their development of new skills? What are the implications of their styles in terms of the resources and general support required?	
Introduction to key concepts: Individual right and social learning	• Guided exploration of the role of comparison in learning. Explore the cultural dimensions of the process of comparison[2]. • Discuss the significance of communication and human interaction in the context of individuals' educational experience: to what extent does the sense of belonging, of supportive relationships and communication with peers affect their engagement with education and learning?	
Closing activity	• Guided discussions: » Learning styles as culturally rooted: Exploration of the role of culture in the development of personal learning preferences. » Significance of intercultural communication in the appreciation of one's own learning styles, learning needs and sense of belonging to a learning community.	

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2 See: Nicol, D. (2020). The power of internal feedback: exploiting natural comparison processes. Assessment & Evaluation in Higher Education, 46(5), 756–778. https://doi.org/10.1080/02602938.2020.1823314;

SESSION 4: The hidden curriculum: School and classroom climate as forms of citizenship education

Indicative Lesson Plan

Order	Activity	Time
Opening activity	Whole group activity: Students are asked to list some of the most enriching learning experiences they had during their school years. Students report back to the group. Selected responses can be used as examples of the fact that some of the most significant and learning-rich experiences do not occur during pupils' engagement with the school curriculum, but arise as a result of the social and institutional aspects of schooling. Students can also observe that such learning does not always relate to the acquisition of *knowledge*, but may concern the development of *skills*, the formation of *attitudes* and the adoption of *values*.	
Activity 2	Using a list generated from previous activity, students can engage in an exploration of: 1. The extent to which the non-curricular learning identified reflects societal attitudes, behaviours and values. 2. The extent to which the above learning is intentional or circumstantial.	
Introduction to key concepts: HC	• Introduction to the concept of a hidden curriculum, its meaning and its significance to the understanding of students' schooling experience.	
Activity 3	Selective reading: https://medium.com/principles-of-agility/on-information-presentation-and-uncertainty-8dbce5beb9f	
Discussion and introduction to key concepts: The power of the unquestionable	• Guided discussion around the implications of learning through the acquisition of unquestionable / uncontested knowledge: Accepting as fact what is not (to be) questioned.	
Discussion and Introduction to key concepts: HC and cultural learning	• Guided discussion on the significance of the hidden curriculum in cultural learning: » Values » Attitudes » The role of language	
Closing activities	• Small group activities in which students are invited to identify knowledge, attitudes or any other learning arising from their school experience, which they questioned / revised later in life. • Students should reflect on schools' national celebrations to identify the messages that these celebrations may convey to pupils of different nationalities.	

SESSION 5: Understanding Culture, Identity and Diversity

Indicative Lesson Plan

Order	Activity	Time
Opening activity	Imaginary scenario: A mistake made by a careless driver forces a bus to swerve. The incident is followed by an aggressive exchange of words between the drivers. The passengers on the bus appear supportive of the bus driver's angry reaction, and they discuss the unfolding incident among themselves. The conversations then turn to lighter subjects as passengers continue chatting after the incident is over.	
	Observation: A bond among the passengers on the bus seems to have developed as a result of the incident.	
	Activity: Students discuss among themselves the nature of the bond. Why did the passengers feel connected? What brought them together?	
	Focus points:	
	• The temporary identification of the individuals on the bus with the 'bus passengers' group against the car driver as an example of the role of shared differentiation from an 'Other' in the process of identification.	
	• The shared experience, which becomes a shared memory, is one small element of the culture constructed by this short-lived group. This becomes evident in the case of those passengers who may meet again intentionally or by accident.	
Introduction to key concepts: self and identity	• Students to be introduced to the theory of development of the Self: Lacan's mirror stage and the significance of the Other.	
	• Introduction to the concept of differentiation in the process of the construction of Self.	
	Activity: Students to reflect on their everyday experiences (even those performed in the context of their attendance of this module) of achieving distinctiveness and differentiation.	
Activity: Difference and identification	Discuss in pairs:	
	• Choose one of your identities, preferably one that relates to your identification with / belonging to a group that is of particular significance to you. Think about the methods you use to support the distinctiveness of the group and your distinctiveness within the group.	
Introduction to key concepts: identity, belonging and difference.	• Students to be introduced to the idea of belonging as a shared identification, shared otherness and therefore as shared difference (i.e. individuals from the same group sharing common ways of differing from a common Other).	
	• Students to be introduced to the temporality of identification, which is directly dependent upon the distinctiveness that identification allows.	
Activity	• List the ways that joint difference / distinctiveness is achieved.	
	• Use the list to introduce students to the concept of *culture*.	

Order	Activity	Time
Introduction to key concepts: culture	• Introductory discussion on the concept of culture through students' reflection on personal experiences from their identification / belonging in social groups. • Activities in which students are prompted to identify elements of culture in their social groups. (Humour, language, history, food/diet, hobbies, dressing code, etc.)	
Introduction to key concepts: diversity and cohesion	• Discussion – based exploration of how societies manage diversity and achieve cohesion: Construction of common threats, common myths, selective normalisation and the promotion of certain cultural expressions. • Instigation of reflection (and a short discussion if possible) about how linguistic homogeneity is promoted in formal education and how it is used as an indication of cultural homogeneity. (The topic will be thoroughly explored in session 8.)	

SESSION 6: Intercultural, multicultural education

Indicative Lesson Plan

Order	Activity	Time
Introductory activity	Work in small groups: Storyline: Travelling away from one's cultural setting need not include travelling abroad. In some cases, even travelling from a city to the countryside, from a village to a town, or even from one neighbourhood to the next offers sufficient opportunities for exposure to new cultures. In fact, even joining a new group of friends for a night out, or transferring to a different school can be an intercultural experience. Instructions: Think of a situation in which you felt that you entered a different cultural setting. Explain to your colleagues in the group why you consider this experience as cultural exposure. What are these elements of your experience that constitute it as such? Think about your communication with others in the setting. Did you experience any of the following? • Cultural comparisons. • Linguistic translation. • Cultural translations. (Translation of your experiences or any aspect from your life in a way that makes sense to the members of the new setting). • Selective omissions. (Omitting elements of your experiences / aspects of your culture because you considered them as likely to create barriers to mutuality and understanding (or likely to be misunderstood) outside the cultural setting in which they occurred. • Narrative cultural transfer (Consideration of how a particular incident that you experience, or information that you receive in the new setting could be interpreted by the members in your original cultural setting). Discussion on how the above constitute common elements of intercultural communication. Students to reflect on their own attitudes during their exposure to a new cultural setting and explain: a. Whether cultural exposure led them to make judgments about the attitudes, behaviours, views or actions that were displayed by the participants in the new setting, and of how they resisted making such judgments. b. Whether cultural comparisons led to the construction of (or was led by) a cultural hierarchy (a non-systematic process of cultural evaluation and comparison, which places cultural settings in hierarchical order).	
Introduction to Key concepts: *Interculturalism and multiculturalism*	• Interculturalism as a meeting of cultures, with individuals seen as channels of cultural communication. » Revisit the concept of culture and its significance to identity. » Discuss how any intercultural exchange requires individuals to act as channels of constant dialogue between the new and the original cultural setting. » Guided discussion regarding how intercultural experiences lead individuals to develop awareness of their original culture. • Multiculturalism as a co-existence of cultures: the concept of 'society of societies.[3]'	

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3 Parekh B (2001) 'Reporting on a report' Runnymede Trust Bulletin No. 326, pp. 1–7

Order	Activity	Time
Activity	Students to work in small groups. Identify ethnic minorities in their national or local society and conduct a reflective assessment of your knowledge about their culture.	
Introduction to key concepts: ***Intercultural education***	• Intercultural education: Scope, methods and competences. • Guided discussion on the opportunities for intercultural education on basis of the cultures usually represented in schools. » Ethnic groups » Gender groups » Age groups » Sports groups » Etc.	
Introduction to key concepts: ***Understand and respect*** **+ activity**	Guided discussion of the meaning of 'understanding' towards cultures. • What have students understood about cultural difference through their attendance of this module? • What are the attitudes they would like their pupils to demonstrate? (If their answers indicate that they consider '*understanding*' as similar to *unquestionably accept*, then a question about acceptance or not of extreme cultural practices could be explored. Female genital mutilation (FGM) could be a suitable case for such discussion.) Guided discussion leading to appreciation that 'understanding' means *questioning with no intention to judge*. Note: It would be useful for students to choose elements of their common culture (National, University, Course, or other), which may be difficult for an outsider to this culture to understand or to accept. These can include habits, rituals, attitudes (especially towards certain social groups) and/or values. Students could engage in exploring the reasons that have led to their establishment, and also decide whether they should be maintained or abolished. Students could engage with a discussion about an appropriate framework for the evaluation of cultural practices.	
Introduce to key concepts: questioning cultures	• The significance of a (legal and values) framework in questioning cultural practices: Human Rights as offering such framework. • Students can explore whether the country's Constitution could act as such framework.	

SESSION 7: Nation-building and education: From nationalism to inclusion

Indicative Lesson Plan

Order	Activity	Time
Introductory Activity	Engagement with the question: '*What does my nationality say about who I am*? could underpin all activities in this session.	
	In the introductory activity students could be invited to list key characteristics that constitute their national identity.	
	After the list is complete (or while it is being populated) students could start questioning the validity of each characteristic.	
	Tutors can guide them in this.	
	Note: An alternative starting point for this activity could be a discussion about the ways that citizenship is granted (Jus sanguinis or jus soli) and what this means for one's identity. However, it is important to note that although closely linked, the question about citizenship is distinctively different from that about national identity. In the context of citizenship's conceptualisation as a status-feeling-practice[4], nationality appears to be closer to the least negotiable element (status), but individuals' experience of nationality is closest to the affective element (feeling)[5].	
	Regardless of the starting point, the discussion can lead to students' realisation about the dual method of constructing 'feelings' of citizenship and nationality:	
	• Development of a sense of shared culture / characteristics / experiences / narratives about identity; and	
	• Narratives of shared differentiation which are typically constituted of:	
	» Stories of being threatened by other nations.	
	» Narratives of friendlessness.	
	» Stereotyping of other nations.	
	Introduction to key concepts	Introduce and discuss the concept of nation, nationalism and national state.	
	Discuss historical roots of key concepts.	
	Note: It is common for students to believe that the historical roots of the concept of the national state (and in some cases of their own nation and nationality) are much more deeply held than the generally accepted view suggests, which places the emergence of nation-states in 19th century. Offering an opportunity for students to reflect on this could facilitate them to appreciate the effect of education in citizens' understanding and on their beliefs regarding national identity.	

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4 See:

Osler, A. and Starkey, H. (2005) Changing Citizenship: Democracy and Inclusion in

Education, Maidenhead: Open University Press.

Kakos, M. & Ploner, J. (2016) (Im)mobility, 'Hard to Reach communities' and the practice of citizenship education, In: Kakos, M, Mueller-Hofstede, C. & Ross, A. (Eds) Beyond Us versus Them: Citizenship Education with Hard to Reach Learners in Europe. Bonn: BpB Publications. (pp. 31-46).

5 Very useful for this discussion is the Council of Europe's Manual for Human Rights, Theme: Citizenship and Participation. See: https://www.coe.int/en/web/compass/citizenship-and-participation

Order	Activity	Time
Activity	Students can be invited to reflect on the previous activity by identifying the ways that their education has affected their understanding about and their attitudes towards their nationality.	
	Students can be encouraged to consider the overt and hidden curricula with which they have been engaged promoted:	
	A view of the nation as homogenous; and	
	A view the nation based on otherness, i.e. based on narratives of differentiation (wars, constant threats or other) from other nations.	
	It would be useful to have prepared extracts from school curricula as evidence of the above (History is usually the most suitable and rich in such evidence).	
Introduction to key concepts:	Introduction to patriotism.	
	Discuss the significance of the relationship between the citizen and the state for social cohesion, and then explore the value of nationality in this relationship, particularly for nation-states. (Indicative of this is the urgency with which new states, even multi-ethnic post-colonial ones, build narratives about citizens' shared nationality).	
	Discuss the role of social cohesion (generalised trust) for governance and control.	
	Explore the concept of patriotism and critical patriotism.	
Introduction to key concepts: national exclusion	Building on the previous discussion, students can discuss the inclusiveness of the concept of nationality and the role of (formal) education in this.	
	Guided exploration of the possibilities and challenges for the implementation of pedagogies that could support the development of a critical approach to nationalism in formal education.	
	(Aim to support students' optimism and preparedness to exploit possibilities, even if these are limited).	

SESSION 8: Educational and linguistic Inclusion

Indicative Lesson Plan

Order	Activity	Time
Introductory Activity	It should be made clear to students that the session will approach language within three interlinked conceptualisations:	
	a. As the key communication tool;	
	b. As the fundamental element of culture;	
	c. As the channel for political participation, control and power.[6]	
	Activity: Students could work in groups to identify which language groups (linguistic or speech communities[7]) they regularly encounter.	
	Note: It may be helpful for the guiding question to focus on identifying groups and communities whose language the students find it difficult to understand. Students could be encouraged to think about their encounters with speakers of foreign languages before reflecting on encounters of speakers of idioms and and/or those with a particularly heavy local accent.	
	Discuss what differentiates languages: e.g. why do we consider Slavic or Latin as being the linguistic origin of multiple languages, and not as one language with many dialects?	
	List the characteristics which students believe define language.	
Activity	Guided discussion in which students are asked to comment on the understanding of language as "a dialect with an army and navy" (Weinreich, 1945. See: Van Rooy, 2020: 1), while reflecting on the previous activity.	
	This discussion could be guided towards an exploration of the significance of language for nation-building: the official narrative that implies nations are homogenous linguistic communities, against one which suggests national borders include many linguistic communities.	
Introduction to key concepts: Language and dialect	On the basis of the previous activity, students can be introduced to the concept of an 'official language' and discuss its significance to the relationships between the citizen and the state.	
	• The language of institutions (schools, law, etc.).	
	• The language of policies.	
	• It is often the language closely associated with myths linked to national identity.	
Activity	An open discussion in which students can reflect on the hidden hierarchy of dialects in their country. (i.e. How the 'official language is associated with the national identity but also with the educated social elite.)	

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6 See: Mooney, A., & Evans, B. (2023). Language, Society and Power: An Introduction (6th ed.). Routledge. https://doi.org/10.4324/9781003120957, particularly Chapter 3.

7 Defined as: "Any human aggregate characterized by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language use" (Gumperz, J. (1972), Introduction. In: Gumperz, J., Hymes, D. (Eds.), Directions in Sociolinguistics. Holt, Rinehart, and Winston, New York. P. 219). For new understandings of speech communities see: Jacquemet, M., (2018) Beyond the speech community: On belonging to a multilingual, diasporic, and digital social network, Language & Communication, Volume 68, pp.46-56. https://doi.org/10.1016/j.langcom.2018.10.010.

Order	Activity	Time
Introduction to key concepts: Linguistic inclusion	Based on the discussions above, students can be guided in an exploration of the multiple ways that 'official' languages and nation-building prevent recognition of linguistic pluralism, especially in institutions such as educational ones. Introduction to the concept of linguistic exclusion (hidden and overt) and discussion about formal education's 'monolingual habitus'.[8]	
Introduction to key concepts: linguistic pluralism	Introduction to the concept of linguistic pluralism. Drawing on students' knowledge about interculturalism and from discussions about the significance of language as a cultural element, students can engage in a discussions about the role of linguistic pluralism for intercultural education and inclusion.	
Introduction to key concepts: Pedagogical approaches	Present and discuss with students the key pedagogies for linguistic inclusion and plurilingual education in the 'Plurilingual Shift in Language Learning' project. • Cross-Linguistic comparisons • Cross-Cultural comparisons • Translanguaging • Translation for mediation • Pluriliteracies	
Activity	Students can be supported in the development of whole-school pedagogical interventions for the promotion of linguistic pluralism and linguistic inclusion, which can then be integrated into relevant Educational Action Plans.	

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8 Gogolin, I. (1994). Der monolinguale 'habitus' der multilingualen schule. Waxmann Verlag. See also: Erling, E. J., & Moore, E. (2021). INTRODUCTION–Socially just plurilingual education in Europe: shifting subjectivities and practices through research and action. International Journal of Multilingualism, 18(4), 523–533. https://doi.org/10.1080/14790718.2021.1913171
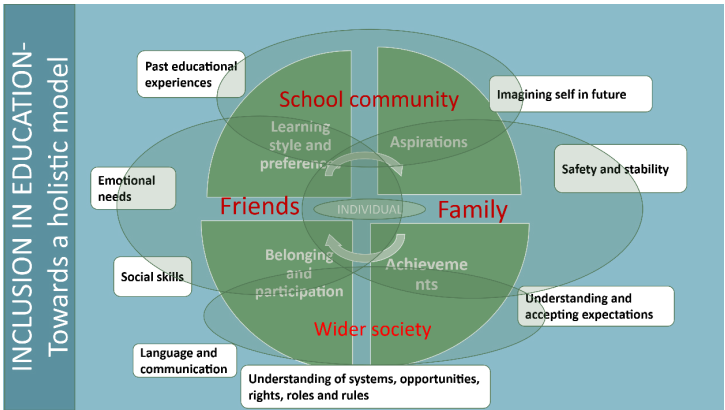
SESSION 9: A holistic, whole-school approach to understanding educational inclusion with a particular reference to the inclusion of Newly Arrived Migrant and Refugee Students (NAMRS)

Indicative Lesson Plan

Order	Activity	Time
Introduction	The session can open with a brief explanation and discussion about the significance of the educational inclusion of NAMRS for intercultural education.	
	Note 1: Some of the challenges relating to the educational inclusion of NAMRS are associated with the adoption of 'common sense' justifications of the need for relevant (intercultural) interventions and with the lack of critical examination of the position of NAMRS in schools. Such examples include:	
	• The association of intercultural education exclusively with language learning, leading to the consideration of competence in the use of official language as a condition for inclusion. This, together with the lack of preparedness to question the role of official language as an obstacle to NAMRS' right to education leads to an educational inclusion model that places the burden to achieve inclusion upon NAMRS.	
	• The tendency to focus on the distinctive cultural differences between NAMRS and native students often leads to the consideration of all NAMRS as one group, a practice that can impose a blanket identity on NAMRS, and one that is essentially exclusive, since it is based on and promotes the division between 'us' (native students and teachers) and 'them'.	
	Note 2: It would be useful for students to understand that the field of the educational inclusion of NAMRS relates to all elements of intercultural education, as discussed in the previous sessions.	
	Note 3: The approach adopted in this module, which focuses on 'small cultures' (cultures of small groups, families, etc.) rather than 'big' ones (ethnicity, nationality, religion, etc.) can be especially useful for the planning and development of educational interventions for the inclusion of NAMRS. This is because by doing so, the module avoids risking imposing identities upon NAMRS (ethnic, national, religious, etc.), rather than exploring and appreciating the identities chosen by them.	
Introduction to key concepts: Migrants and Refugees	Presentation and discussion examining definitions of migrants and refugees.	
	Students can be guided in appreciating that the differences between migrants and refugees may be insignificant in the planning and implementation of inclusive interventions. Key challenges such as the alienation, insecurity, etc. are present in both groups.	
Introduction to key concepts: the Right to education for NAMRS	Students can revisit discussions about the right to education, so as to be reminded that there can be no differentiation on the grounds of students' legal status. NAMRS have an equal right to access to quality education as native students.	
	Focus on the obligations of the State, which ratified the United Nations Convention on the Rights of the Child (UNCRC).	

Order	Activity	Time
Introduction to key concepts: Educational Inclusion	Students can be introduced to the duality at the core of the concept of educational inclusion: • Educational inclusion as the removal of barriers to accessing the right to quality education. • Educational inclusion as students' empowerment to overcome challenges that restrict access to their rights. The above may lead naturally to an exploration of language as a barrier. In such discussions it is vital for students to appreciate that many educational systems, schools and classes, focus almost exclusively on language, and fail to direct appropriate attention towards the web of additional challenges that NAMRS face, and which prevent their access to quality education. This part of the session may offer an appropriate opportunity to introduce students to the two main models of integration pursued by educational systems in Europe: • Immediate inclusion / immersion: students are placed in mainstream classes immediately upon arrival, regardless of their language skills. Parallel to the main classes they attend language support classes, and/or they receive in-class support provided by Learning Assistants. • Attendance or 'reception classes' for a given period (usually between 4 months – 2 years) before joining the mainstream classes. These classes focus on Language learning and also aim to familiarise students with the new educational system. • Some countries follow a combination of the above. Research[9] has shown that a key consideration when trying to assess the effectiveness of the above approaches is their compatibility with existing practices and policies.	
Activity: Challenges to educational inclusion of NAMRS	(Group activity) Students should reflect on their experiences from secondary education and work collaboratively to identify and list the challenges that NAMRS may face when accessing their right to quality education in a mainstream classroom.	
Introduction to key concepts: External and internal factors	Factors identified by students in the previous activity may be categorized as *direct* or *indirect*: Direct factors are those that relate directly to schooling and school-based provision, while indirect are those that are not part of the school life, but which can impact students' engagement with formal education and obstruct their access to quality education. Students can also be guided to reflect on the significance of a factor that does not fit neatly into any of the two categories: Frequently, NAMRS are often forced to re-invent and re-develop their educational profile. This is particularly the case (and is particularly impactful) for NAMRS, who upon their arrival enter secondary education (usually aged 11 years old or older). Factors that further exacerbate this challenge include difficulties associated with communications between new schools (in the country of arrival) and schools in the country of origin, issues of compatibility between educational systems and curricula, etc.	

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9 Kakos, M. & Teklemariam, K. (2022), Roundtables 2021: International Comparative report on European Round-tables on Educational Inclusion of Newly Arrived Migrant Students (NAMs). SIRIUS – Policy Network on Migrant Education. Available from here.

Order	Activity	Time
Introduction to key concepts: holistic approaches to educational inclusion of NAMRS	Presentation and discussion:	

Kakos, M. (2024). Developing a holistic, rights-based model for the educational inclusion of migrant and refugee students. Intercultural Education, 1–16. https://doi.org/10.1080/14675986.2024.2349473.

Order	Activity	Time
Activity	Students can discuss the above and explore the implications for those schools and educational systems aspiring to provide intercultural, inclusive education.	

- For the school community (schools' social world).
- For curriculum delivery.
- For communication and collaboration of schools with parents.
- For the collaboration of schools with non-formal education providers.
- For the collaboration of schools with community and non-governmental organisations that support NAMR groups.

CORE READING LIST

Banks, J. & MCGee Banks, C. (Eds) (2019) Multicultural Education: Issues and Perspectives. Indianapolis: Wiley.

Council of Europe, (2018) The Reference Framework of Competences for Democratic Culture (RFCDC): Context, concepts and model. Strasbourg: Council of Europe Publishing.

Council of Europe, (2018) The Reference Framework of Competences for Democratic Culture (RFCDC): Descriptors of competences for democratic culture. Strasbourg: Council of Europe Publishing.

Council of Europe, (2018) The Reference Framework of Competences for Democratic Culture (RFCDC): Guidance for implementation. Strasbourg: Council of Europe Publishing.

Dobrijević, A. (2017). Bildung – pojam, koncepcija, ideal. Filozofija i društvo, 2, 101-119. DOI:10.2298/FID0702101D.

Kakos, M. (2025). Developing a holistic, rights-based model for the educational inclusion of migrant and refugee students. Intercultural Education, 36(2), 127–142. https://doi.org/10.1080/14675986.2024.2349473.

Kakos, M. & Cooper, P. (2024) Identity as difference: On distinctiveness, cool and inclusion, In: Cefai, C. (Editor), Nurturing the wellbeing of students in difficulty. Peter Lang Publications.

Lazić, S. i Vuković, S. (2024). Competences for Democratic Culture in the Educational System: Experiences from Serbia. In: Marinšek, Miša, Hmelak, Maja (eds.), Interdisciplinary Research in Teaching and Learning: New Perspectives and Approaches (3-18). Maribor: University of Maribor, University Press. Available at: https://press.um.si/index.php/ump/catalog/book/882/chapter/88

ROKDK. Knjiga 1. Kontekst, koncepti i model (2018). Strazbur: Savet Evrope. Available at: https://rm.coe.int/rfcdc-serbian-vol1/1680a209a2

[RFCDC. Volume 1. Context, concepts and model (2018). Strasbourg: Council of Europe. Available at: https://rm.coe.int/prems-008318-gbr-2508-reference-framework-of-competences-vol-1-8573-co/16807bc66c]

AUTHORS' BIOGRAPHIES

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Dr Michalis Kakos is an Associate Professor in the Carnegie School of Education in Leeds Beckett University, UK, a Visiting Professor at The University of Education, Freiburg, Germany and the founding director of the Centre for Interdisciplinary Research in in Citizenship, Education and Society (CIRCES).

Michalis' research interests include citizenship education, the role of the school in supporting the social inclusion of students from disadvantaged backgrounds and the educational inclusion of refugee and migrant students.

SVETLANA LAZIĆ

Dr Svetlana Lazić works in Preschool Teacher Training College in Novi Sad as professor in charge of pedagogic courses. She used to work as a television journalist and in the office of the Provincial Ombudsman of Vojvodina where she advocated for the protection, implementation, and improvement of children's rights.

Her research interests include democratization of the educational system through an inclusive approach and education for human rights; relational competences and interpersonal relations; family relations and parenting with special reference to the problem of violence; children's rights - theoretical foundation and application.

PRESENTATIONS (MATERIAL)

SESSION 1: Introduction to the Reference Framework of Competences for Democratic Culture (RFCDC)

What is the Reference Framework of Competences for Democratic Culture?

- A tool for use in designing and developing curricula, pedagogies and assessments suitable for different contexts and education systems as determined by those responsible, for example, learners generally speaking, curriculum designers, teachers, examiners, teacher trainers and other stakeholders, all of whom are social actors.

- It demonstrates how CDC can be introduced into a range of pedagogies, methodologies and assessments which are in harmony with Council of Europe values. It also identifies which kinds are more suitable for teaching, learning and/or assessing competences so that users of the Framework can evaluate their own approaches and whether other approaches are desirable and feasible in their own context.

- The heart of the RFCDC is a model of the competences that need to be acquired by learners if they are to participate effectively in a culture of democracy and live peacefully together with others in culturally diverse democratic societies. The Framework also contains descriptors for all of the competences in the model.

- Watch this

Competences – based educational approach

- Learner – focused.

- Learner as whole person.

- Educational process is designed on the basis of the learning that is to be achieved.

- Cross curricular and interdisciplinarian.

- Whole school based: encompasses curriculum, pedagogies, policies, governance, relationships and ethos.

Key definitions: EDC

The Charter on Education for Democratic Citizenship and Human Rights Education (EDC/HRE) defines the central conceptual foundations, objectives and areas for the implementation of EDC/HRE.
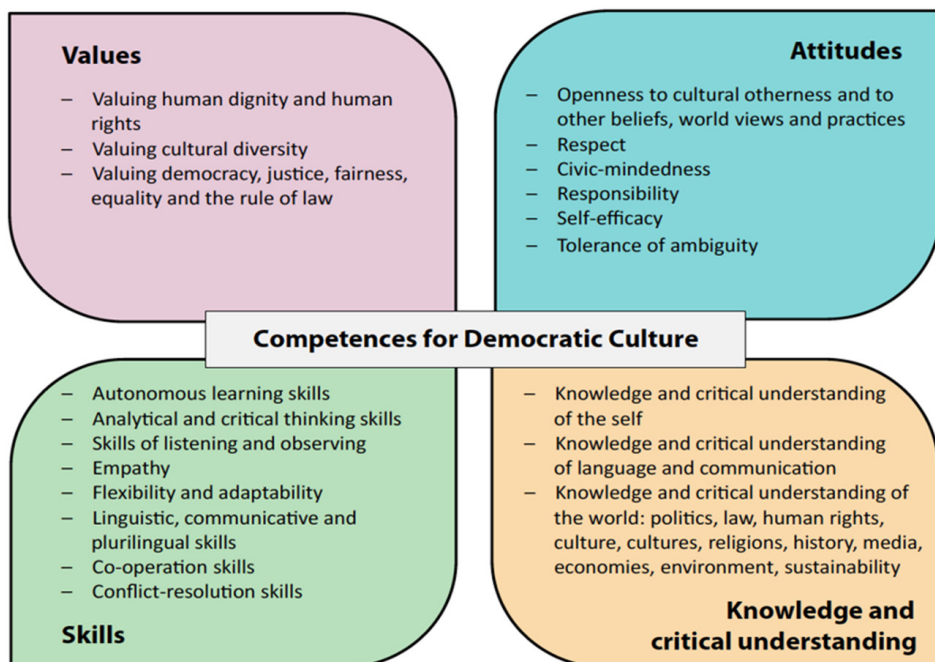
The Charter defines **education for democratic citizenship** as:

education, training, awareness-raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law.

Key definitions: HRE

The Charter defines **human rights education** as:

education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms.

Values
- Valuing human dignity and human rights
- Valuing cultural diversity
- Valuing democracy, justice, fairness, equality and the rule of law

Attitudes
- Openness to cultural otherness and to other beliefs, world views and practices
- Respect
- Civic-mindedness
- Responsibility
- Self-efficacy
- Tolerance of ambiguity

Competences for Democratic Culture

Skills
- Autonomous learning skills
- Analytical and critical thinking skills
- Skills of listening and observing
- Empathy
- Flexibility and adaptability
- Linguistic, communicative and plurilingual skills
- Co-operation skills
- Conflict-resolution skills

Knowledge and critical understanding
- Knowledge and critical understanding of the self
- Knowledge and critical understanding of language and communication
- Knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability

Reference Framework of Competences for Democratic Culture

Questioning assumptions:

- What does democratic education look like?
- Does the education for democracy require participatory pedagogies and democratic relationships?
- What are the implications of the implementation of democratic pedagogies on:
  - » Teachers' role?
  - » Students' role?
  - » The relationship of parents with schools?
  - » Public expectations from formal education.

RFCDC: 3 key publications

- Volume 1: Context, concepts and model
- Volume 2: Descriptors of competences
- Volume 3: Guidance for implementation

➡ Take the time to explore!

SESSION 2: Developing Educational Action Plans

What is an Educational Action Plan?

Educational interventions which aim to address schools' identified needs (educational, institutional or other)

EAP's goals are:

- Based on identified needs
- Specific
- Attainable
- Measurable
- Short, Medium and Long term

Goals define the EAPs' Key Performance Indicators (KPIs)

EAPs – key characteristics

Collaborative:

- Require collaboration of several members of the school community. Depending on the goals, these can include the management team, teaching practitioners, support staff, students, families and external organisations that offer services to the school.
- Often cross-curricular
- Support re-imagination of roles and aims
- Particularly suitable for targets that relate to non-academic provision and change of culture / establishment of particular ethos.

EAPs – key elements

Overall goal (Establishment of Democratic Culture, Improvement of Inclusion, Promote intercultural communication in school community, etc).

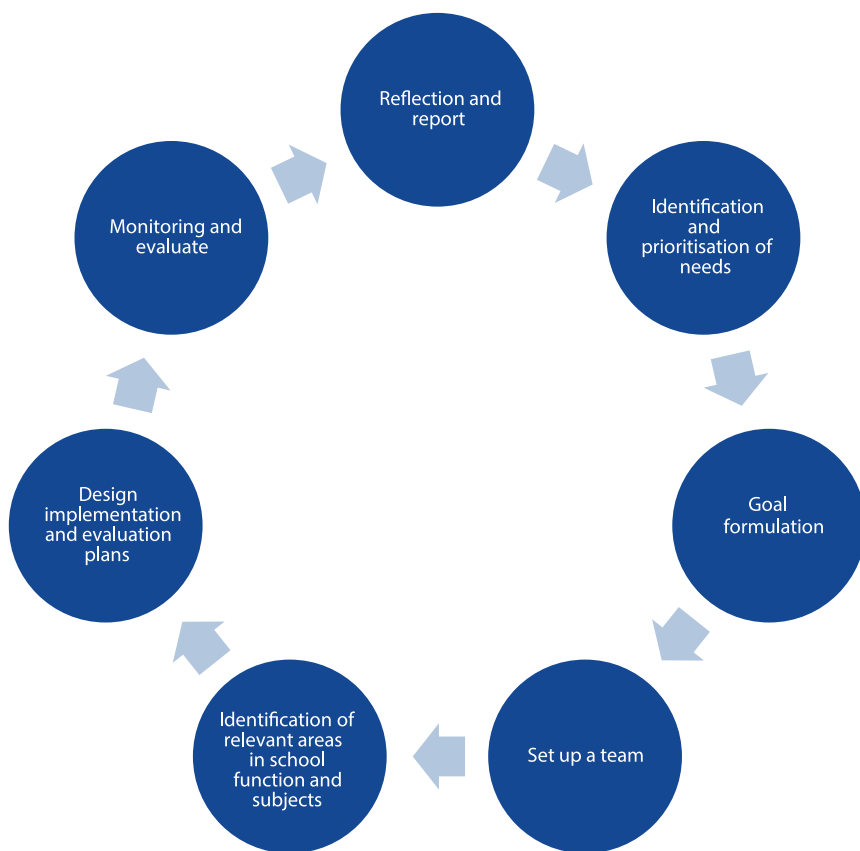Evaluation of current practice / needs Analysis

- Identification and prioritisation of needs.
- Translation of needs to (short, medium and long term) goals.
    *it is often easier to identify the needs (at least broadly) after agreeing on the goals
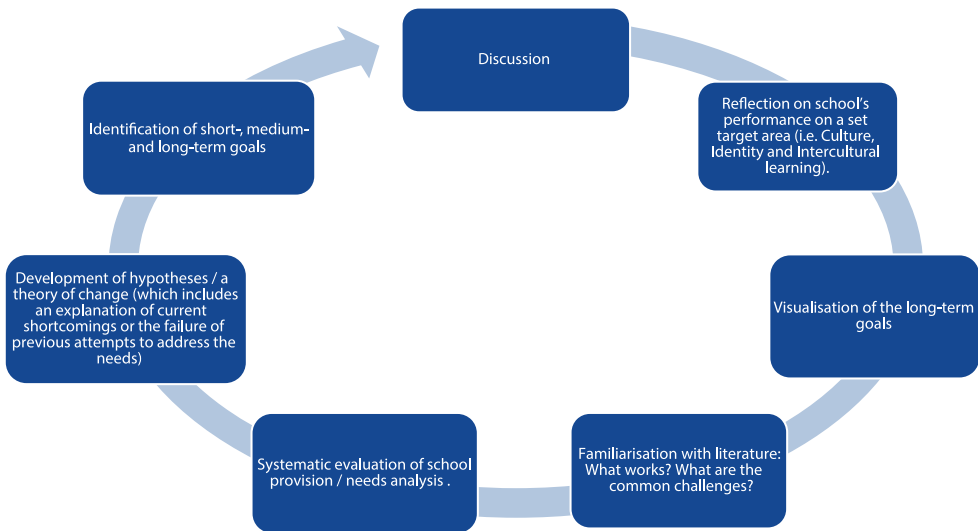
Organisational plan

- Team and roles.
- Time frame.
- Work packages and Milestones.
- Goals and KPIs.
- Budget.

Designing EAPs - stages

Reflection and report

Identification and prioritisation of needs

Monitoring and evaluate

Goal formulation

Design implementation and evaluation plans

Set up a team

Identification of relevant areas in school function and subjects

Identification of needs and formulation of goals

EAPs: Designing the implementation plan

What areas of the school should be involved?

- Management team? Support staff? Parents/ families? Students? etc.

What subjects should be involved?

Stages, Timeframe, Milestones

Risks and mitigation plans

- What can it go wrong?
- What can I do to prevent it from happening?
- What will I do to minimise impact / deal with the consequences?

Resources

Monitoring and Evaluation: Methods and Tools

Translate goals to KPIs

- Clear
- Quantitative or qualitative. (Qualitative can be translated to quantitative: *"X% of students reporting that…"*)

- Measurable (decide on target values if numeric).
- Evaluation tool

  (Often start with qualitative methods ➜ identification of themes ➜ survey)

Regular meetings with the implantation team

Diary

Preparation for milestones

Reporting

Overview

What did the EAP set out to achieve?

Challenges

Evaluation

- Can we trust the Evaluation method?
- Which KPIs were met?
- What has been achieved because of the (strengths of the) implementation plan and what despite the (shortcomings of the) implementation plan?
- What is the expected long-term impact?

What next?

SESSION 3: The Right to Quality Education: Students as citizens with rights and the role of the teacher

The right to education: Articles 28 and 29 of the Convention on the Rights of the Child

Article 28: State Parties recognise the right of children to education and should take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity.

Article 29: The education of the child shall be directed to:

- The development of the child's personality, talents and mental and physical abilities to their fullest potential.

- The development of respect for human rights and fundamental freedoms and the principles enshrined in the Charter of the United Nations.

- The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate and for civilisations different from his or her own.

- The preparation of the child for responsible life in a free society in the spirit of understanding, peace, tolerance, equality of sexes and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin.

- The development of respect for the natural environment.

Right to education and compulsory education

- Education as a right for children

- Children as vulnerable citizens

- The responsibility of parents / carers and the state to protect and provide

- Compulsory for whom?

Schooling and The right to education

- Reflecting on the role of students as citizens exercising their right to education.

- Reflecting on the role of the teachers supporting citizens' right to education.

- Right to education as a right to individualised learning "*the recognition of every individual's right to receive appropriate support and guidance to develop*

and follow personal learning pathways towards educational goals that respond to their aspirations and their vision of self in the present and in the future." (Kakos, 2025: 129[10]).

- *Article 29 as a right to intercultural education*

  » The development of respect for the child's parents, his or her own **cultural identity**, language and values, for the national values of the country in which the child is living, the country from which he or she may originate and for civilisations different from his or her own.

  » The preparation of the child for responsible life in a free society in the spirit of understanding, peace, tolerance, equality of sexes and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin.

- Schools as spaces that individuals exercise their right to intercultural education

  » Reflect on the role of curriculum

  » Reflect on the role of the teacher

  » Reflect on the role of school management

Right to education as a right of individuals to intercultural education

- Development of critical relationship with the role of the school in promoting a positive relationship between individuals with their own identities and cultures and with the cultures and identities of others.

- Developing a critical relationship with the curriculum: identification of content and aims that promote or oppose intercultural education.

- Developing a critical relationship with the role of the teacher: Identification of attitudes and pedagogies that promote or oppose intercultural education.

- Developing a critical relationship with the role of the institutional aspect of the school and with school leadership: Identification of values, policies and practices that promote or oppose intercultural education.

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10 Kakos, M. (2025). Developing a holistic, rights-based model for the educational inclusion of migrant and refugee students. Intercultural Education, 36(2), 127–142. https://doi.org/10.1080/14675986.2024.2349473

SESSION 4: The hidden curriculum: School and classroom climate as forms of citizenship education

What is the Hidden curriculum

Hidden curriculum 'refers to those non-academic but educationally significant consequences of schooling that occur systematically but are not made explicit at any level of the public rationales for education' (Vallance, 1983, p. 11)

The educative power of the hidden curriculum

The hidden curriculum is what is taught by school, not by any one teacher. However enlightened the staff, however progressive the curriculum, however community-oriented the school, something comes across to the pupils which need never be spoken about in the [..] lesson or prayed about in assembly. **Students are picking up an approach to living, and an attitude to learning.** The Canadian connoisseur of communication techniques, Marshall McLuhan, says, "I told you, the medium is the message". The medium is the atmosphere of the school, the furnishing, the routing, the relationships, the priorities; and the message?'

(Head, 1974; quoted in Meighan, 1981)

Elements of the hidden curriculum

- The rules, routines and regulations that must be learnt by pupils in order to adjust themselves in the life of the school (Jackson,1968).
- The setting and the interactions that evolve from the relationships that adults and youngsters have with each other'. (Blumberg & Blumberg,1994).
- 'The whole organisational pattern of the educational establishment as a microcosm of the social value system' (Vallance, 1983, p. 10).
- Incidental and unintended by-products of curriculum arrangements. (ibid).
- Rules and Rituals (Schooling as ritual performance) (McLaren, 1987).

What is it taught through the hidden curriculum

- HC supports the role of the school as seeing by Bowles and Gintis (1976) and Bourdieu (1977) (school as an agent of 'social and cultural reproduction').
- The question about the content and objectives of the hidden curriculum (the curriculum of the hidden curriculum) is arguably the one closest to the debate between functionalist vs neo-Marxist view of education than any other question concerning formal education.

Intercultural education in hidden curriculum

- Hidden curriculum may describe, present, or elicit stereotypes and reproduce cultural, gender, and racial bias in subtle ways; sometimes even teachers may not notice what the curriculum refers to or they may perceive stereotyping as harmless. This makes sociolinguistic problems with regard to use of a purist and monolithic cultural content more salient than ever. (Kamasak et al., 2020: 114)

- Despite the potential appropriateness of the adopted objectives and methods [in the official Curriculum], the approach to education seems to share and possibly reinforce, the most extremist political and social views [...] by stressing the distinction between 'Us' and 'Them' (Kakos & Palaiologou, 2014: 83).

The role of the teacher

- 'Curriculum writers cannot expect to relate to the teacher's classroom experience or the 'inward journey' that students experience as a result of their exposure to the ideas and activities of any curriculum. What happens in the learning experience is an outcome of the original, creative, thinking-on-your-feet efforts of the teacher – which often lead the class in directions far, far away from the anticipated goals of the curriculum writers.'

<div align="right">(Schwartz, 2006, p. 250)</div>

- Relative autonomy (Apple, 1982)
- Radical pedagogy (Giroux) ← Transformative role of education (Freire)

Intercultural education in hidden curriculum: possibilities

- Critical analysis of Curricula:
  - » Identification of messages in school curricula (especially History, Geography, Religious Education and Civic/Citizenship Education that speak exclusively or predominantly to Serbian citizens / promote the distinction of 'Us' vs 'Them'.

- Critical analysis of school policies and practices:
  - » Identification of policies the implementation of which may not take into account practices (religious, linguistic or other) of migrants and minorities.
  - » Identification of practices that are constructed on the Nation's homogeneity assumption.
  - » Identification of opportunities for acknowledgement of the school's community cultural diversity.

Intercultural education in hidden curriculum: examples of suitable practices

- Linguistic
  - » Translation of school policies.
  - » Signs in different languages.

- Religious
  - » Incorporating various religious celebrations in the school diary.
  - » Students presenting their religious practices.

- Artistic
  - » Exhibitions of folk art from different cultures that students represent.
  - » Incorporation in the curriculum of folk stories, myths and literature that represent students' background.

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SESSION 5: Understanding Culture, Identity and Diversity

Becoming

The mirror (Ego: the other I identify with)

I, the becoming Other for the Other I construct

The (self-alienated) subject

Subject as Void

Subject through constant negations

I, who I am not

<div align="right">(Lacan*, Zizek**)</div>

Butler

Subject as the outcome of disavowals of dependencies

Seeking autonomy

I am recognised therefore I am

I am defined by whom I am dependent upon

I resist therefore I am

Multiple Others, multiple ways of differing, multiple ways of being

"I" cannot cease to differ

"I am" = "I am not"

Adolescence

Socialisation (process) = practicing in differing

Adolescence: the time when individualities are fervently per-formed and eradicated in a series of 'trials of social existence'.

Implications

- Group membership: affiliations of difference
- Identity: similar ways of differing
- Tentative affiliation ←→ attachment
- The identity that is resisted (threatened / attacked etc) is the one which grants stronger recognisability and therefore gains strength and significance for the individuals over other identities.

What is "cool"?

Process of construction of identity

- Interaction
- Differentiation
- Socialisation
- Joint differentiation
- Identification and belonging (Belonging in a group and sense of ownership*)

Social cohesion

- Social capital (formation of social networks, connecting bonds among group ➡ models of interaction
- Generalised trust:
    » Among members of a group
    » Towards its leaders

Culture and The cycle of belonging

Belonging in and ownership of...

Practice - Involvement

CULTURE

(Re) Construction of social group
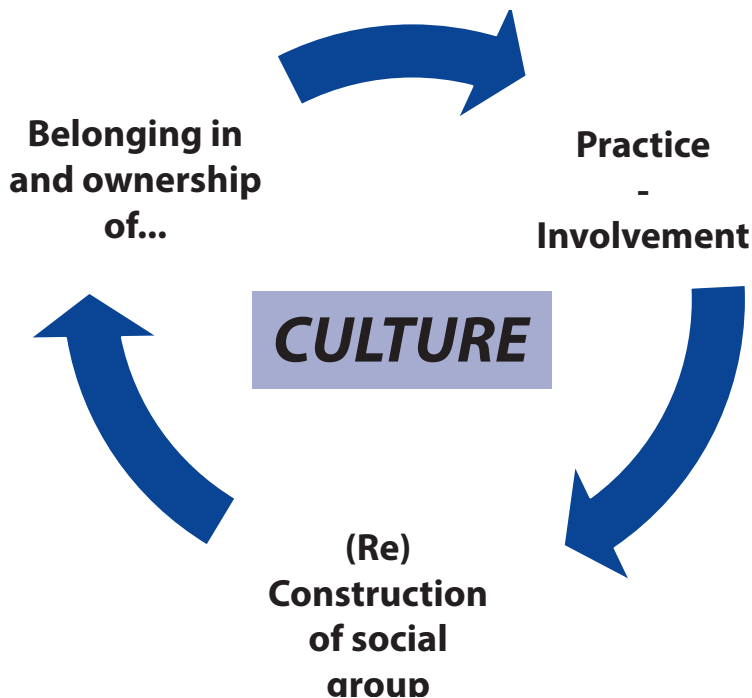
Culture

' the collective programming of the mind which distinguishes the members of one human group from another '.

Hofstede, 1986

Diversity and Cohesion

- Diversity as internal – as outcome of multiple belongings
- Diversity as external – as the participation of many groups (many identities, many joint differentiations, many common Others) in the construction of new identity (of a new joint differentiation, of a new common Other)
- Cohesion as generalised trust among those with joint identity.
- Externally imposed cohesion: The level of cohesion depends on the intensity of the differentiation with the joint Other.
- Internally produced trust: cohesion in diversity depends on the level of acceptance of the identities that are represented in the same group.

Diversity

Social class		Common others
Nation		Common others
Ethnicity		Common others
Religion		Common others
Abilities		Common others
Health	➡ Culture ⬅	Common others
Gender		Common others
Sexual behaviour		Common others
……		Common others

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SESSION 6: Intercultural, multicultural education

Understanding Multiculturalism and interculturalism

- The difference is trivial or essential, depending on the meaning attributed to the terms.

- Both terms acknowledge human societies' cultural diversity. Both terms acknowledge the interconnection of cultural groups represented in a society and the inevitability of their interaction and communication.

- Multiculturalism: A society as 'society of societies.'

- Interculturalism: A society as a 'society of individuals with multiple and fluid affiliations.'

Multiculturalism and interculturalism: Focus points

- Multiculturalism

  » Focus on social cohesion through diversity.

  » Focus on challenging structural inequalities.

  » Focus on protection of the rights of minorities, including cultural rights (focus on preservation of cultural identities).

- Interculturalism

  » Focus on interaction and communication.

  » Focus on individuals' rights and self-defined cultural affiliations.

  » Focus on individuals' responsibility to recognise, protect and respond appropriately and effectively to society's cultural diversity.

Multiculturalism and interculturalism: Risks

- Multiculturalism

  » Focus on structural inequalities can hide individuals' responsibility.

  » Leading to multiple monoculturalisms

- Interculturalism

  » Focusing on individuals' responsibility de-politicise the quest for cultural equality and the battle for removal of structural barriers;

  » Focusing on individuals', self-defined cultural affiliations weakens the demand for recognition of cultural minorities.

Intercultural education

- Building intercultural communication competences;

- Acquire the vocabulary and the tools in order to develop critical understanding of key functions of cultural encounters in society.

- Understand the significance of a human rights framework in understanding diversity and approaching cultural practices.

The vocabulary of Interculturalism – key terms

- **Integration** as a reciprocal, multi-dimensional and long-term process that does not lead to the loss of cultural heritage of interacting parts but involves a process of change through which communities learn to understand each other's culture and develop a common framework for co-existence, communication, collaboration and development of shared identities.

- **Acculturation**: The transition process that a person or group goes through when adjusting to a new lifestyle and foreign culture, which often involves changes in identity, values, behaviour, thoughts, attitudes and feelings (Selvamanickam et al., 2001) and leading to:

  » assimilation;

  » separation;

  » marginalisation;

  » bicultural integration

- **Transculturation** (Ortiz, 1940/1995) entails more than just cultural learning, but pertains to the dynamics of identity and community construction within the context of power relations in a society and relates to the creative construction of new social and cultural meanings and resources as part of the process of intercultural relations [...]. The key distinguishing feature of transculturation is the emphasis on cultures' reciprocal flows and the transformative effects it has on constructions and understandings of self and others. (Crawford, 2020: 539).

What is intercultural Competence?

- An Intercultural encounter is an encounter with a person (or group of people) who is perceived to have different cultural affiliations from oneself.

- Intercultural competence is therefore a combination of attitudes, knowledge, understanding and skills applied through action which enables one, either singly or together with others, to:

> » Understand and respect people who are perceived to have different cultural affiliations from oneself;

> » Respond appropriately, effectively and respectfully when interacting and communicating with such people;

> » Establish positive and constructive relationships with such people;

> » Understand oneself and one's own multiple cultural affiliations through encounters with cultural differences.

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> » Understand oneself and one's own multiple cultural affiliations through encounters with cultural differences.

Understand and respect

- Appreciate the significance of individuals' relationship with their culture and of their corresponding identity.

- Develop an understanding of the cultural heritage represented in individuals' and groups cultural affiliations.

- Exhibit an appreciation of the diversity resulted from individuals' and groups' cultural affiliations and its significance to democracy.

Critically Understand and respect

- Appreciating the significance of cultural practices is not the same as uncritically accepting them.

- Human Rights as a framework for evaluation of cultural practices

- » FGM;

- » Gender inequalities;

- » Domestic abuse;

- » Children's rights;

- » Etc.

Understand one's own multiple affiliations

- Self-reflection / self dialogue as a process of intercultural education.

- Internal interculturalism: appreciating, accepting, critiquing internal diversity.

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SESSION 7: Nation-building and education: From nationalism to inclusion

Nation and nationalism

- The construction of the **Nation** is based on two ideas:

  » Nation State

  » National Identity (Shared National Otherness)

- Nationalism:

  » Advocacy of or support for the interests of one's own nation, esp. to the exclusion or detriment of the interests of other nations.

  » Advocacy of or support for national independence or self-determination.

  » An ideology and a framework for action.

- Patriotism:

  » The emotional disposition towards one's Nation which, in the case of Nation-States, extends to the country and the geographical area that the Nation recognises as 'homeland'.

  » "A form of love […], closely connected to the feeling that the nation **is one's** own, and it usually includes some reference to that idea in its **rituals**. (Nusbaum, 2012: 217).

Why patriotism?

- Facilitating altruism requires a clearly defined group and narratives with which humans can engage emotionally. (Sontag, 2003; Batson, 2011)

- The definition of group cannot but be based on multiple *Others* that are used to draw its (conceptual and physical) borderline.

Inclusion and exclusion in Nationalism and patriotism

- Patriotism is Janus-faced. It faces outward, calling the self at times to duties toward others, to the need to sacrifice for a common good. And yet, just as clearly, it also faces inward, inviting those who consider themselves "good" or "true" [nationals] to distinguish themselves from outsiders and subversives, and then excluding those outsiders. Just as dangerous, it serves to define the nation against its foreign rivals and foes, whipping up warlike sentiments against them. (Nussbaum, 2012: 215)

Nationalistic education for social cohesion

- The narrative of shared *otherness* is the basis for social cohesion.

- In the case of Nation-States and Nation building, the shared otherness is often constructed on narratives which have strong emotional dimension, such as those promoting a view of the Nation as superior to others, those portraying other Nation-states (especially bordering States) as threats and narratives about the Nation's isolation / friendlessness.

- Upon this basis Nation-states construct their myths of shared history and characteristics:

  » Language;

  » Origin;

  » Folk culture and myths;

  » Historical Strengths and Weaknesses (Heroes and villains, achievements and disasters).
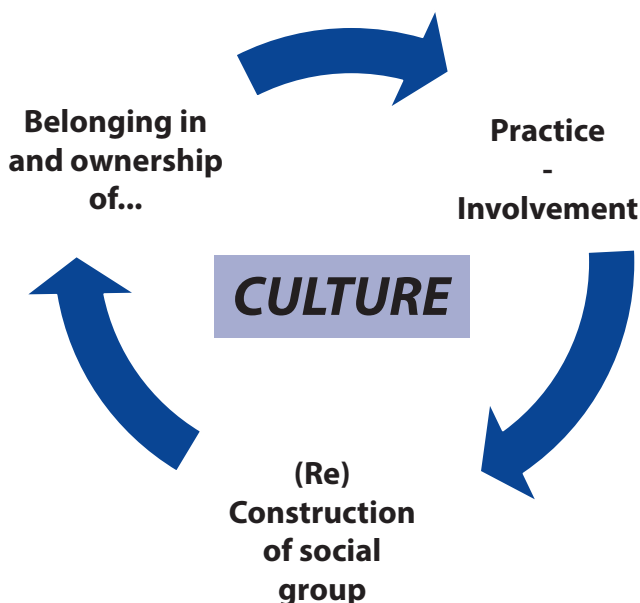
� Education as vehicle of the above
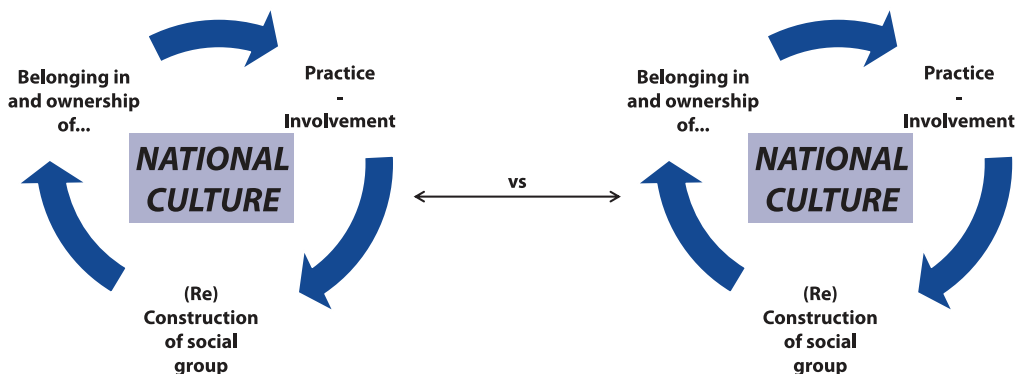
Education and national identity

- Curricula designed/approved by the State;

- Narratives (in History, Citizenship, Geography) are inevitably Nationalistic in nature;

  » Advocate Nation's interests to the exclusion or detriment of the interests of other Nations;

  » Support the construction of National Identity, through the construction and differentiation from National Othernesses.

➤ National curricula and formal education apply an exclusive approach to achieve social cohesion.

Citizenship

Belonging in and ownership of...

Practice - Involvement

CULTURE

(Re) Construction of social group

Citizenship and national identity

Belonging in and ownership of...

Practice - Involvement

NATIONAL CULTURE

(Re) Construction of social group

vs

Belonging in and ownership of...

Practice - Involvement

NATIONAL CULTURE

(Re) Construction of social group

From nationalism to critical patriotism

- Critical Patriotism: An attitude stemming from emotional attachment addressed equally to the Nation, to peace, social equality and democracy.

- Critical disposition to the Nation's history and to all practices, decisions and actions taken on the name of the Nation.

- Capacity for critical reflection on exclusive implications of practices and exclusive dimensions of narratives that define the Nation.

Five Pedagogical steps for (critical) patriotism*

1. Begin with love
2. Introduce critical thinking early, and keep teaching it.
3. Use positional imagination in a way that includes.
4. Show the reasons for past wars without demonising.
5. Teach a love of historical truth, and of the nation as it really is.

*Nussbaum, 2012

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SESSION 8: Educational and linguistic Inclusion

Language, culture and identity

- 'Language is the principle means whereby we conduct our social lives' (Kramsch, 1998, p. 3).

- Culture: anything that members of a given group recognise as being distinctive to their group, anything that feeds the members 'shared meaning' in the way that they live their social lives.

- Language is part of the culture, but it is also the carrier and the tool to describe this shared meaning. (Hall, 1997)

National / official language

- Language of policies, of institutions.

- Language of educational instruction.

- Strongly associated with Nation-building and identity (Linguistic purism).

- Strongly associated with narratives, culture and linguistic identity of dominant groups (Doherty, 2018).

- The difference between language and dialect?

  » The distinction as clumsy abstractions of actual linguistic phenomena and a conceptual contrast with "many undesirable sociopolitical and ideological connotations." […] "*A strictly binary distinction of languages and dialect sis impossible to maintain.*" (Van Rooy, 2020: 300).

  » Language *a dialect with an army and navy*? (Weinreich, 1945. See: Van Rooy, 2020: 1)

Language for exclusion

Official language	Exclusion
Language of policies, of institutions.	Understanding rights and responsibilities.
In education, is the language of instruction.	Access to curricula and participation.

Official language	Exclusion
Strongly associated with Nation-building and identity (Hence Linguistic purism movements). ⟶	Reinforcement of the division between Us- Them
Strongly associated with narratives, culture and linguistic identity of dominant groups. The difference between language and dialect? ⟶	It is often inaccessible and therefore exclusive even in the national context.

Language, overt and hidden exclusion

- *The intersection between multilingualism, language learning and social inclusion is a multi-faceted one: to begin with, language mediates **access** to key social inclusion sites such as employment, education or health. Second, a sense of **belonging** is negotiated through language and often tied to specific competencies.*

- *There is a widespread assumption that it is language proficiency levels that mediate social inclusion and that linguistic assimilation is the high road to social inclusion. However, **objective language proficiency levels can be rendered almost meaningless** by the prevalent language practices and language ideologies **in particular contexts**. (Piller and Takahashi, 2011: 372).*

- *Particular contexts* are associated with particular cultures, with particular languages. Objective proficiency refers usually to the use of the official language, and this does not relate only to vocabulary and grammar, but it often includes the accent.

Plurilingualism, pluriculturalism and inclusion

- Plurilingualism and pluriculturalism aim to capture the **holistic nature of individual language users/learners linguistic and cultural repertoires**. Learners/users are seen as social agents who draw upon all sorts of resources in their linguistic and cultural repertoires and further develop these resources in their trajectories. Plurilingualism/pluriculturalism stresses the dynamic use of multiple languages/varieties and cultural knowledge, awareness and/or experience in social situations. (Common European Framework of References for Languages (CEFR) https://shorturl.at/n5AvR).

- Plurilingualism is inclusive not only because it facilitates communication and access (to curriculum, policies, etc.) but because it practically challenges the **language ideologies** which support the dominance of the official language over others.

Plurilingual education

- We define plurilingual education as **the use of pedagogical strategies to critically engage students' repertoires of languages (not only the first language), cultures and semiotic resources** for language learning (Galante et al. 2022: 10).

- **Plurilingual education** is linguistically, racially, socially, and culturally inclusive. It **supports an educational environment where** language **learners feel that their languages, and racial, social and cultural backgrounds are included and legitimately valued**. When language learners feel included, they are empowered to be agents of their own learning and make positive changes in their educational trajectories (Payant & Galante, 2022)

5 pedagogical strategies for plurilingual education*

1. CROSS-LINGUISTIC COMPARISONS   See: https://bit.ly/33s2pOw
2. CROSS-CULTURAL COMPARISONS   See: https://bit.ly/3nky8bl
3. TRANSLANGUAGING   See: https://bit.ly/3qhE0E7
4. TRANSLATION FOR MEDIATION   See: https://bit.ly/3I0p8Ad
5. PLURILITERACIES   See: https://rb.gy/juopwn

See: Gallante et al, 2022

4 Whole school strategies for plurilingual education

- **Translation of policies:** This could be assigned to professionals, parents (volunteers) or students.

- **Students as translators**: Peer-learning, students who are fluent in Serbian + another language offer support to language learners.

- **Multilingual teaching assistants** (parents and students volunteers).

- Whole school **language and culture assemblies** or classroom events: Celebration of the diversity of languages in the school, experts and/or students leading classes on the history and use of their languages and their own experiences in multilingualism.

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SESSION 9: A holistic approach for educational inclusion of Newly arrived Migrant and Refugee Students (NAMRS)

Migrants and Refugees

- **Migrant:** a person who is outside the territory of the State of which they are nationals or citizens and who has resided in a foreign country for more than one year irrespective of the causes, voluntary or involuntary, and the means, regular or irregular, used to migrate. (UN Recommendations on Statistics of International Migration, 1998, p.6)

- **Refugees:** Those who owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, are outside the country of their nationality and are unable or, owing to such fear, are unwilling to avail themselves of the protection of that country; or, who are outside their country of nationality or habitual residence and unable to return there owing to serious and indiscriminate threats to life, physical integrity or freedom resulting from generalized violence or events seriously disturbing public order. (Article 2, the 1951 Convention related to the Status of Refugees and UNHCR, 2011, p. 19).

The Right to Education

- The right of everyone to receive appropriate support and guidance to develop and follow personal learning pathways towards educational goals that respond to their aspirations and vision of self in the present and in the future. '*Appropriate support and guidance*' responds to individuals' learning preferences and should result to their empowerment to contribute meaningfully and equally to others in social, economic and political processes and in the sustainable prosperity of all communities in which they participate, including the global community.

- Therefore, the right to education includes the educational provision on:
  - » Citizenship education.
  - » Basic skills (maths, language, science).
  - » Educational and career guidance.

Educational Inclusion

- The provision of appropriate support to learners by removing barriers and by empowering them to overcome challenges in order to access their right to education.

Some Barriers and challenges faced by namrs with directly effect in their education
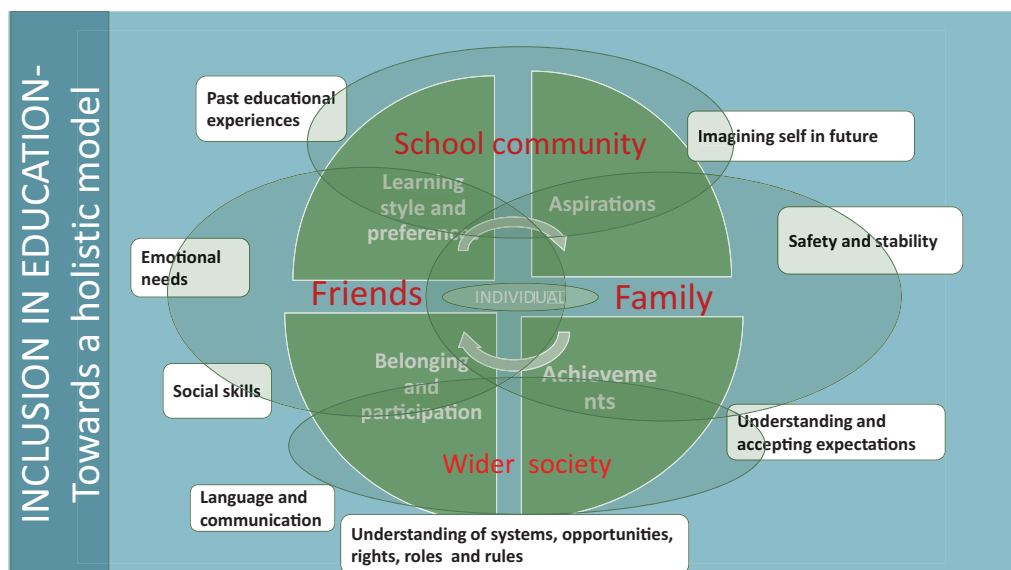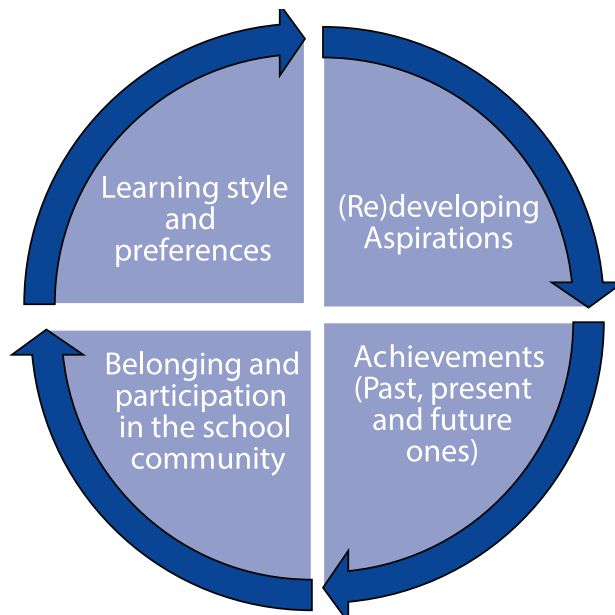
- **Unfamiliar educational system:** An educational system is a complex one and although the basis principles may be very similar, students have to familiarise with the smaller yet very significant differences. Curricula, exams, qualifications but also the life in schools vary from country to country and the differences may seem even greater when students do not have the full picture.

- **Interrupted education:** In most cases NAMRS are forced to rebuild their academic profile. Schools in new countries rarely are in position to contact the schools in which NAMRS originally studied and support the continuation of their education.

- **Uncertainty and vulnerability.** This is not only the result of living in a new setting but very often because the sense of settlement is achieved much later than the physical arrival. This is particularly the case for refugees who need to overcome the legal hurdles of their settlement.

- **New language.**

- **Trauma** (particularly for refugee students (and unaccompanied minors) but also for migrant students, especially since they rarely have a say in their family's decision to migrate.

- **Racism – discrimination.**

- **New roles within family:** Young NAMRS tend to learn the language and familiarise with the new way of life much quicker than adults. As a result, they very often become the translators and the cultural brokers for the families, and to take on new responsibilities.

- **Lack of social cycle.**

- **Imposed identities:** The process of integration very often goes through a period of categorisation of NAMRS in the same group (Ethnic or National group or 'Migrants' or 'Refugees). This very often is experienced by young NAMRS as the imposition of an identity that shadows other identities that are significant for them. As a result, NAMRS are often forced to define themselves against the imposed categorisation.

Educational inclusion: the individual at the centre of 4 overlapping cycles

- School community
- Friends / social groups

- • (New) family structures
- • Wider society

The cycle of educational inclusion

Building an inclusive school

From …	…to
• National Curriculum	→ Intercultural curriculum
• National language	→ Translaguaging
• National objectives	→ Student-centred objectives
• School premises	→ Community spaces used by schools
• Assumption that schooling is the only valid form of education	→ Synergies between formal and informal education
• Assumption that the Ministry of Education is the sole responsible for educational policies	→ Policy coordination for educational inclusion

A holistically intercultural view of formal education

- The school as a piece of a jigsaw.
- Child-centred approaches cannot be constructed in the absence of children and parents.
- Independent schools: accountability, recognition of needs, planning and evaluation.
- Teacher Education for the Right to Education.

EDUCATIONAL ACTION PLAN (EAP)

School			
EAP coordinator(s)			
EAP implementation team	**NAME**	**ROLE**	**Contact details**

Objective(s)	**Short term**	**Medium term** (If applicable)	**Long term** (If applicable)
	Please define timeframe and/or deadline:	Please define timeframe and/or deadline:	Please define timeframe and/or deadline:
	STO1	MTO1	LTO1
	STO2	MTO2	LTO2
	STO3	MTO3	LTO3

Needs Analysis	**Tool(s)**	
	Conducted by	
	Short description of findings	

Implementation plan	Description of plan		
	Actions		**Timeframe**
Time frame	**Date**	**Monitoring activity** (Meeting, message, report, etc.)	**Achievement**
School subjects involved	**Subject**	**What is expected**	**Staff**

Resources planning	Resources required		Cost	
			TOTAL	
	Account holder(s):			
Key Performance Indicators (KPIs)	KPI			Short / Medium or Long term?
	KPI1			
	KPI2			
	KPI3			
Approval required?		School Management (Y/N)	Parents (Y/N)	Other (please state) _____
	How will approval be obtained?			
	Who will seek approval?			
Risk Management	Risk	Significance of potential impact	Possibility of occurrence	Mitigation plan
		High/Med/Low	High/Med/Low	
		High/Med/Low	High/Med/Low	
		High/Med/Low	High/Med/Low	

Dissemination plan (if applicable)	**What? (Actions, channels, target audience)**	**Who?**	**When?**

The Member States of the European Union have decided to link together their know-how, resources and destinies. Together, they have built a zone of stability, democracy and sustainable development whist maintaining cultural diversity, tolerance and individual freedoms. The European Union is committed to sharing its achievements and its values with countries and people beyond its borders.

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